VARAHAMIHIRA'S

BRIHAT SAMHITA

बृहत्संहिता

WITH AN

English Translation and Notes

BY

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PRINTED BY V. B. SOOBBIAH & SONS
AT THE M. B. D. ELECTRIC PRINTING WORKS
BANGALORE CITY

1946

Price Rs. 12/8

INTRODUCTION

We are happy to present by the grace of God this edition of the Brihat Samhita of Sri Varahamihira with an English translation. A look at the table of contents will enable the reader to gauge the wonderful depth and wide range of the author's knowledge. In this monumental work which can rightly be called a *Magnum Opus*, there is no subject which he has not treated of with dignity, beauty and grandeur. This work, in fine, is a valuable encyclopaedia, as it deals with an astonishing variety of subjects of exceptional interest and value. Albiruni, the Arabian astronomer who has translated the लघुजातक (Laghu Jataka) of our author into Arabic, eulogises this संहिता (Samhita) for its richness in details. It contains important astronomical data, geographical details, Architecture, Sculpture, Medicine, Psychology, Physiology, Physiognomy, Botany, Zoology, Prosody, figures of speech and other subjects. This work is unique in Sanskrit Literature. The author has made it extremely interesting in spite of its dealing with technical subjects. The author is a poet of a high order. We can also observe here clear traces of the influence of the great poet Kalidasa on this author. In fact वराहमिहिर (Varahamihira) must have been an ardent admirer of Kalidasa. This fact probably led people to believe that our author was a contemporary of the illustrious poet. Moreover, in the ज्योतिर्विदाभरण (Jyotirvidabharana), its author, a Kalidasa, says that he wrote it in 3068 of Kali Yuga or 33 B. C. and that he is a contemporary of Varahamihira. This work bears internal testimony of

composition at a much later date. This pseudo-Kalidasa apparently wanted to pass off for the real one and called himself a contemporary of Varahamihira. Varahamihira's literary acknowledgment to Kalidasa will be apparent from the following extracts :—

यत्राकृतिस्तत्र गुणा वसन्ति (Brihatsamhita LXX-23)

प्रायः शरीराकारानुवर्तिनो हि गुणा दोषाश्च भवन्ति

(Brihatsamhita II-2)

ते दुर्जना मे मनसो वितर्काः (Brihat Samhita LXXIV-5)

यस्मिन् मनो व्रजति तत्र गतोऽयमात्मा (Brihat Samhita LXXV-3)

योऽयं विचिन्तयति याति स तन्मयत्वम् (Brihat Samhita LXXV-4)

and verses 7 and 8 (The whole chapter is excellent)

मनो हि मूलं हरदग्धमूर्तेः (Brihat Samhita LXXVIII-14)

The verses 1 and 2 in Adhyaya LXXIV.

All these lead us to believe in the author's admiration for Kalidasa. The metres employed by him point to his mastery of poetics and command of language. He gives various kinds of दण्डक (Dandaka) and आर्या (Aryas).)

(The author is a staunch adherent of scientific principles in Astrology. Out of respect for the ancient sages or masters of this science, he quotes their views and then states his own confirmed decisions in unmistakable terms (*vide* III-1, 2, V-1.17, and IX-6). He belongs to the group of first-rank scholars in scientific astronomy such as आर्यभट (Aryabhata) ब्रह्मगुप्त (Brahmagupta) and भास्कर (Bhaskara). [The last two are posterior to him]. Varahamihira does not claim to be a pioneer in the field of Samhita. Before him, Parasara, Garga and others had

written Samhitas. He refers to them and sometimes quotes them and gives his views in addition, for the benefit of mankind (*vide* I-5). The पराशरतन्त्र (Parasara Tantra) is partly in prose and partly in verse of अनुष्टुभ् (Anushtub) and आर्या (Arya) type. The geographical details given in Chapter XIV are taken with slight changes from this तन्त्र (Tantra). So, it can be said to be the geography of India at the time of Parasara. According to tradition, it was Varahamihira that fixed the sphere at the beginning of Aswini (*Cf.* III-1).

His style, though at times archaic, is simple, graceful and pithy, bearing the stamp of individuality and affinity to सुश्रुत (Susruta) and Kalidasa. That is the reason why he was ranked among the nine gems of the Court of Vikrama.

The author was the son of आदित्यदास (Adityadasa) of Ujjain (बृ. जा. XXVIII-9). The Astronomers of Ujjain have held that वराह (Varaha) belonged to the 427th year of Saka era or 505 A. D. This date is confirmed by Albiruni also as that of the composition of his पञ्चसिद्धान्तिका (Pancha Siddhantika). But Dr. Bhau Daji declares that वराह (Varaha) died in 587 A. D. Hence it should be concluded that 505 A. D. is the date of his birth and not of his composition. Scholars hold that वराह (Varaha) quotes आर्यभट (Aryabhata) who was born in 476 A. D. This also points to the above conclusion regarding the date of his birth. About the statement made in the ज्योतिर्विदाभरण (Jyotirvidabharana) we can only say that it was not written by Kalidasa, the author of Raghuvamsa, etc. Probably there were many Kalidasas and one such was the one belonging to the 6th century A. D.

For, the शत्रुञ्जयमाहात्म्य (Satrunjayamahatmya) mentions a king विक्रमादित्य (Vikramaditya) as having ascended the throne in 544 A. D. Probably वराह (Varaha) and this neo Kalidasa were contemporaries of this Vikrama. Similarly अमरसिंह (Amarasimha) who is identified with अमरदेव (Amaradeva) that built the Buddha Gaya temple in about 500 A. D. is said to be a contemporary of our author. This too will lead to the above conclusion of his date. Many scholars from the days of Colebrook, Davis, Sir William Jones, Weber and Lassen have done much research work on Varahamihira.

According te Sage Garga, the Science of Astronomy-cum-Astrology was created by the creator himself for the sake of the twice-born as ancillary to the Vedas. It was handed down to Garga by Brahman, and from him, other sages got it and thus its knowledge was dissemnated throughout the world.

It is but right that we draw here the attention of the readers to the erroneous judgment of many a western orientalist regarding Astrology and Greek influence. On the other hand, it is the Greeks who freely borrowed or learnt the various scientific truths from the Aryans of India. Clement of Alexandria calls Pythagoras, the celebrated Greek, a pupil of the Brahmanas. The Swami Vivekananda, the great spiritual and intellectual giant of modern India, has ably refuted the false theories of the Western Orientalists. He says :—

> "There may be, it is true some similarity between the Greek and Indian terms in astronomy and so forth, but the westerners have ignored the direct Sanskrit etymology and sought for some far-fetched etymology from the Greek. That

such shallow and biased learning has been manifested by many orientalists in the West is deplorable. From a single Sanskrit Sloka that reads, 'The Yavanas are Mlechchas; in them, this Science is established; therefore, even they deserve worship like Rishis.........' in the west, they have gone so far as to declare that all Indian sciences are but echoes of the Greek; whereas a true reading of the Sloka may show that the Mlechcha disciples of the Aryans are herein praised in order to encourage them to a further study of the Aryan Sciences.........".

Only a sage can comprehened this Science, says our author (II-4). The present author does pay homage to the ancient authorities on this subject. He also just alludes to the various theories regarding creation propounded by the Sankhyas, Vaiseshikas, Meemamsakas and others and passes on to the subject on hand \ The Science consists of three Skandhas or branches, *viz.* Ganita, Hora and Sakha (*vide* I-9). The treatment of the whole subject in all its details is said to be संहिता (Samhita) which itself means a collection. Accordingly Garga says that the Great Brahman who is well-versed in these three branches is said to be an expert in Samhita. But our author points out that he has already done justice to two of the branches, *viz.*, Ganita (गणित) and Jataka (जातक) in his पञ्चसिद्धान्तिका (Panchasiddhantika) and बृहज्जातक (Brihat Jataka) respectively (*vide* I-10). He gives in the 2nd Chapter the details of the संहिता (Samhita) thereby indicating that the term Samhita is independently used for the Sakha also by itself. But he gives a resume of the first two Skandhas also.

It has been stated (CVII-13) that this work consists of 100 Adhyayas, in Slokas 3900 when converted into

अनुष्टुभ् (Anushtub) metre.) Out of the 107 Adhyayas now printed in this book, the chapters on (1) वास्तचक्र, (2) रजोलक्षणं, (3) अङ्गविद्या, (4) पिटकलक्षणं, (5) विवाहपटल (6) नक्षत्र जातक and (7) शास्त्रानुक्रमणी are apparently not his. These have been noted in their respective places.

The qualifications of an astrologer (Adh. II) are really very high and not within easy reach of ordinary mortals. The author says that a king should employ a chief astrologer assisted by 4 others. He is of opinion that no good people should live in a country where there are no good astrologers. The esteem in which the author holds them is indeed very great. He is equally strong in condemning pseudo-astrologers.

The chapters on Omens give a great deal of useful information. If man is careful in noting them when he goes out, he will be forewarned about the results of his efforts. The author says that (XLVI-2) the evil omens are the results of man's Karma in previous births and that they are intended to warn him.

There is a whole chapter giving various types of the आर्या (Arya) metre containing their Ganas and Yatis and also many varieties of Dandakas. Verse (LXVIII-112) is an example of good poetry.

The verse आसन्मघासु मुनयः is very useful in finding the time that has elapsed since the reign of the Pandavas. But here there is a doubt in the next line of the verse, where he says so many years intervene between Yudhishtira and the commencement of the Saka era. Some hold different views regarding this शक. Some say that it

refers to the विक्रमशक and others to the शालिवाहनशक. But in our opinion, it points to the latter.

The chapter entitled विवाहपटल was composed by one विन्ध्यवासी. दकार्गल forms part of the मनुसंहिता. Manu is said to be one of the 18 ancient authors of Samhita. In गर्गसंहिता itself, Manu's authority is recognised. This shows that Manu was a very ancient sage.

The author quotes a number of authorities in this Science: Parasara, Garga, Vriddha Garga, Kasyapa, Narada, Pitamaha Siddhanta, Saura Siddhanta, Paulisa Siddhanta, Vasishta Siddhanta, Romaka Siddhanta, Vishnugupta, Asita, Devala, Rishiputra, Sukra (Bhrigu or Usanas), Maya, Brihaspati, Saka, Garutman, Saptarshi, Badarayana, Nagnajit, Saraswata, Savitra (a work), Shashtyabda (a work ?), Manu, Viswakarman, Vajra, Sri Dravyavardhana, Bharadwaja, Kapila and Kanabhuk. In other works of his, the author quotes the following: Satyacharya or Bhadatta, Manittha, Devaswamin, Siddhasena, Yavanacharya, Jeevasarman, Latacharya, Simhacharya; and Aryabhata.

Some hold the view that Garga and Vriddha Garga are one and the same person. But in XIII-2 and XLVIII-2, he mentions Vriddha Garga by name. The quotations of Bhattopala, the commentator, also prove that they are different persons. *Cf.* XXXI. Vriddha Garga is referred to in the Mahabharata also. We are of opinion that they are different. The गर्गसंहिता which is otherwise known as वृद्धगार्गीय contains almost the same chapters with the same titles. In this work, there is a chapter entitled युगपुराण dealing with the Yugas. Asita

who was a great astronomer cast the horoscope of the Buddha according to Hieuntsang. Kasyapa also was a very ancient sage, who does not mention the Romakas at all.

From this work, it appears quite clear that वराह had already written his पञ्चसिद्धान्तिका and the बृहज्जातक (I-10) According to him, the होरा (Hora) should treat of horoscopy, questions about journey and marriage. The पञ्चसिद्धान्तिका which is based on the five Siddhantas has been published with an English translation by G. Thibut in 1888 He seems to have written two other big works, namely Brihat Yatra and Brihat Vivahapatala. He has also written three smaller editions of these, *viz* (लघु ?) स्वल्पजातक, लघुयात्रा and लघुविवाहपटल. The Brihat Jataka is very famous. Bhattotpala has commented upon it. One महीधर also seems to have written a commentary on it. Albiruni speaks of a commentary on it by बलभद्र (Balabhadra). This Balabhadra has written an independent astrological work from which extracts are quoted in the pages of Jatakaparijata. The लघुजातक which is also commented upon by Bhattotpala has been translated into Arabic by Albiruni as already stated above. Only two chapters of this लघुजातक are now available. The यात्रा according to Utpala cantains 14 chapters. Dr. Kern has said that a manuscript copy of this work was with him. The copy now available has only 7 chapters and goes under the name of योगयात्रा. It is not complete either. Hence we may conclude that it might be the लघुयात्रा.

We know nothing about the author's विवाहपटल. Owing to its utter absence, the commentator has probably in-

troduced a chapter by विन्ध्यवासि*. The author has written a समाससंहिता which is known to us only from the quotations of the learned commentator.

The author's son पृथुयशस् (Prithuyasas) was also a great astrologer. He has written the षट्पञ्चाशिका and होरासार as far as we know. The latter is a very useful work giving many new ideas and has been utilised by Mantreswara in his Phaladeepika especially in respect of Ashtaka Varga (*vide* page 265 of that work).

The present work has the commentary of Bhattotpala which is very exhaustive and helpful. It gives valuable quotations from many ancient authorities and the other works of the author. At the end of his commentary on the Brihat Jataka, he says that he finished his commentary on Thursday, the 5th day of the Bright half of the month of Chaitra in 888 of the Saka era-966 A. D. He has commented upon the योगयात्रा and also the षट्पञ्चाशिका of पृथुयशस्. His scholarship was deep and vast. He seems to have written a work भट्टोत्पलहोराशास्त्रम् in 75 stanzas. He has also written a work-वास्तुविद्या (see P. 439). He was well acquainted with all the ancient works on Astrology, Astronomy, Poetics, etc He is very frank. Where he is ignorant, he openly owns that. For example, in perfumery, he says his knowledge is very meagre. He holds our author in the highest esteem. Scholars all over the world should be grateful to this commentator for his having preserved by his quotations

*According to one tradition, this is Varahamihira, himself as he was living in the Vindhyas before he went to the Royal Court.

many authors in this field whose works are now lost. We are not pioneers in presenting an English translation of this great work. Before us, Dr. Kern and Chidambara Iyer have translated it. But those editions are not available now. Moreover, they are deficient in some respects. They do not also give the translation by the side of the text.

We too might have nodded in certain places in spite of our care and scrutiny ; for, we are also human beings and this is a very big work whose publication has necessarily extended over a long period. We have given notes under the translation wherever necessary and not grouped the notes in an appendix to avoid the reader being put to inconvenience by referring to the concerned pages.

The author says at the end of the work, the course of the work and the Slokas it contains. Here Sloka means a ग्रन्थ or 32 syllables.

It may not be out of place here if we tell the readers that in spite of the heavy cost of printing and paper, the price of this book has been kept sufficiently low in order to enable all classes of readers to have easy access to it. We take this opportunity to record our heartfelt thankfulness to Mr. V. B. Srikantaiya, Proprietor, Messrs. V. B. Soobiah & Sons, Printers, for printing this huge work promptly in a spirit of cordial co-operation and service to the Goddess of Learning, in spite of the scarcity of labour and consequent hardships.

BANGALORE,
27th December 1946.

V. SUBRAHMANYA SASTRI.
M. RAMAKRISHNA BHAT.

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ERRATA.

Page.	Line.	For.		Read.
36	17	culturists.	....	culturists,
33	20	willbecome	....	will become
64	14	प्रबलाद्दति	....	प्रबलाद्दाते
58	6	destrution	....	destruction
69	3	Vaugas	....	Vangas
80	19	मभ्य फलदो	....	मध्यफलदो
103	last	चतुथ	....	चतुर्थं
104	28	सङ्क्षेपः	....	सङ्क्षेपः
133	20	काङ्कुम	....	कौङ्कुम
165	20	Abhitaras	....	Abhisaras
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185	10	eyest o	....	eyes to
208	2	रजितानि	....	रचितानि
	8	मिथ्याम्बु नेर्दैरो	....	मिथ्याम्बुनेर्दैरो
	15	Snperior	...	superior
214	2	Kamala	....	Tamala
216	last	ighting	....	lighting
224	7	नक्षत्र	....	नक्षत्रे
	'last but one,	o	....	of
237	23	....	....	During
283	14	couch	....	conch
316	20	theirh ead	....	their head
354	26	।वपर्यासो	....	विपर्यासो
406	12	thel imbs	....	the limbs
407	top	एकपञ्चासमो	....	एकपञ्चाशत्तमो

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509	15	मूर्त्तिभिः	....	मूर्त्तिभिः
510	13	कण्ठाच्चाहृदयं	....	कण्ठाच्च हृदयं
512	2	couch	....	conch
582	23	Sloka 16	....	Sloka 17
628	last but one	मरकतैककतर	....	मरकतकर्केतर
629	15	yellow)	....	yellow),
637	Transpose 'vessel' in the 3rd line as the first word in the 2nd			
646	line 23	For mangooses	....	Read mongooses.
656	27	Sloka 31	....	Sloka 37
677	Top	Adh. LXXXVI	....	Adh. LXXXVII
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665	6	विदिकस्थः	....	विदिक्स्थः
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॥ श्री गणेशाय नमः ॥

॥ बृहत्संहिता ॥

BRIHAT SAMHITA

उपनयनाध्यायः ॥१॥ Introductory.

जयति जगतः प्रसूतिर्विश्वात्मा सहजभूषणं नभसः ।
द्रुतकनकसदृशदशशतमयूखमालार्चितः सविता ॥१॥

Sloka 1.—The Sun who is the procreator of the Universe, who is the supreme being (soul of the Universe), who is the natural ornament of the sky and who is adorned with rows of thousands of rays that resemble molten gold, is flourishing supreme.

प्रथममुनिकथितमवितथमवलोक्य ग्रन्थविस्तरस्यार्थम् ।
नातिलघुविपुलरचनाभिरुद्यतः स्पष्टमभिधातुम् ॥२॥

Sloka 2.—Being convinced of the correctness and truth of the voluminous science expounded by Brahma (the first sage), I now begin to write this scientific work explaining clearly its ideas in a way which is neither too brief, nor too copious.

मुनिविरचितमिदमिति यच्चिरन्तनं साधु न मनुजग्रथितम् ।
तुल्येऽर्थेऽक्षरभेदादमन्त्रके का विशेषोक्तिः ॥३॥

Sloka 3.—Simply because this ancient work was composed by a sage, it should be good, while that written by an ordinary man of the present day could not be so. When the sense conveyed in both the cases is the same, while the words used alone are different, why should

there be any distinction between the two as it is a non-Vedic subject ?

The translation of a Vedic passage into any language is not as sanctified as the original though the sense may be the same as the former lacks the शब्द (Sabda) or the sound of the original.

क्षितितनयदिवसवारो न शुभकृदिति यदि पितामहप्रोक्ते ।
कुजदिनमनिष्टमिति वा कोऽत्र विशेषो नृदिव्यकृतेः ॥४॥

Sloka 4.—It has been declared by our grand father (Sage Brahma) that the day of the week belonging to Mars—that is Tuesday—is not auspicious. People of our generation have also stated that the week day of Mars will not prove good (for beginning or doing any function). Wherein is the special merit in the two declarations of man and God ?

आब्रह्मादिविनिःसृतमालोक्य ग्रन्थविस्तरं क्रमशः ।
क्रियमाणकमेवैतत्समासतोऽतो ममोत्साहः ॥५॥

Sloka 5.—Looking into the vastness of the science that has emanated from Brahma and others and its being epitomised gradually by successive sages, I also take pleasure in writing this work in a brief manner.

This science *viz.*, Astronomy-cum-Astrology was created by Brahman himself as ancillary to the Vedas. It was handed down from him to गर्ग (Garga) and other sages.

Cf. गर्गः

स्वयं स्वयम्भुवा सृष्टं चक्षुर्भूतं द्विजन्मनाम् ।
वेदाङ्गं ज्यौतिषं ब्रह्मपरं यज्ञहितावहम् ॥

मया स्वयम्भुवः प्राप्तं क्रियाकालप्रसाधनम् ।
वेदानामुत्तमं शास्त्रं त्रैलोक्यहितकारकम् ॥

ततश्चान्यानृषीन् प्राप्तं पारम्पर्येण पुष्कलम् ।
तैस्तदा बहुभिर्भूयो ग्रन्थैः स्वैः स्वैरुदाहृतम् ॥ इति.

आसीत्तमः किलेदं तत्रापां तैजसेऽभवद्धैमे ।
स्वर्भूशकले ब्रह्मा विश्वकृदण्डेऽर्कशशिनयनः ॥६॥

Sloka 6.—Originally, there was only darkness pervading throughout the universe. Then came water. From it sprang a blazing golden egg consisting of the two parts of the shell, *viz.*, the earth and the firmament. Out of this, it is said, arose Brahman, the creator, with the Sun and the Moon for his eyes.

Cf. मनुः

आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् ।
अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥

ततः स्वयम्भूर्भगवानव्यक्तो व्यञ्जयन्निदम् ।
महाभूतादिवृत्तौजाः प्रादुरासीत्तमोनुदः ॥

योऽसावतीन्द्रियग्राह्यः सूक्ष्मोऽव्यक्तः सनातनः ।
सर्वभूतमयोऽचिन्त्यः स एव स्वयमुद्बभौ ॥

सोऽभिध्याय शरीरात्स्वात्सिसृक्षुर्विविधाः प्रजाः ।
अप एव ससर्जादौ तासु वीर्यमवासृजत् ॥

तदण्डमभवद्धैमं सहस्रांशुसमप्रभम् ।
तस्मिन् जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः ॥

आपो नारा इति प्रोक्ता आपो वै नरसूनवः ।
ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः ॥

यत्तत्कारणमव्यक्तं नित्यं सदसदात्मकम् ।
तद्विसृष्टः स पुरुषो लोके ब्रह्मेति कीर्त्यते ॥

तस्मिन्नण्डे स भगवानुषित्वा परिवत्सरम् ।
स्वयमेवात्मनो ध्यानात्तदण्डमकरोद्द्विधा ॥

ताभ्यां स शकलाभ्यां तु दिवं भूमिं च निर्ममे ।
मध्ये व्योम दिशश्चाष्टावपां स्थानं च शाश्वतम् ॥ इति.

कपिलः प्रधानमाह द्रव्यादीन् कणभुगस्य विश्वस्य ।
कालं कारणमेके स्वभावमपरे जगुः कर्म ॥७॥

Sloka 7.—Sage Kapila has declared प्रधान-Pradhana (the unmanifested Prakriti) to be the material cause of the universe, while Sage Kanada—who was the founder of the atomic theory relating to the origin of the Universe—has described the Dravyas—the nine substances—as the material cause. Some have opined that time is the cause of the universe. There are others who say that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties (and not by the agency of a supreme being). Lastly, there are people who state that the actions—good or bad—of the beings are the cause of the universe.

तदलमतिविस्तरेण प्रसङ्गवादार्थनिर्णयोऽतिमहान् ।
ज्योतिःशास्त्राङ्गानां वक्तव्यो निर्णयोऽत्र मया ॥८॥

Sloka 8.—Enough of this incidental discourse on a polemical and vast subject, and which, if it were to be discussed, would swell to a very great length and be of no avail to us for the present. I am now going to treat in a decisive manner of the principles of the science of Astrology—Jyotissastra—and the ancillary topics.

ज्योतिःशास्त्रमनेकभेदविषयं स्कन्धत्रयाधिष्ठितं
तत्कार्त्स्न्योपनयस्य नाम मुनिभिः सङ्कीर्त्यते संहिता ।
स्कन्धेऽस्मिन् गणितेन या ग्रहगतिस्तन्त्राभिधानस्त्वसौ
होरान्योऽङ्गविनिश्चयश्च कथितः स्कन्धस्तृतीयोऽपरः॥९॥

Sloka 9.—The science of Astrology consists of various branches and is in three sections or Skandhas—*viz.*, गणित-Ganita, होरा-Hora and शाखा-Sakha, and the treatment of the subject in its entirety is termed by sages

संहिता-Samhita (compilation or collection). The first स्कन्ध or section where the exact movements, etc., of the planets in the several signs of the zodiac are ascertained through mathematical computation is otherwise known as तन्त्र-Tantra. Horoscopy is another section; अङ्गविनिश्चय-Angavinischaya or locating precisely the correct position of the Lagna, etc., which is the first step in जातककर्म-Jatakakarma is the 3rd.

गर्गः

गणितं जातकं शाखां यो वेत्ति द्विजपुङ्गवः ।
त्रिस्कन्धज्ञो विनिर्दिष्टः संहितापारगश्च सः ॥

वक्रानुवक्रास्तमयोदयाद्यास्ताराग्रहाणां करणे मयोक्ताः ।
होरागतं विस्तरतश्च जन्मयात्राविवाहैः सह पूर्वमुक्तम् ॥१०॥

Sloka 10.—By me have been treated in detail in the करणग्रन्थ (Karana Grantha) पञ्चसिद्धान्तिका (Pancha Siddhanthika), of retrograde and direct motions of the several (non-luminous) planets from Mars onwards, their disappearance (eclipse) through proximity to the Sun, and their reappearance or emerging after conjunction with the Sun, their state of being at war or planetary fight. All things connected with horoscopy along with births, journeys, marriages, etc., have been already treated of in my previous works.

This shows that Varahamihira had already written Brihat Jataka, Yatra, etc.

प्रश्नप्रतिप्रश्नकथाप्रसङ्गान् स्वल्पोपयोगान् ग्रहसम्भवांश्च ।
सन्त्यज्य फल्गूनि च सारभूतं भूतार्थमर्थैः सकलैः प्रवक्ष्ये ॥११॥

Sloka 11.—Omitting queries and their respective answers which are not highly useful for our purpose, and also the origin of the planets and other unessential discussions, I am going to treat of real facts—the quintessence of everything that is useful.

सांवत्सरसूत्राध्यायः ॥२॥ The Astrologer.

१. अथातः सांवत्सरसूत्रं व्याख्यास्यामः ।

We shall now comment upon the aphorisms relating to an astrologer:—

२. तत्र सांवत्सरोऽभिजातः प्रियदर्शनो विनीतवेषः सत्यवागनसूयकः समः सुसंहितोपचितगात्रसन्धिरविकलश्चारुकरचरणनखनयनचिबुकदशनश्रवणललाटभ्रूत्तमाङ्गो वपुष्मान् गम्भीरोदात्तघोषः । प्रायः शरीराकारानुवर्त्तिनो हि गुणा दोषाश्च भवन्ति ।

2. The astrologer should be of noble descent, good-looking, modest in disposition, truthful, free from malice, impartial, with well-proportioned limbs all perfect and unimpaired, strong joints, undeformed, with fine hands, feet, nails, eyes, chin, teeth, ears, forehead, eye-brows and head, with handsome physique and a voice deep and sonorous. For, merits and demerits are generally the reflections of good and bad physical features.*

* Cf. Kumara Sambhava-Canto V—36.

यदुच्यते पार्वति पापवृत्तये न रूपमित्यव्यभिचारि तद्वचः ।
तथा हि ते शीलमुदारदर्शने तपस्विनामप्युपदेशतां गतम् ॥

३. तत्र गुणाः । शुचिर्दक्षः प्रगल्भो वाग्मी प्रतिभानवान् देशकालवित् सात्त्विको न पर्षद्भीरुः सहाध्यायिभिरनाभिभवनीयः कुशलोऽव्यसनी शान्तिकपौष्टिकाभिचारस्नानविद्याभिज्ञो विबुधार्चनव्रतोपवासनिरतः स्वतन्त्राश्चर्योत्पादितप्रभावः पृष्टाभिधाय्यन्यत्र दैवात्ययात् । ग्रहगणितसंहिताहोराग्रन्थार्थवेत्तेति ।

3. The following are the good qualities of an astrologer. He must be clean and active, bold and

eloquent, have readiness of wit, fully conversant with the details of the place and time and sincere in disposition. He should not be timid in an assembly, should not be overpowered by his fellow students, must be well-trained, should understand the heart of others, should be free from vices, must be conversant with the art of propitiation, with hygiene, magic and ablutions, should be engaged in the worship of the Devas, should be an observer of fast and penance, should be endowed with great power resulting from the wonderful achievements of his scientific knowledge, should be capable of answering questions put by others, and voluntarily suggesting palliatives and remedies regarding things other than the visitations of God. He should also be thoroughly conversant with works dealing with calculations of the positions, etc., of planets, Samhita, Horoscopy and their several details.

४. तत्र ग्रहगणिते । पौलिशरोमकवासिष्ठसौरपैतामहेषु पञ्चस्वेतेषु सिद्धान्तेषु युगवर्षायनर्तुमासपक्षाहोरात्रयाममुहूर्तनाडीप्राणत्रुटित्रुट्याद्यवयवादिकस्य कालस्य क्षेत्रस्य च वेत्ता ।

4. In that astronomical science, there are five schools, *viz.*, Paulisa (belonging to Pulisa), Romaka (a Siddhanta, probably derived from the Romans), Vasishtha (belonging to Vasishta), Saura (belonging to Surya), Paitamaha (or Brahma Siddhanta), that is Siddhanta by Brahmagupta. In these are treated of all about Yuga, year, Ayana, Ritu, Masa, Paksha (fortnight), Day, Night, Yama, Muhurtha, Nadee, Prana, Thruti and its further subdivisions of time, and the astrologer should be conversant with all these and also with the ecliptic.

५. चतुर्णां च मानानां सौरसावननाक्षत्रचान्द्राणामधिमास-कावमसंभवस्य च कारणाभिज्ञः।

5. He should also be familiar with the four kinds of measurements of time, *viz.*, सौर-solar ; सावन, a duration (day) intervening between the first rising of any particular planet or star and its corresponding next rising ; नाक्षत्र stellar calculation in terms of lunar months, Tithis, etc., with the occurrence of Adhimasa or intercalary lunations and intercalary days.

A सौर day is the interval between one sun-rise and the succeeding one. A सावन or terrestrial day is the interval between two contiguous risings of the Sun at the Equator. Thirty such days constitute a सावन month, नाक्षत्रदिन is the time taken by the Moon to clear a Star. A चान्द्रमास consists of 30 lunar Tithis and is a period intervening between two successive conjunctions of the Moon with the Sun. An Adhika Masa is a period of a lunar month occurring between two solar Sankramanas in the same Rasi. For this and अवम, see Suryasiddhanta.

६. षष्ट्यब्दयुगवर्षमासदिनहोराधिपतीनां प्रतिपत्तिच्छेदवित्।

6. He should be familiar with the computation of the commencement and termination times of the 60 year-period, the Yuga (5 year-period), a year, a month, a day, an hour and also of their respective lords.

There are 12 Yugas or five-year periods in a cycle of 60 years and their lords are stated as follows :

विष्णुः सुरेज्यो बलभिद्धुताशस्त्वष्टोत्तरप्रोष्ठपदाधिपश्च ।
क्रमाद्युगेशाः पितृविश्वसोमशक्रानलाख्याश्विभगाः प्रदिष्टाः ॥

७. सौरादीनां च मानानामसदृशसदृशयोग्यायोग्यत्वप्रति-पादनपटुः।

In the case of the several systems of measurements of time, *viz*,. Solar, Savana, Lunar, etc., he must be able to distinguish what are similar and what are not similar; and also be conversant with the aptness or otherwise of each for (being used for) any particular purpose.

८. सिद्धान्तभेदेऽप्ययननिवृत्तौ प्रत्यक्षसममण्डललेखासंप्रयोगाभ्युदितांशकानां छायाजलयन्त्रदृग्गणितसाम्येन प्रतिपादनकुशलः ।

8 In cases of difference of opinion among the Siddhantas regarding the actual termination of an Ayana, he should be able to reconcile them by showing the agreement between accurate calculation and what has been actually observed in the circle drawn on the ground through shadow and water-appliances.

९. सूर्यादीनां च ग्रहाणां शीघ्रमन्दयाम्योत्तरनीचोच्चगतिकारणाभिज्ञः ।

9. He should also be conversant with the causes that lead the planets from the Sun onwards to proceed in different kinds of motions—rapid, slow, southerly, northerly, towards apojee, perijee, etc.

Vide Sripatipaddhati—P. 48.

१०. सूर्याचन्द्रमसोश्च ग्रहणे ग्रहणादिमोक्षकालदिक्प्रमाणस्थितिविमर्दवर्णादेशानामनागतग्रहसमागमयुद्धानामादेष्टा ।

10 In the matter of the Solar and Lunar eclipses, he should be able to predict by calculation the times of their commencement, cessation, direction, magnitude, duration, intensity and color as well as the Moon's prospective conjunctions with the non-luminous planets and their warfare.

११. प्रत्येकग्रहभ्रमणयोजनकक्ष्याप्रमाणप्रतिविषययोजनपरिच्छेदकुशलः ।

11. He should in the case of every planet be able to calculate its distance (in Yojana) from the Earth, the length of its orbit, etc.

१२. भूभगणभ्रमणसंस्थानाद्यक्षावलम्बकाहर्व्यासचरदलकालराश्युदयच्छायानाडीकरणप्रभृतिषु क्षेत्रकालकरणेष्वभिज्ञः ।

12. He should be familiar with the Earth's rotation (in its own axis) round the Sun and also with its revolution in the stellar firmament, its shape (संस्थान) and the like, the latitude (of a place) and its complement, the difference in the lengths of the day and night, the Chara Khandas of a place, the rising periods of the several signs at any place, the methods of conversion from shadow to time and time to shadow, to find the exact period—elapsed ghatikas since Sun-rise or Sun-set—at any required time from the position of the Sun or from the Lagna as the case may be.

For Charakhandas, see Sripatipaddhati PP-157-160.

१३. नानाचोद्यप्रश्नभेदोपलब्धिजनितवाक्सारो निकषसन्तापाभिनिवेशैः कनकस्येवाधिकतरममलीकृतस्य शास्त्रस्य वक्ता तन्त्रज्ञो भवति ।

13. He is a true astrologer who is able to understand the objections and points of differences and meet them in clear and convincing language thus proving the truth of the science in its pristine purity in the same way as separating pure gold by bringing it under the touch-stone, fire, hammer, etc., and enabling it to retain its pure value.

न प्रतिबद्धं गमयति वक्ति न च प्रश्नमेकमपि पृष्टः ।
निगदति न च शिष्येभ्यः स कथं शास्त्रविज्ञेयः ॥१॥

Sloka 1.—How could one who is not able to understand the ideas contained in the Sastras (incorrectly interprets the same), nor cares to answer any question that may be put to him, nor explains his views to his students, be termed an Astrologer that has grasped the essence of the science ?

ग्रन्थोऽन्यथाऽन्यथार्थं करणं यश्चान्यथा करोत्यबुधः ।
स पितामहमुपगम्य स्तौति नरो वैशिकेनार्याम् ॥२॥

Sloka 2—He is only a fool whose interpretation is quite opposed to the spirit of the text and whose calculations are also wrong. This is just like his approaching his grand father or God Brahman and praising before him his grand mother or Saraswati attributing the qualities of a courtezan to her.

तन्त्रे सुपरिज्ञाते लग्ने छायाम्बुयन्त्रसंविदिते ।
होरार्थे च सुरूढे नादेष्टुर्भारती वन्ध्या ॥३॥

Sloka 3.—When the astrologer has well-understood the mathematical portion, and has arrived at the correct Lagna by means of shadow, water-appliances, etc., and has acquired a firm grasp of the science his predictions and teachings will never prove void of effect.

उक्तं चार्यविष्णुगुप्तेन—

अप्यर्णवस्य पुरुषः प्रतरन् कदाचि-
दासादयेदनिलवेगवशेन पारम् ।
न त्वस्य कालपुरुषाख्यमहार्णवस्य
गच्छेत्कदाचिदनृषिर्मनसापि पारम् ॥४॥

The revered Vishnugupta says:

Sloka 4.—It may be possible for a man trying to cross the ocean even to reach the other shore through the force of the wind. But it is not at all possible for a person who is not a sage to reach even mentally the other shore of the vast ocean of Kalapurusha, *i. e.*, Astrology.

१४. होराशास्त्रेऽपि च राशिहोराद्रेष्काणनवांशकद्वादशभागत्रिंशद्भागबलाबलपरिग्रहो ग्रहाणां दिक्स्थानकालचेष्टाभिरनेकप्रकारबलनिर्धारणं प्रकृतिधातुद्रव्यजातिचेष्टादिपरिग्रहो निषेकजन्मकालविस्मापनप्रत्ययादेशसद्योमरणायुर्दायदशान्तर्दशाष्टकवर्गराजयोगचन्द्रयोगद्विग्रहादियोगानां नाभसादीनां च योगानां फलान्याश्रयभावावलोकननिर्याणगत्यनूकानि तत्कालप्रश्नशुभाशुभनिमित्तानि विवाहादीनां च कर्मणां करणम् ।

14. And the science of horoscopy comprises the following: the several divisions, *viz.*, Rasi, Hora, Drekkana, Navamsa, Dwadasamsa, Trimsamsa, the ascertainment of their strength or weakness, the calculation of the Balas of the planets due to दिक्, स्थान, काल, and चेष्ट in their various (Vargas) divisions, the humours of the planets, the constituent elements of the body represented by them, the substances pertaining to them, their castes, their characteristics, etc., the time of Nisheka (impregnation) and actual birth, extraordinary cases of birth and their prediction, the time of one's immediate death, the years contributed by the planets for one's life, the Dasa and its sub-divisions, Ashtakavarga, Raja yogas, the Chandra or lunar yogas, conjunctions of two or more planets, Nabhasa and other yogas and their effects, the effects of planets due to their occupation of

a Rasi, Bhava, etc., and the effects of their aspects on them, one's exit from the world, the region to which the deceased had belonged in his previous birth and the region to which he goes, the effects on queries—good or bad—at any time, good or bad omens, the performance of marriage and other rituals.

All the above subjects are treated of in Brihat Jataka and Vivaha Patala—विवाहपटल. This latter work is not by Varahamihira but by one author called विन्ध्यवासि, another great astrologer, who has written on Muhurta for marriage and so on. [See Adhyaya 103 *infra*]

१५. यात्रायां तु तिथिदिवसकरणनक्षत्रमुहूर्तविलग्नयोगदेहस्पन्दनस्वप्नविजयस्नानग्रहयज्ञगणयागाग्निलिङ्गहस्त्यश्वेङ्गितसेनाप्रवादचेष्टादिग्रहषाड्गुण्योपायमङ्गलामङ्गलशकुनसैन्यनिवेशभूमयोऽग्निवर्णामन्त्रिचरदूताटविकानां यथाकालं प्रयोगाः परदुर्गोपलम्भोपायश्चेत्युक्तं चाचार्यैः।

15. And in the work यात्रा too, the seers have declared all about Tithis, week days, Karanas, asterisms, Muhurta (48'), Lagna, Yoga, the throbbing of the body, dreams, baths for success in battle, sacrifices performed for the propitiation of planets, the worship of the Yakshas 7 days prior to the day of starting on a journey, prognosis through the movement—clockwise or otherwise—of the flame of the Sacrificial fire, the correct understanding of the feelings of the elephants and horses through the movements of their limbs, military proclamations and tendencies, omens, etc., the suitability through the help of the planets of any of the six expedients in foreign politics, *viz.*, (1) सन्धि-peace or alliance (2) विग्रह-war (3) यान-march or expedition (4) स्थान or आसन-halt (5) संश्रय-seeking shelter and (6) द्वैध-duplicity; the four

means of success against an enemy. *viz.*, (1) सामन्-conciliation or negotiation (2) दान-bribery (3) भेद-sowing dissensions and (4) दण्ड-punishment (open attack)—to be judged by the omens (good or bad) when setting out on a journey; nature of the camping ground—lands for the location of the army—, the colors of (ceremonial) fires, the procedure of employing at the proper time ministers, spies, envoys, foresters, instructions for besieging and capture of fortresses belonging to others.

जगति प्रसारितमिवालिखितमिव मतौ निषिक्तमिव हृदये ।
शास्त्रं यस्य सभगणं नादेशा निष्फलास्तस्य ॥५॥

Sloka 5.—He who has got a clear grasp of the astrological science inclusive of the mathematical portion as if it were spread before his eyes in the world and engraved in his intellect and imbedded in his heart, the predictions made by him will never prove ineffective.

१६. संहितापारगश्च दैवचिन्तको भवति ।

16. It is only he who has made a complete and thorough study of the Samhita that becomes fit to divine the past, present and future—a true Astrologer.

१७. यत्रैते संहितापदार्थाः ।

17. The undermentioned subjects are treated of in the Samhita.

१८. दिनकरादीनां ग्रहाणां चारास्तेषु च तेषां प्रकृतिविकृतिप्रमाणवर्णकिरणद्युतिसंस्थानास्तमनोदयमार्गमार्गान्तरवक्रानुवक्रर्क्षग्रहसमागमचारादिभिः फलानि, नक्षत्रकूर्मविभागेन देशेष्वगस्त्यचारः । सप्तर्षिचारः । ग्रहभक्तयो नक्षत्रव्यूहग्रहशृङ्गाटकग्रहयुद्धग्रहसमागमग्रहवर्षफलगर्भलक्षणरोहिणीस्वात्याषाढीयोगाः सद्योवर्षकुसु-

मलतापरिधिपरिवेषपरिघपवनोल्कादिग्दाहक्षितिचलनसन्ध्यारागगन्धर्वनगररजोनिर्घातार्घकाण्डसस्यजन्मेन्द्रध्वजेन्द्रचापवास्तुविद्याङ्गविद्यावायसविद्यान्तरचक्रमृगचक्रश्वचक्रवातचक्रप्रासादलक्षणप्रतिमालक्षणप्रतिष्ठापनवृक्षायुर्वेदोदगार्गलनीराजनखञ्जनकोत्पातशान्तिमयूरचित्रकघृतकम्बलखड्गपट्टकृकवाकुकूर्मगोजाश्वेभपुरुषस्त्रीलक्षणान्यन्तःपुरचिन्ता पिटकलक्षणोपानच्छेदवस्त्रच्छेदचामरदण्डशयनाऽऽसनलक्षणरत्नपरीक्षा दीपलक्षणं दन्तकाष्ठाद्याश्रितानि शुभाऽशुभानि निमित्तानि सामान्यानि च जगतः प्रतिपुरुषं पार्थिवे च प्रतिक्षणमनन्यकर्माभियुक्तेन दैवज्ञेन चिन्तयितव्यानि । न चैकाकिना शक्यन्तेऽहर्निशमवधारयितुं निमित्तानि । तस्मात्सुभृतेनैव दैवज्ञेनान्येऽपि तद्विदश्चत्वारः कर्तव्याः । तत्रैकेनैन्द्री चाग्नेयी च दिगवलोकयितव्या । याम्या नैर्ऋती चान्येनैव वारुणी वायव्या चोत्तरा चैशानी चेति । यस्मादुल्कापातादीनि शीघ्रमपगच्छन्तीति । तस्याश्चाकारवर्णस्नेहप्रमाणादिग्रहर्क्षोपघातादिभिः फलानि भवन्ति ।

18. The movements of the Sun and other planets, their nature and extent of change if any, their magnitude, color, rays, brilliancy, their form or figure, their setting and rising, their route, the nature of their motion on the way, retrograde and direct, upwards and downwards, conjunction with a star or planet and of their course among the stars and the like, their effects, the nine triads of stars (divided like a tortoise) and their effects in the countries, the Agasthya Chara (the course of Canopus), the time of its rise (which ushers the Sarat Season when every thing on earth assumes a lively appearance), the course of the seven (sages मरीचि, अत्रि, अङ्गिरस, पुलस्त्य, पुलह, क्रतु and वसिष्ठ) stars, the constellation called Ursa Major and their effects, the assignment of countries, substances and living beings to the planets and also to

the stars, the ascertainment of the good effects resulting from planets occupying all the three houses, *viz.*, 1st, 5th and 9th, effect of planets being at war, their conjunction with the Moon, the planet presiding over the year and the effect caused thereby, monsoonish indications of the weather, the Moon's conjunction with the stars, Rohini, Swati, Purvashadha and Uttarashadha, symptoms for immediate rain, predicting good or bad effects through the growth of flowers and fruits, the misty halo round the Sun and the Moon, line of clouds crossing the Sun at Sunrise or Sunset, of the winds, fall of meteors, apparent outbreak of fire in the quarters, earthquakes, redness of the sky just before Sunrise or after Sunset, clouds taking the appearance of a City, of dust-storms, portent of thunderbolts, variation in value of commodities, the growing of corn, fruits, etc., Indradhwaja or banner worshipped by kings, rainbow, architecture, the science of foretelling good or evil by the movements of limbs, or by the cawing of crows, Antarachakra omens, phenomena connected with the deer, dogs, winds blowing in the 8 directions, royal mansions, construction of temples, casting of images, installation or consecration of an idol, herbalistic treatment, finding of sources of water, ceremony of general purification by water (done by kings, etc.), flight of the Khanjana (wagtail), expiation of evil caused by unusual phenomena boding calamity, Mayura Chitraka घृतकंबल or पुष्यस्नान (coronation ceremony when the Moon is in पुष्य), of swords, tiara or diadem, all about the features, etc. of कृकवाकु-a cock, tortoise, cow, rain, horse, elephant, a man and a woman, about the harem, breaking out of boils, injuries to shoes and clothes, on chowries, staffs, beds and

seats, examination of gems and precious stones, lamps, materials derived from tusks, wood, etc., good and bad omens which are common to all the people of the world inclusive of the King and the ordinary individual. And all the above should be divined by an astrologer every moment with a single-minded devotion. And it is not possible for a single person to comprehend all these occurring day and night. Hence an astrologer in the employ of a king should engage four efficient assistants for the task, each to be in charge of two directions, thus: one to observe east, and south-east, a second for the south and south-west, a third for the west and north-west, and the fourth for the north and north-east. By this, it will be possible for noting clearly the fall of meteors and the like which is sudden in its nature and one's good and bad effects have to be predicted through the form, color, viscidity, size, etc., of these falling bodies and as to how they dash or strike against the other planets and stars.

शृङ्गाटक (Sringataka) yoga. If at a birth all the three houses viz., 1st, 5th and 9th are occupied by planets, Sringataka yoga is formed. The yoga and its effect are thus described by Varahamihira in his Brihatjataka :

शृङ्गाटकं नवमपञ्चमलग्नसंस्थैः" also "शृङ्गाटके चिरसुखी"

Cf. also सारावली

उदयास्त्यगैस्त्रिकोणे हल इति शृङ्गाटकं सलग्ने तत् ॥
प्रियकलहसमरसाहससुखिनो नृपतेः प्रियाः सुभगकान्ताः ।
आढ्या युवतिद्वेष्याः शृङ्गाटकसंभवा मनुजाः ॥

Also गुणाकार

सुतोदयधर्मगैराभिदधुः खलु शृङ्गसुखाटकम् ॥
शृङ्गाटके साहससङ्गराढ्यः क्ष्माभृत्प्रियः सौख्ययुतो धनी च ॥

कृत्स्नाङ्गोपाङ्गकुशलं होरागणितनैष्ठिकम् ।
यो न पूजयते राजा स नाशमुपगच्छति ॥६॥

Sloka 6.—A king who does not patronise an astrologer who is thoroughly proficient in the science with all minute details and who is an expert in Astronomy and Horoscopy will surely come to grief.

वनं समाश्रिता येऽपि निर्ममा निष्परिग्रहाः ।
अपि ते परिपृच्छन्ति ज्योतिषां गतिकोविदम् ॥७॥

Sloka 7.—Even sages who have selected forests as their dwelling place, who are free from pride or arrogance and who are without family ties begin to take interest in the science, when they meet an astrological expert.

अप्रदीपा यथा रात्रिरनादित्यं यथा नभः ।
तथाऽसांवत्सरो राजा भ्रमत्यन्ध इवाध्वनि ॥८॥

Sloka 8.—Just as the night does not shine without a lamp, and the sky without the Sun, so will a king have pitfalls like a blind person, if he has no astrologer to guide him.

मुहूर्ततिथिनक्षत्रमृतवश्चायने तथा ।
सर्वाण्येवाकुलानि स्युर्न स्यात्सांवत्सरो यदि ॥९॥

Sloka 9.—A Muhurta, a Tithi, a Star, a Ritu, an Ayana, all these will be a confusion to a king, if there be no astrologer to guide him.

तस्माद्राज्ञाधिगन्तव्यो विद्वान् सांवत्सरोऽग्रणीः ।
जयं यशः श्रियं भोगान् श्रेयश्च समभीप्सता ॥१०॥

Sloka 10.—Therefore should a king who is desirous of success, fame, wealth, all kinds of enjoyments and

happiness secure the services of a leading astrologer who is well-read, clever and proficient in the science.

नासांवत्सरिके देशे वस्तव्यं भूतिमिच्छता ।
चक्षुर्भूतो हि यत्रैष पापं तत्र न विद्यते ॥११॥

Sloka 11.—One desirous of prosperity should therefore avoid residing in a place where there is no astrologer. For, the astrologer is, as it were, an eye, and no sin will creep in there.

न सांवत्सरपाठी च नरकेषूपपद्यते ।
ब्रह्मलोकप्रतिष्ठां च लभते दैवचिन्तकः ॥१२॥

Sloka 12.—No person who studies astrology and divines the course of destiny will ever be seen in hell. He will have his permanent residence in the Brahmaloka.

ग्रन्थतश्चार्थतश्चैतत्कृत्स्नं जानाति यो द्विजः ।
अग्रभुक् स भवेच्छ्राद्धे पूजितः पङ्क्तिपावनः ॥१३॥

Sloka 13.—That Brahmin who has studied and understood completely the Samhita with the commentary is fit to be honoured with the role of chief guest in a Sraddha and the dinner is sanctified by his company.

म्लेच्छा हि यवनास्तेषु सम्यक् शास्त्रमिदं स्थितम् ।
ऋषिवत्तेऽपि पूज्यन्ते किं पुनर्दैवविद्द्विजः ॥१४॥

Sloka 14.—The Yavanas are of low origin. When this science has come to stay with them and when such astrologers are worshipped as sages, how much more should an astrologer of the Brahmin origin be ?

Cf.

यद्दानवेन्द्राय मयाय सूर्यः शास्त्रं ददौ सम्प्रणताय पूर्वम् ।
विष्णोर्वसिष्ठश्च महर्षिमुख्यो ज्ञानामृतं यत्परमाससाद ॥

पराशरश्चाप्यधिगम्य सोमात्तुह्यं सुराणां परमाद्भुतं यत् ।
प्रकाशयांचक्रुरनुक्रमेण महर्षिमन्तो यवनेषु तत्ते ॥ इति

कुहकावेशपिहितकर्णोपश्रुतिहेतुभिः ।
कृतादेशो न सर्वत्र प्रष्टव्यो न स दैववित् ॥१५॥

Sloka 15.—Prediction made by people who are sorcerers, who are possessed by deities and who learn something about the subject in question by eaves-dropping and by hearsay should on no account be considered, for they are no astrologers.

अविदित्वैव यः शास्त्रं दैवज्ञत्वं प्रपद्यते ।
स पङ्क्तिदूषकः पापो ज्ञेयो नक्षत्रसूचकः ॥१६॥

Sloka 16.—He who poses himself as an astrologer by his knowledge of merely locating the stars, without having actually studied and understood the science is reckoned as a sinner and a blot to the society.

नगरद्वारलोष्टस्य यद्वत्स्यादुपयाचितम् ।
आदेशस्तद्वदज्ञानां यः सत्यः स विभाव्यते ॥१७॥

Sloka 17.—Just as a prayer addressed to the clod of earth at the gate of a city for a boon is fulfilled through blind chance, even so is considered the prophecy made by the ignorant which sometimes comes out true.

सम्प्रत्यया योजितादेशस्तद्विच्छिन्नकथाप्रियः ।
मत्तः शास्त्रैकदेशेन त्याज्यस्तादृङ्महीक्षिता ॥१८॥

Sloka 18.—A king ought to shun a Jyautishika who justifies the occurrence of an event as a result of his original prediction, who has become arrogant by dabbling in astrology and who introduces irrelevant matters.

यस्तु सम्यग्विजानाति होरागणितसंहिताः ।
अभ्यर्च्यः स नरेन्द्रेण स्वीकर्तव्यो जयैषिणा ॥१९॥

Sloka 19.—He who is well-versed in Horoscopy, Astronomy and Samhita should be honoured by the sovereign and kept near him with a view to secure prosperity.

न तत्सहस्रं करिणां वाजिनां च चतुर्गुणम् ।
करोति देशकालज्ञो यथैको दैवचिन्तकः ॥२०॥

Sloka 20.—Neither a thousand elephants, nor even four times that number of horses will be able to accomplish what a single Jyautishika who knows the time and clime can do.

दुःस्वप्नदुर्विचिन्तितदुष्प्रेक्षितदुष्कृतानि कर्माणि ।
क्षिप्रं प्रयान्ति नाशं शशिनः श्रुत्वा भसंवादम् ॥२१॥

Sloka 21.—The effect of all bad dreams, bad thoughts, bad sights and wicked actions will vanish away immediately, when one hears about the Moon's passage over the stars.

तथा चोक्तम् ।
श्रुत्वा तिथिं भग्रहवासरं च प्राप्नोति धर्मार्थयशांसि सौख्यम् ।
आरोग्यमायुर्विजयं सुतांश्च दुःस्वप्नघातं प्रियतां च लोके ॥ इति.

न तथेच्छति भूपतेः पिता जननी वा स्वजनोऽथवा सुहृत् ।
स्वयशोऽभिविवृद्धये यथा हितमाप्तः सबलस्य दैववित् ॥२२॥

Sloka 22.—No one, may it be the father, mother, a relative or a friend, will so well be solicitous for the welfare of the king and his retinue as a trust-worthy astrologer employed in his court, seeking merely unsullied fame.

Thus ends the Second Adhyaya on the Aphorisms about the Astrologer.

आदित्यचारः ॥३॥ The Sun.

आश्लेषार्द्धाद्दक्षिणमुत्तरमयनं रवेर्धनिष्ठाद्यम् ।
नूनं कदाचिदासीद्येनोक्तं पूर्वशास्त्रेषु ॥१॥

Sloka 1.—The Sun's southern course began at one time from the latter half of Aslesha and the northern, from the beginning of Dhanishta. This must indeed have been the case as it is so recorded in our ancient Sastras.

साम्प्रतमयनं सवितुः कर्कटकाद्यं मृगादितश्चान्यत् ।
उक्ताभावो विकृतिः प्रत्यक्षपरीक्षणैर्व्यक्तिः ॥२॥
दूरस्थचिह्नवेधादुदयेऽस्तमयेऽपि वा सहस्रांशोः ।
छायाप्रवेशनिर्गमचिह्नैर्वा मण्डले महति ॥३॥

Slokas 2-3.—At present, one course of the Sun begins from the commencement of Karkataka and the other from the beginning of Makara. That it is different from what has been stated above can easily be ascertained by direct observation.

By marking every day the position of an object situated at a distance at the time of the rising or setting of the Sun, or watching the entry and exit of the brim of the shadow of a stick placed at the centre of a big circle drawn on the Earth, the difference in the Sun's course may be detected.

अप्राप्य मकरमर्को विनिवृत्तो हन्ति सापरां याम्याम् ।
कर्कटकमसम्प्राप्तो विनिवृत्तश्चोत्तरां सैन्द्रीम् ॥४॥

Sloka 4.—When the Sun retraces his steps before he has reached Makara and changes his direction, he destroys the West and the South. When he similarly changes his course without reaching Karkataka, he brings evil to the North and the East.

Cf. गर्गः

यदा निवर्ततेऽप्राप्तो धनिष्ठामुत्तरायणे ।
आश्लेषां दक्षिणेऽप्राप्तस्तदा विन्द्यान्महद्भयम् ॥ इति ॥

पराशरः

यद्यप्राप्तो वैष्णवमुदग्मार्गं प्रपद्यते ।
दक्षिणमाश्लेषां वा महाभयाय – इति ॥

उत्तरमयनमतीत्य व्यावृत्तः क्षेमसस्यवृद्धिकरः ।
प्रकृतिस्थश्चाप्येवं विकृतगतिर्भयकृदुष्णांशुः ॥५॥

Sloka 5.—When the Sun changes his course after staying a little longer in his northern course, there will be prosperity all over and increase of crops. The same result will accrue when he is in his natural course. But if there should be any change or alteration in his gait, he will cause fear to the whole mankind.

प्रकृति is interpreted by Bhattotpala as agreement between calculation and actual observation in the Sun's change of course.

सतमस्कं पर्व विना त्वष्टा नामार्कमण्डलं कुरुते ।
स निहन्ति सप्त भूपान् जनांश्च शस्त्राग्निदुर्भिक्षैः ॥६॥

Sloka 6.—On days other than Parva (=the 8th, 14th of each half lunar month and the days of the full and New Moon), the planet त्वष्टा—Thwashta trims off a part of the Sun's brightness and darkens his disc. Then seven kings along with their subjects will meet with their end through weapons, fire and famine.

Cf. पराशर

अपर्वणि शशाङ्कार्कौ त्वष्टा नाम महाग्रहः ।
आवृणोति तमःश्यामः सर्वलोकविपत्तये ॥

तामसकीलकसंज्ञा राहुसुताः केतवस्त्रयस्त्रिंशत् ।
वर्णस्थानाकारैस्तान् दृष्ट्वाऽर्के फलं ब्रूयात् ॥७॥

Sloka 7.—There are 33 Ketus, the sons of Rahu, and are named Thamasa Keelakas. When they appear in the Sun's disc, their effects should be predicted according to their colour, position and form.

ते चार्कमण्डलगताः पापफलाश्चन्द्रमण्डले सौम्याः ।
ध्वाङ्क्षकबन्धप्रहरणरूपाः पापाः शशाङ्केऽपि ॥८॥

Sloka 8.—And these Thamasakeelakas when they enter the Sun's disc produce malefic effects. The effects will be auspicious when they enter the Moon's orb. When they assume the forms of a crow, a truncated body, a sword, etc., they produce inauspicious effects even in the Moon's disc. Much worse will be the effect they produce when they are in the Sun's disc.

तेषामुदये रूपाण्यम्भः कलुषं रजोवृतं व्योम ।
नगतरुशिखरामर्दी सशर्करो मारुतश्चण्डः ॥९॥
ऋतुविपरीतास्तरवो दीप्ता मृगपक्षिणो दिशां दाहाः ।
निर्घातमहीकम्पादयोभवन्त्यत्र चोत्पाताः ॥१०॥

Slokas 9-10.—When they become visible, the following indications appear : the water will become muddy and foul ; the sky will be filled with dust ; there will arise storms carrying sand with them and crushing tops of mountains and trees ; the trees and creepers will reveal effects contrary to the seasons ; the animals and birds will become heated by the Sun ; there will be false fires in all the directions ; there will be thunderbolts, earthquakes and such unusual phenomena boding calamity.

• न पृथक् फलानि तेषां शिखिकीलकराहुदर्शनानि यदि ।
तदुदयकारणमेषां केत्वादीनां फलं ब्रूयात् ॥११॥

Sloka 11.—The effects described above, *viz.*, water becoming turbid, etc. are not to be attributed to the

appearance of the Thamasa Keelakas at the time of the eclipse of the Sun or the Moon. The effects due to the appearance of the Thamasa Keelakas, etc. should be declared only when they become visible at other times and not otherwise.

यस्मिन् यस्मिन् देशे दर्शनमायान्ति सूर्यबिम्बस्थाः ।
तस्मिंस्तस्मिन् व्यसनं महीपतीनां परिज्ञेयम् ॥१२॥
क्षुत्प्रम्लानशरीरा मुनयोऽप्युत्सृष्टधर्मसच्चरिताः ।
निर्मांसबालहस्ताः कृच्छ्रेणायान्ति परदेशम् ॥१३॥
तस्करविलुप्तवित्ताः प्रदीर्घनिःश्वासमुकुलिताक्षिपुटाः ।
सन्तः सन्नशरीराः शोकोद्भवबाष्परुद्धदृशः ॥१४॥
क्षामा जुगुप्समानाः स्वनृपतिपरचक्रपीडिता मनुजाः ।
स्वनृपतिचरितं कर्म न पुराकृतं प्रब्रुवन्त्यन्ये ॥१५॥
गर्भेष्वपि निष्पन्ना वारिमुचो न प्रभूतवारिमुचः ।
सरितो यान्ति तनुत्वं क्वचित्क्वचिज्जायते सस्यम् ॥१६॥

Slokas 12-16.—Wherever these Thamasa Keelakas show themselves in the Sun's disc, there will be distress and misery to the kings ruling over these countries. And even sages, emaciated being stricken with hunger, forsaking their usual religious duties and good conduct will be emigrating with great difficulty to other countries, having in their arms infants—mere skeletons—without flesh due to want of food. Good men will be robbed of their entire wealth by thieves and will be heaving long sighs ; and their eye-lids will be drooping and bodies, languid ; and their eyes will be obstructed by tears due to sorrow. Feeling weak and disgusted on account of trouble caused not only by their own Government but also by other (bordering) kings, people will begin to speak in disdain

about the behaviour of their own kings and will not attribute their suffering to their previous Karma. Clouds though thick with full quantity of water will not let loose the same to fall on the earth. Rivers will become attenuated and crops will be found only here and there (only in a few places).

Now the author speaks of the effect of the several shapes of these portents.

दण्डे नरेन्द्रमृत्युर्व्याधिभयं स्यात्कबन्धसंस्थाने ।
ध्वाङ्क्षे च तस्करभयं दुर्भिक्षं कीलकेऽर्कस्थे ॥१७॥

Sloka 17.—If there should appear in the Sun's disc Thamasakeelaka in the form of a stick, it portends the death of the sovereign ; if the object appear like a body without the head (headless), there will be outbreak of diseases ; if the form be that of a crow, there will be danger from thieves, and if the form be that of a Keelaka (wedge), there will be famine.

राजोपकरणरूपैश्छत्रध्वजचामरादिभिर्विद्धः ।
राजान्यत्वकृदर्कः स्फुलिङ्गधूमादिभिर्जनहा ॥१८॥

Sloka 18.—If the Sun's disc be obscured by obstacles in the form of a king's paraphernalia such as umbrella, chowrie, banner, etc., it indicates a change of a sovereign. If the Sun be hidden by sparks of fire, smoke, etc., it forebodes the destruction of people.

एको दुर्भिक्षकरो व्याद्याः स्युर्नरपतेर्विनाशाय ।
सितरक्तपीतकृष्णैस्तैर्विद्धोऽर्कोऽनुवर्णघ्नः ॥१९॥

Sloka 19.—If there should be one single object in the Sun's disc, it denotes the advent of famine. If there be two or more, it indicates the destruction of the sovereign. And should the objects referred to above be

of the colours, white, red, yellow and black, the destruction of the following classes in their order, *viz.*, Brahmins, Kshatriyas, Vaisyas and Sudras is indicated.

दृश्यन्ते च यतस्ते रविबिम्बस्योत्थिता महोत्पाताः ।
आगच्छति लोकानां तेनैव भयं प्रदेशेन ॥२०॥

Sloka 20.—And these portents appearing on the Sun's disc bring danger from these directions to the people that behold them. People will get troubles from that very quarter in which these portents make their appearance on the Sun's disc.

ऊर्ध्वकरो दिवसकरस्ताम्रः सेनापतिं विनाशयति ।
पीतो नरेन्द्रपुत्रं श्वेतस्तु पुरोहितं हन्ति ॥२१॥

चित्रोऽथवापि धूम्रो रविरश्मिर्व्याकुलं करोत्यूर्ध्वम् ।
तस्करशस्त्रनिपातैर्यदि सलिलं नाशु पातयति ॥२२॥

Slokas 21-22.—If the Sun be with upward rays of copper (red) colour, it denotes the ruin of the commander. If the colour be yellow, it betokens the destruction of the king's son ; if it be white, the preceptor will die. If the colour of the Sun's upward rays be variegated or misty and if there should be no immediate rain following, it causes chaos and disaster to the country through thieves, clash of weapons, etc.

Now he speaks of the Sun's colour in the different seasons :

ताम्रः कपिलो वार्कः शिशिरे हरिकुङ्कुमच्छविश्च मधौ ।
आपाण्डुकनकवर्णो ग्रीष्मे वर्षासु शुक्लश्च ॥२३॥

शरदि कमलोदराभो हेमन्ते रुधिरसंनिभः शस्तः ।
प्रावृट्काले स्निग्धः सर्वर्तुनिभोऽपि शुभदायी ॥२४॥

Slokas 23-24.—During the Sisira Ritu, the colour of the Sun will be like that of copper or tawny; it will be of greenish yellow or saffron colour in the Vasantha Ritu. In Greeshma Ritu, it will be almost pale or golden. In the Varsha Ritu, it will be whitish; in Sarad Ritu, the colour will be that of the interior of the lotus; and in the Hemanta Ritu, it will be blood-red, and the effect on mankind will be all auspicious. In the rainy season the Sun being glossy or showing the colours of other seasons a so is auspicious.

Cf. समाससंहिता

ताम्रघृतकनकमुक्ताकमलासृक्संनिभः शुभः सविता ।
शिशिरादिषु षट्सु ऋतुषु प्रावृषि सर्वर्तुसंनिभः स्निग्धः ॥

Also वृद्धगर्गः

शिशिरे ताम्रसंकाशः कपिलो वापि भास्करः ।
वसन्ते कुङ्कुमप्रख्यो हरितो वापि शस्यते ॥

ग्रीष्मे कनकवैदूर्यं सर्वरूपो जलागमे ।
शस्तः शरदि पद्माभो हेमन्ते लोहितप्रभः ॥

एतत्स्वरूपं सवितुर्विपरीतमतोऽन्यथा ।

रूक्षः श्वेतो विप्रान् रक्ताभः क्षत्रियान् विनाशयति ।
पीतो वैश्यान् कृष्णस्ततोऽपरान् शुभकरः स्निग्धः ॥२५॥

Sloka 25.—If during the Varsha Ritu, the rays of the Sun be sharp and whitish in colour, the destruction of the Brahmins is indicated; when the colour is blood-red, the Kshatriyas will be ruined; if the colour be yellow, it indicates evil to the Vaisyas; and lastly, if it be black, the ruin of the last class should be expected. But if the rays be soft in the cases above mentioned, everything will prove auspicious.

ग्रीष्मे रक्तो भयकृद्वर्षास्वसितः करोत्यनावृष्टिम् ।
हेमन्ते पीतोऽर्कः करोति न चिरेण रोगभयम् ॥२६॥

Sloka 26.—If the Sun in Grishma Ritu be blood-red in colour, it causes fear in the minds of the people; if during Varsha Ritu the Sun be dark, there will be drought in the country. In the Hemanta Ritu, if the Sun be yellowish, diseases will spring up very soon.

सुरचापपाटिततनुर्नृपतिविरोधप्रदः सहस्रांशुः ।
प्रावृट्काले सद्यः करोति विमलद्युतिर्वृष्टिम् ॥२७॥
वर्षाकाले वृष्टिं करोति सद्यः शिरीषपुष्पाभः ।
शिखिपत्रनिभः सलिलं न करोति द्वादशाब्दानि ॥२८॥

Slokas 27-28—If the solar disc be cut across by a rainbow, it indicates something untoward to the ruling chief of the country. During the rainy season, if the Sun has a bright appearance, it indicates immediate rain. If during the Varsha Ritu the Sun be of the colour of the Sirisha flower, there will be immediate downpour of rain. If the colour be of the peacock's plume, there will be no rain for 12 years to come.

तथा च वृद्धगर्गः ।

मयूरचन्द्रिकाभो वा यदा दृश्येत भास्करः ।
पूर्णे तु द्वादशे वर्षे तदा देवः प्रवर्षति ॥

श्यामेऽर्के कीटभयं भस्मनिभे भयमुशन्ति परचक्रात् ।
यस्यर्क्षे सच्छिद्रस्तस्य विनाशः क्षितीशस्य ॥२९॥

Sloka 29.—When the Sun is dark in colour, there will be danger to crops from insects and reptiles. If the colour be ashy, there will be fear to be apprehended from other kings. If the Sun should have a slit in his disc, it

indicates the destruction of the king who has the star occupied by the Sun at the time as his natal asterism.

शशरुधिरनिभे भानौ नभस्तलस्थे भवन्ति सङ्ग्रामाः ।
शशिसदृशो नृपतिवधः क्षिप्रं चान्यो नृपो भवति ॥३०॥

Sloka 30.—If the Sun, while in the upper regions of the sky be red in colour similar to the blood of the hare, there will be war in the land. If he should appear cool like the Moon without rays, the king will be killed and another will soon occupy his place.

तथा च गर्गः ।
शशलोहितवर्णाभो यदा भवति भास्करः ।
तदा भवन्ति सङ्ग्रामा घोरा रुधिरकर्दमाः ॥ इति-

क्षुन्मारकृद्घटनिभः खण्डो जनहा विदीधितिर्भयदः ।
तोरणरूपः पुरहा छत्रनिभो देशनाशाय ॥३१॥

Sloka 31.—If the Sun should appear like a pot, people would suffer hunger and death. If he should appear broken, people will die. If he should be without rays, it indicates fear ; if he assumes the form of an arch, the chief city will be ruined ; if he appears like an umbrella, it indicates the destruction of the whole country.

ध्वजचापनिभे युद्धानि भास्करे वेपने च रूक्षे च ।
कृष्णा रेखा सवितरि यदि हन्ति ततो नृपं सचिवः ॥३२॥

Sloka 32.—When the Sun appears in the form of a flag-staff or a bow, there will be war ; the same will be the case when he is quivering or of sharp rays. If there should be any black streak in his disc, the king ruling at the time will be killed by his own minister.

In the 4th पाद, नृप सचिवम् is another reading.

दिवसकरमुदयसंस्थितमुल्काशनिविद्युतो यदा हन्युः ।
नरपतिमरणं विन्द्यात्तदान्यराजप्रतिष्ठा च ॥३३॥

Sloka 33.—During Sunrise (or Sunset) when a meteor, lightning or a thunderbolt strikes the Sun, it indicates the death of the ruling king and the installation of a foreigner on the throne.

तथा च पराशरः

उदयास्तमये भानुमुल्का हन्यात्समुत्थिता ।
प्रजल्पन्ति तदा राजा क्षिप्रं शस्त्रेण वध्यते ॥

प्रतिदिवसमहिमकिरणः परिवेषी सन्ध्ययोर्द्वयोरथवा ।
रक्तोऽस्तमेति रक्तोदितश्च भूपं करोत्यन्यम् ॥३४॥

Sloka 34.—If the Sun should be encircled by Parivesha every day or during the two twilights or be red in colour during the times of setting and rising, it indicates a change in the sovereign.

प्रहरणसदृशैर्जलदैः स्थगितः सन्ध्याद्वयेऽपि रणकारी ।
मृगमहिषविहगखरकरभसदृशरूपैश्च भयदायी ॥३५॥

Sloka 35.—If during Sunrise or Sunset the Sun be concealed by clouds in the form of weapons, it indicates that fighting is imminent. If the clouds in question take the form of a deer, a buffalo, a bird, an ass, a camel and the like, there will be fear infused among the people.

दिनकरकराभितापादृक्षमवाप्नोति सुमहतीं पीडाम् ।
भवति तु पश्चाच्छुद्धं कनकमिव हुताशपरितापात् ॥३६॥

Sloka 36.—When an asterism on account of its conjunction with the Sun is subjected to a good deal of torture by the Sun's rays, it emerges out all the more pure and clean as gold after its purification through fire.

तथा च पराशरः

ग्रहोपसृष्टं नक्षत्रं सवितुर्योगमागतम् ।
विशोधयति तत्पापं हुताग्निरिव काञ्चनम् ॥

तथा च वृद्धगर्गः

तथाग्निना प्रज्वलिते गृहे तप्यन्त्यदूरिणः।
तथार्कस्थाप्यदूरस्थमृक्षं तदपि तप्यते ॥ इति.

दिवसकृतः प्रतिसूर्यो जलकृदुदग्दक्षिणे स्थितोऽनिलकृत् ।
उभयस्थः सलिलभयं नृपमुपरि निहन्त्यधो जनहा ॥३७ ।

Sloka 37.—If the mock-Sun (halo) be to the north of the Sun, there will be rain ; if to the south, there will be danger from floods; if above, there will be danger to the king ; if below (*i. e.*, towards the horizon), then the people will perish.

रुधिरनिभो वियत्यवनिपान्तकरो न चिरात्
परुषरजोऽरुणीकृततनुर्यदि वा दिनकृत् ।
असितविचित्रनीलपरुषो जनघातकरः
खगमृगभैरवस्वररुतैश्च निशाद्युमुखे ॥३८ ।

Sloka 38.—If the Sun be of blood-colour when in the mid-sky, it portends the destruction of the king at no distant date. The same effect will be the case if the Sun should appear red by a dry dust-storm. If his colour be dark, variegated, blue or soiled, and if birds and beasts howl dreadfully at the times of Sunset or Sunrise, the death of many people will be the result.

In the 4th पाद खररुतैश्च is another reading for स्वरुतैश्च

अमलवपुरवक्रमण्डलः स्फुटविपुलामलदीर्घदीधितिः ।
अविकृततनुवर्णचिह्नभृज्जगति करोति शिवं दिवाकरः॥३९॥

Sloka 39.—A Sun with a spotless form, clear and not crooked, with bright, abundant, clear and long rays and bearing a natural appearance, colour and features will prove auspicious to the whole mankind.

तथा च पराशरः

श्वेतः शिरीषपुष्पाभः पद्माभो रूप्यसन्निभः ।
वैदूर्यघृतमण्डाभो हेमाभश्च दिवाकरः ॥

वर्णैरेभिः प्रशस्तस्यान्महास्निग्धः प्रतापवान् ।
भावनः सर्वसस्यानां क्षेमारोग्यसुभिक्षदः ॥

Thus ends the Third Adhyaya on the 'Course of the Sun.'

चन्द्रचारः ॥४॥ The Moon.

नित्यमधःस्थस्येन्दोर्भाभिर्भानोः सितं भवत्यर्द्धम् ।
स्वच्छाययान्यदसितं कुम्भस्येवाऽऽतपस्थस्य ॥१॥

Sloka 1.—The Moon being always below (or nearer to the Earth than the Sun) has half her orb illuminated by the rays of the Sun and white, while the other half is dark or black being obscured by her own shadow just as one half of a pot exposed to the Sun.

तथा च ब्रह्मसिद्धान्ते

रविदृष्टं सितमर्द्धं कृष्णमदृष्टं यथाऽऽतपस्थस्य ।
कुम्भस्य तथासन्नं रवेरधस्थस्य चन्द्रस्य ॥

तथा च सूर्यसिद्धान्ते

महतश्चाप्यधःस्थस्य नित्यं भासयते रविः ।
अर्द्धं शशाङ्कबिम्बस्य न द्वितीयं कथञ्चन ॥

सलिलमये शशिनि रवेर्दीधितयो मूर्च्छितास्तमो नैशम् ।
क्षपयन्ति दर्पणोदरनिहिता इव मन्दिरस्यान्तः ॥२॥

Sloka 2.—The rays of the Sun falling on and being reflected by the watery Moon dispels the darkness of the night (on Earth) just in the same way as light reflected from a mirror (placed in the Sun) removes the darkness within a room.

तथा च सूर्यसिद्धान्ते

तेजसां गोलकः सूर्यो ग्रहर्क्षाण्यम्बुगोलकाः ।
प्रभावन्तो हि दृश्यन्ते सूर्यरश्मिविदीपिताः ॥

तथा चाऽऽर्यभटः

भूग्रहभानां गोलार्धानि स्वच्छायया विवर्णानि ।
अर्धानि यथा सारं सूर्याभिमुखानि दीप्यन्ते ॥

त्यजतोऽर्कतलं शशिनः पश्चादवलम्बते यथा शौक्ल्यम् ।
दिनकरवशात्तथेन्दोः प्रकाशतेऽधःप्रभृत्युदयः ॥३॥

Sloka 3.—As the Moon leaves the surface of the Sun her back gets illumined by the Sun. So also the Moon's disc begins to shine from the bottom (in an increasing measure).

तथा च सूर्यसिद्धान्ते

विप्रकर्षं यथा याति ह्यधःस्थश्चन्द्रमा रवेः ।
तथा तथाऽस्य भूदृश्यमंशं भासयते रविः ॥

प्रतिदिवसमेवमर्कात्स्थानविशेषेण शौक्ल्यपरिवृद्धिः ।
भवति शशिनोऽपराह्णे पश्चाद्भागे घटस्येव ॥४॥

Sloka 4.—The brightness of the Moon is thus on the increase every day corresponding to her distance from the Sun, in the same way as the western side of a pot becomes gradually illumined by the Sun in the afternoon.

ऐन्द्रस्य शीतकरणो मूलाषाढाद्वयस्य चायातः ।
याम्येन बीजजलचरकाननहा वह्निभयदश्च ॥५॥

Sloka 5.—When the Moon passes through the south of Jyeshta, Moola and the two Ashadhas, there will be destruction of seeds, water-animals, ruin of forests and risks from fire. *Vide infra* Adh. XVIII—1

दक्षिणपार्श्वेन गतः शशी विशाखानुराधयोः पापः ।
मध्येन तु प्रशस्तः पितृदेवविशाखयोश्चापि ॥६॥

Sloka 6.—If the Moon goes through the south of Visakha and Anuradha, she will prove malefic. If she should pass even through the middle of Magha or of Visakha, she will bring on prosperity.

तथा च समाससंहितायाम्

भवति विशाखाद्यानां षण्णां याम्येन पापदश्चन्द्रः ।
उदग्गिष्टः सर्वेषां पित्र्येशविशाखयोश्चान्तः ॥ – इति.

षडनागतानि पौष्णाद् द्वादशरौद्राच्च मध्ययोगीनि ।
ज्येष्ठाद्यानि नवर्क्षाण्युडुपतिनातीत्य युज्यन्ते ॥७॥

Sloka 7.—The six stars reckoned from Revati conjoin with the Moon when she has not actually come to them. The twelve asterisms counted from Ardra conjoin with the Moon only when she comes to their middle portion, while the remaining nine reckoned from Jyeshta conjoin with the Moon only after they have been completely passed by her.

तथा च गर्गः:

उत्तराश्च तथाऽऽदित्यं विशाखा चैव रोहिणी ।
एतानि षडध्यर्द्धभोगीनि महाक्षेत्राणि ।
मघाश्विकृत्तिकासोमतिष्यापित्र्यभगाह्वयाः ।
सावित्रचित्राऽनूराधा मूलं तोयं च वैष्णवम् ॥

धनिष्ठाजैकपाच्चैव समभागः प्रकीर्तितः ।
एतानि पञ्चदश समभोगीनि मध्यक्षेत्राणि ।
याम्येन्द्ररुद्रवायव्यसार्पवारुणसंज्ञिताः ।
एतानि षडर्द्धभोगीनि स्वल्पक्षेत्राणि ।

तथा च ब्रह्मसिद्धान्ते

केशादित्यविशाखाप्रोष्ठपदार्यमणवैश्वदेवानि ।
षट् षड्ज्येष्ठाभरणीस्वात्यार्द्रावारुणाश्लेषाः ॥
पञ्चदशान्यानुक्तान्येकाऽभिजिदुक्तमृक्षभोगोऽन्यः ।
तन्मानं नाक्षत्रं दुरधिगमं मन्दबुद्धीनाम् ॥

अध्यर्द्धोर्ध्वसमक्षेत्राणां मध्यगतिलिप्तिकाः शशिनः ।
अध्यर्द्धोर्ध्वैकगुणा भभोगलिप्तास्तदैक्योनाः ॥
मण्डललिप्ताः शेषा भोगोऽभिजितः— इति

The author now describes certain unusual appearances of the Moon-

उन्नतमीषच्छृङ्गं नौसंस्थाने विशालता चोक्ता ।
नाविकपीडा तस्मिन्भवति शिवं सर्वलोकस्य ॥८॥

Sloka 8.—When the horns of the Moon appear a bit raised and far from each other while presenting the appearance of a boat, there will be trouble to the sailors, but prosperity to the mankind at large.

अर्द्धोन्नते च लाङ्गलमिति पीडा तदुपजीविनां तस्मिन् ।
प्रीतिश्च निर्निमित्तं मनुजपतीनां सुभिक्षं च ॥९॥

Sloka 9.—If the northern horn of the Moon be higher than the southern by a half thus presenting the appearance of a plough, there will be trouble to the agriculturists. there will be cordiality without any apparent cause among the kings and there will be prosperity in the land.

तथा च वृद्धगर्गः ।
यदा सोमः प्रतिपादे नौस्थायी सम्प्रदृश्यते ।
उत्तरोज्ज्वलशृङ्गो वा लाङ्गली च मनोहरः ॥
क्षेमं सुभिक्षमारोग्यं सर्वभूतेषु निर्दिशेत् ।
राज्ञां च विजयं ब्रूयादृद्धेन्ते शृङ्गिणस्तथा - इति

दक्षिणविषाणमर्द्धोन्नतं यदा दुष्टलाङ्गलाख्यं तत् ।
पाण्ड्यनरेश्वरनिधनकृदुद्योगकरं बलानां च ॥१०॥

Sloka 10.—If the southern horn be raised by half, it is termed Dushtalangala—inauspicious plough—and will cause the demise of the Pandya king and the army will be mobilised for war.

तथा च वृद्धगर्गः ।

दक्षिणे च भवेत्स्थूलं हीनं शृङ्गमथोत्तरम् ।
दुष्टलाङ्गलसंज्ञं तत् प्रजाक्षयकरं स्मृतम् ॥

समशशिनि सुभिक्षक्षेमवृष्टयः प्रथमदिवससदृशाः स्युः ।
दण्डवदुदिते पीडा गवां नृपश्चोग्रदण्डोऽत्र ॥११॥

Sloka 11.—When the two horns are of even height, there will be good crops, happiness all over and timely rains. These effects for the whole period will be similar to that of the first day of the lunar month. If the horns assume the shape of a stick, disease will break out among cattle and the kings will be ruthless in meting out punishment.

तथा च वृद्धगर्गः ।

समशृङ्गो यदा दृष्टः शशी क्षेमसुभिक्षकृत् ।
प्रतिपत्सदृशं तत्र वासवो वर्षते तदा ॥

चन्द्ररेखा यदा चोर्ध्वंमृज्वी दण्ड इव स्थिता ।
उदक्शृङ्गाधिकसमो दण्डस्थानं तदुच्यते ॥

उद्युक्तदण्डा राजानो विनिघ्नन्ति समन्ततः ।
गवां पीडां विजानीयाद्दण्डस्थाने यदा शशी ॥

कार्मुकरूपे युद्धानि यत्र तु ज्या ततो जयस्तेषाम् ।
स्थानं युगमिति याम्योत्तरायतं भूमिकम्पाय ॥१२॥

Sloka 12.—If the configuration be of the form of a bow, there will be war and success will attend those that live in the direction indicated by the bowstring. If the Moon should appear stretched like the yoke of a carriage from south to north, there will be earthquake.

तथा च वृद्धगर्गः

उदये तु यदा सोमं पश्येद्धनुरिवोदितम् ।
धनुर्धराणामुद्योगो जगद्युद्धकरो भवेत् ॥

क्षत्रियाः क्षत्रियान् घ्नन्ति वर्णाश्चैव तथा परे।
अग्रतश्च जयस्तेषां पृष्ठतश्च पराजयः ॥
चन्द्ररेखा यदा व्यक्ता दक्षिणोत्तरमायता।
शुक्कादौ प्रतिपद्येत तद्योगस्थानलक्षणम् ॥
सैन्योद्योगा भवन्त्यत्र भूमिकम्पश्च जायते।

युगमेव याम्यकोट्यां किञ्चित्तुङ्गं स पार्श्वशायीति।
विनिहन्ति सार्थवाहान् वृष्टेश्च विनिग्रहं कुर्यात् ।।१३।।

Sloka 13.—If the southern curved end of the yoke be a bit higher than that of the northern, the Moon is then said to be पार्श्वशायी 'slightly reclining on the side' and will cause the destruction of the trading class and there will also be drought.

तथा च वृद्धगर्गः
याम्यकोट्यायतः किञ्चिद्युगकाले यदा शशी।
पार्श्वशायीति संज्ञोऽयं सार्थहा वृष्टिनाशनः ॥

अभ्युच्छ्रायादेकं यदि शशिनोऽवाङ्मुखं भवेच्छृङ्गम्।
आवर्जितमित्यसुभिक्षकारि तद्गोधनस्यापि ।।१४।।

Sloka 14.—If one of the horns (of the Moon) should on account of the elevation of the other appear in a downward direction, the figure (or form) is termed आवर्जित —bent down or pulled down—and indicates famine all over affecting even the cattle.

Cf. वृद्धगर्गः

अधोमुखं यदा शृङ्गं शशिनो दृश्यते तदा।
संस्थानमावर्जितकं गोघ्नं दुर्भिक्षकारकम् ॥

अव्युच्छिन्ना रेखा समन्ततो मण्डला च कुण्डाख्यम्।
अस्मिन्माण्डलिकानां स्थानत्यागो नरपतीनाम् ।।१५।।

Sloka 15.—If the horns of the Moon should together appear like a circle it is termed 'Kunda' and

the ruling chiefs living in the land will be ousted from their places.

Cf. वृद्धगर्गः

अच्छिन्ना मण्डले रेखा शशिनो दृश्यते यदा ।

कुण्डाख्यं नाम संस्थानं नृपविग्रहदायकम् ॥

Also पञ्चसिद्धान्तिका V-1-10.

प्रोक्तस्थानाभावादुदगुच्चक्षेमवृद्धिवृष्टिकरः ।

दक्षिणतुङ्गश्चन्द्रो दुर्भिक्षभयाय निर्दिष्टः ॥१६॥

Sloka 16.—If the Moon has her northern horn slightly raised and be of a form or configuration other than any of those described above, it indicates increase of happiness to mankind and advent of timely rains. If the southern horn be higher, it portends famine and fear.

शृङ्गेणैकेनेन्दुर्विलीनमथवाऽप्यवाङ्मुखं शृङ्गम् ।

सम्पूर्णं चाभिनवं दृष्ट्वैको जीविताद्भ्रश्येत् ॥१७॥

Sloka 17.—If the Moon should appear with only one horn, with one of the horns shorn off, or with one of the horns bent downwards, or appear like a full Moon while in reality it is not so, the person who observes such a Moon singly on the first day of the bright half of a month will meet with immediate death.

Cf. समाससंहिता

उदग्रन्तमध्यसदृशं न शुभं बहुरूपतार्थवैकस्य ।

एकश्चन्द्रविकारं यः पश्येत्स न चिरं जीवेत् ॥

संस्थानविधिः कथितो रूपाण्यस्माद्भवन्ति चन्द्रमसः ।

स्वल्पो दुर्भिक्षकरो महान् सुभिक्षावहः प्रोक्तः ॥१८॥

मध्यतनुर्वज्राख्यः क्षुद्भयदः सम्भ्रमाय राज्ञां च ।

चन्द्रो मृदङ्गरूपः क्षेमसुभिक्षावहो भवति ॥१९॥

ज्ञेयो विशालमूर्तिर्नरपतिलक्ष्मीविवृद्धये चन्द्रः ।
स्थूलः सुभिक्षकारी प्रियधान्यकरस्तु तनुमूर्त्तिः ॥२०॥

Slokas 18-20.—All about the configurations have been described. There are other shapes also of the Moon as detailed below : a tiny Moon indicates drought, while that which is big is declared to be a fore-runner of plenty of good crops. A form slender in the middle is termed Vajra and indicates risk to people from hunger and feverish preparations by kings for war; while the Moon of the form of tabor denotes peace and plenty to the people. A Moon with a very broad disc denotes large influx of wealth to the king, while a corpulent Moon will make people eat richfood and a slender Moon will give food and grain that is most agreeable (or costly ?).

Cf. वृद्धगर्गः

विक्षममध्यो मेघाभो वज्रसंस्थानसंस्थितः ।
मध्यच्छिद्रो विलीनो वा भयं च जनयेन्महत् ॥

प्रत्यन्तान् कुनृपांश्च हन्त्युडुपतिः शृङ्गे कुजेनाहते
शस्त्रक्षुद्भयकृद्यमेन शशिजेनावृष्टिदुर्भिक्षकृत् ।
श्रेष्ठान् हन्ति नृपान् महेन्द्रगुरुणा शुक्रेण चाल्पान्नृपान्
शुक्ले याप्यमिदं फलं ग्रहकृतं कृष्णे यथोक्तागमम् ॥२१॥

Sloka 21.—When the Moon's horn is dashed by the five planets (other than the two luminaries) the following are the effects : if Mars be the planet thus dashing, kings living in the neighbourhood and who are wicked will perish. If the planet so cutting be Saturn, there will be peril through weapons, hunger and fear. If it be Mercury, it indicates famine and drought. If it be Jupiter, the important kings will die, while the petty

chiefs will be affected if Venus be the planet concerned. These effects will be mild and partial if the Moon be in the bright half ; if she be in the dark half, the effects described will fully come to pass.

Cf. समाससंहिता

प्रत्यन्तविनाशोऽश्वक्षयो महाराजपीडा च ।
सङ्ग्रामाश्चाभिहते शृङ्गे भौमादिभिः क्रमशः ॥

भिन्नः सितेन मगधान् यवनान् पुलिन्दान्
नेपालभृङ्गिमरुकच्छसुराष्ट्रमद्रान् ।
पाञ्चालकैकयकुलूतकपूरुषादान्
हन्यादुशीनरजनानपि सप्तमासान् ॥२२॥

Sloka 22.—When the Moon's orb is divided into two by the contact of Venus in the middle, the people of Magadha, the Yavanas, the men of Pulinda, the Nepalese, the Bhringees, the Marwarees, the people of Cutch and Surat, the people of Madra, the Panchalas, the Kekayas, the Kuluthakas, the Purushadas (cannibals) and the men of Useenara (Kandahar) will be subjected to all sorts of miseries for 7 months.

गान्धारसौवीरकसिन्धुकीरान् धान्यानि शैलान् द्रविडाधिपांश्च ।
द्विजांश्च मासान् दश शीतरश्मिः सन्तापयेद्वाक्पतिना विभिन्नः ॥२३

Sloka 23.—When the Moon's orb is cut by the conjunction of Jupiter, the people of Gandhara, Sauveeraka, Sindhu and Keera, and all the corn, mountains, the king of the Dravida country and the Brahmin community will be affected for ten months.

उद्युक्तान् सह वाहनैर्नरपतींस्त्रैगर्तकान् मालवान्
कौलिन्दान् गणपुङ्गवानथ शिबीनायोध्यकान् पार्थिवान् ।
हन्यात्कौरवमत्स्यशुक्त्यधिपतीन् राजन्यमुख्यानपि
प्रालेयांशुरसृग्ग्रहे तनुगते षण्मासमर्यादया ॥२४॥

Sloka 24.—When the planet Mars comes in conjunction with the body of the Moon and obstructs her, kings who are ready for war with their cavalry, carriages, etc., the Traigartas (of Lahore), Malawas. Kaulindas, Chieftains, the Sibees, the people of Ayodhya and their kings, the Kauravas, the people of the country of Virata and Sukthi, their kings and other important Kshatriya chiefs will suffer for a course of six months.

यौधेयान् सचिवान् सकौरवान् प्रागीशानथ चार्जुनायनान् ।
हन्यादर्कजभिन्नमण्डलः शीतांशुर्दशमासपीडया ॥२५॥

Sloka 25.—When the Moon's orb is cut or obstructed by Saturn, the Yaudheyas, the ministers, the people of the Kurus, the Arjunas and the rulers of the eastern countries, these will suffer misery for a period of ten months.

मगधान् मथुरां च पीडयेद्वेणायाश्च तटं शशाङ्कजः ।
अपरत्र कृतं युगं वदेद्यदि भित्वा शशिनं विनिर्गतः ॥२६॥

Sloka 26.—The following people will suffer miseries when Mercury forms a conjunction with the Moon and then emerges out of her orb: the Magadhas, Mathuras and those living on the banks of the river Vena. In the other places, it will be like Krita Yuga.

क्षेमारोग्यसुभिक्षविनाशी शीतांशुः शिखिना यदि भिन्नः ।
कुर्यादायुधजीविविनाशं चौराणामधिकेन च पीडाम् ॥२७॥

Sloka 27.—When the Moon is obstructed by Ketu, the people will be deprived of prosperity, health and plenty. The military population will perish and there will be much trouble through the excess of the thieving population.

उल्कया यदा शशी ग्रस्त एव हन्यते ।
हन्यते तदा नृपो यस्य जन्मनि स्थितः ॥२८॥

Sloka 28.—When the Moon eclipsed by Rahu is cut by a meteor (Ulka), the king happening to own that star as his natal one dies.

Cf. समाससंहिता

उल्काभिहतो ग्रहणे तन्नक्षत्रे नृपं हन्ति ।

भस्मनिभः परुषोऽरुणमूर्तिः शीतकरः किरणैः परिहीणः ।
श्यावतनुः स्फुटितः स्फुरणो वा क्षुड्डमरामयचौरभयाय ॥२९॥

Sloka 29.—If the Moon be of ash colour, dirty, reddish, deprived of rays and dark in form and appear broken or shaky, people will suffer from hunger, tumult, pestilence, disease and danger from thieves.

प्रालेयकुन्दकुमुदस्फटिकावदातो
यत्नादिवाद्रिसुतया परिमृज्य चन्द्रः ।
उच्चैः कृतो निशि भविष्यति मे शिवाय
यो दृश्यते स भविता जगतः शिवाय ॥३०॥

Sloka 30.—If the Moon appear white like snow, Kunda (Jessamine) or Kumuda (lotus) flower and crystal, as if she were placed above by Goddess Parvati after polishing her with great effort with the idea of deriving happiness at night (from Siva), it is a harbinger of peace and prosperity to the entire land.

शुक्ले पक्षे सम्प्रवृद्धे प्रवृद्धिं ब्रह्मक्षत्रं याति वृद्धिं प्रजाश्च ।
हीने हानिस्तुल्यता तुल्यतायां कृष्णे सर्वं तत्फलं व्यत्ययेन ॥

Sloka 31.—During the bright half of the Moon, if her growth be regular, the Brahmins and Kshatriyas as also the people will rise to power and prosperity.

Their prosperity, etc., will be moderate if her growth be medium. If it be less, the prosperity also will dwindle. These effects will be reversed in the dark half.

यदि कुमुदमृणालहारगौरः स्थितिनियमात् क्षयमेति वर्द्धते वा।
अविकृतगतिमण्डलांशुयोगी भवति नृणां विजयाय शीतरश्मिः॥

Sloka 32.—The Moon leads to victory and prosperity to the whole mankind when she is as bright as the Kumuda flower, lotus-stalk and a pearl-necklace, and whose digits increase or decrease proportionately to the number of Tithis that have elapsed and who remains unchanged in her gait, appearance and rays.

Thus ends the Fourth Adhyaya on the 'Course of the Moon.'

राहुचारः ॥५॥ Rahu.

अमृतास्वादविशेषाच्छिन्नमपि शिरः किलासुरस्येदम्।
प्राणैरपरित्यक्तं ग्रहतां यातं वदन्त्येके ॥१॥

Sloka 1.—A demon's head, though cut off for his having devoured nectar, is still not deprived of life, it is said, as a result of the potency of nectar and that head became a planet, so declare some sages.

तथा च पुराणकारः

सिंहिकातनयो राहुरपिबच्चामृतं पुरा।
शिरश्छिन्नोऽपि न प्राणैस्त्यक्तोऽसौ ग्रहतां गतः॥ इति.

इन्द्वर्कमण्डलाकृतिरसितत्वात्किल न दृश्यते गगने।
अन्यत्र पर्वकालाद्वरप्रदानात्कमलयोनेः ॥२॥

Śloka 2.—His disc is similar in form to those of the Sun and the Moon, but he is not visible in the heavens except on Parva days (New and Full Moon days) on account of his blackness in colour. Owing to

a boon conferred by Brahma, he is visible only at the time of eclipses and not on other days.

Simhika begged of Sage Kasyapa at an unseasonal hour for progeny. Enraged at this untimely request, he gave her a son who was dreadful like Yama. This son came to be called Rahu. As soon as he was born, he fought and sustained a defeat at the hands of the son of Aditi. Humiliated by this, he performed severe penance for 10,000 divine years on the summit of the Himalayas. He asked God Brahma to confer on him the status of a planet, immortality, victory over the Gods and power to devour the two luminaries. At this, the Lord spoke smilingly thus : "You will find it extremely hard to digest these two ; still, be it so." So saying, the Lord vanished. Then Rahu rushed at them. Then God Vishnu hurled his discus, chopped his head off and said, "Let the creator's words however, not go to waste. In your respective periods you may devour the two luminaries and thereby indicate good and bad things for the world."

मुखपुच्छविभक्ताङ्गं भुजङ्गमाकारमुपदिशन्त्यन्ये ।
कथयन्त्यमूर्तमपरे तमोमयं सैंहिकेयाख्यम् ॥३॥

Sloka 3.—One school of learned men says that Rahu—son of Simhika—is of a serpentine form with only the face and the tail ; while another class maintains that he is formless and of the nature of pure darkness.

तथा च वीरभद्रः
सिंहिकातनयस्यास्य राहोः पुच्छमुखादृते ।
नान्यदस्ति परं बाहुकटिपादकरादिकम्॥
तथा च वसिष्ठः
भपटक्कान्तरितो राहुः सूर्याचन्द्रमसावुभौ ।
छादयत्युरगाकारो वरदानात् स्वयम्भुवः ॥
तथा च देवलः
अन्धकारमयो राहुर्मेघखण्ड इवोत्थितः ।
आच्छादयति सोमार्कौ पर्वकाले ह्युपस्थिते ॥

यदि मूर्तो भविचारी शिरोऽथवा भवति मण्डली राहुः ।
भगणार्द्धेनान्तरितौ गृह्णाति कथं नियतचारः ॥४॥

Sloka 4.—For, if Rahu has a form, travels in the zodiac, possesses a head and has a circular orb, how is it that he whose movement is fixed and uniform seizes the two luminaries who are situated 180° away from him ?

अनियतचारः खलु चेदुपलब्धिः संख्यया कथं तस्य ।
पुच्छाननाभिधानोऽन्तरेण कस्मान्न गृह्णाति ॥५॥

Sloka 5.—If his gait has not been fixed, how is his exact position determined by calculation ? If he is to be distinguished by his tail and face, why should he not seize them at other intervals (instead of only when 180° apart.) ?

अथ तु भुजगेन्द्ररूपः पुच्छेन मुखेन वा स गृह्णाति ।
मुखपुच्छान्तरसंस्थं स्थगयति कस्मान्न भगणार्द्धम् ॥६॥

Sloka 6.—For, if this Rahu who is of the form of a serpent is able to seize the Sun or the Moon through his tail or mouth, why should he not conceal or hide half of the zodiac which is the interval between his head and tail ?

राहुद्वयं यदि स्याद् ग्रस्तेऽस्तमितेऽथवोदिते चन्द्रे ।
तत्समगतिनान्येन ग्रस्तः सूर्योऽपि दृश्येत ॥७॥

Sloka 7.—If there should be two Rahus, when the Moon has set or risen and is eclipsed by one Rahu, the Sun (who is 180° from the Moon) should also be eclipsed by the other Rahu whose rate of motion is also similar.

भूच्छायां स्वग्रहणे भास्करमर्कग्रहे प्रविशतीन्दुः ।
प्रग्रहणमतः पश्चान्नेन्दोर्भानोश्च पूर्वाद्वात् ॥८॥

Sloka 8.—In her own eclipse, the Moon enters the shadow of the Earth, and in that of the Sun, the solar disc. Therefore it is that the lunar eclipse does not commence at the western limb, nor the solar at the eastern limb.

वृक्षस्य स्वच्छाया यथैकपार्श्वे भवति दीर्घचया ।
निशि निशि तद्वद्भूमेरावरणवशाद्दिनेशस्य ॥९॥

Sloka 9.—Just as the shadow of a tree goes on increasing on one side on account of the motion of the Sun, so is the case with the Earth's shadow every night by its hiding the Sun during its rotation.

सूर्यात्सप्तमराशौ यदि चोदग्दक्षिणेन नातिगतः ।
चन्द्रः पूर्वाभिमुखश्छायामौर्वीं तदा विशति ॥१०॥

Sloka 10.—If the Moon, in her course towards the East and placed in the 7th house from the Sun, does not swerve much either to the north or the south, she enters the shadow of the earth.

तथा च ब्रह्मसिद्धान्ते

भूच्छायां शशिकक्ष्यागां रवौ भार्द्धान्तरास्थिते ।
यदा विशत्यविक्षिप्तश्चन्द्रः स्यात्तद्ग्रहस्तदा ॥

चन्द्रोऽधस्थः स्थगयति रविमम्बुदवत् समागतः पश्चात् ।
प्रतिदेशमतश्चित्रं दृष्टिवशाद्भास्करग्रहणम् ॥११॥

Sloka 11.—The Moon moving from the west conceals the solar disc from below just like a cloud. The solar eclipse is therefore different in various countries according to the visibility of the eclipsed disc.

तथा च सूर्यसिद्धान्ते

इन्दुना च्छादितं सूर्यमधोऽविक्षिप्तगामिना ।
न पश्यति यदा लोकस्तदा स्याद्भास्करग्रहः ॥

तमोमयस्य तमसो रविरश्मिपलायिनः ।
भूच्छाया चन्द्रबिम्बं च स्थाने द्वे परिकल्पिते ॥

तथा च ब्रह्मसिद्धान्ते

भूच्छायेन्दुं चन्द्रः सूर्यं छादयति मानयोगाद्धीत् ।
विक्षेपो यदूनः शुक्लेतरपक्षदृश्यन्ते ॥

आवरणं महदिन्दोः कुण्ठविषाणस्ततोऽर्द्धसञ्छन्नः ।
स्वल्पं रवेर्यतोऽतस्तीक्ष्णविषाणो रविर्भवति ॥१२॥

Sloka 12.—In the case of a lunar eclipse, the concealing agency is very big, while in that of the solar, it is small. Hence in semi-lunar and semi-solar eclipses, the luminous horns are respectively blunt and sharp.

तथा च ब्रह्मसिद्धान्ते

महदिन्दोरावरणं कुण्ठविषाणो यतोऽर्द्धसञ्छन्नः ।
अर्कच्छन्नो भानुस्तीक्ष्णविषाणस्ततोऽस्याल्पम् ॥

एवमुपरागकारणमुक्तमिदं दिव्यदृग्भिराचार्यैः ।
राहुरकारणमस्मिन्नित्युक्तः शास्त्रसद्भावः ॥१३॥

Sloka 13.—Thus the cause for the eclipses has been given by our ancient masters possessed of divine sight. Hence, the scientific truth is that Rahu is not at all the cause of that.

तथा च ब्रह्मसिद्धान्ते

यदि राहुः प्राग्भागादिन्दुं छादयति किं तथा नार्कम् ।
स्थित्यर्द्धं महदिन्दोर्यथा तथा किं न सूर्यस्य ॥
किं प्रतिविषयं सूर्यो राहुश्चान्यो यतो रविग्रहणे ।
ग्रासान्यत्वं न ततो राहुकृतं ग्रहणमर्केन्द्वोः ॥

योऽसावसुरो राहुस्तस्य वरो ब्रह्मणाऽयमाज्ञप्तः ।
आप्यायनमुपरागे दत्तहुतांशेन ते भविता ॥१४॥
तस्मिन् काले सान्निध्यमस्य तेनोपचर्यते राहुः ।
याम्योत्तरा शशिगतिर्गणितेऽप्युपचर्यते तेन ॥१५॥

Slokas 14-15. The following boon has been conferred by Brahman on Rahu, the Demon : "You shall have to live and rest satisfied with whatever gifts and oblations that may be given at the time of an eclipse." During that period his presence is recognised. There are two places or nodes for the Moon caused by her deviation south or north and this is ascertained by astronomical calculation. The ascending node is termed Rahu.

न कथञ्चिदपि निमित्तैर्ग्रहणं विज्ञायते निमित्तानि ।
अन्यस्मिन्नपि काले भवन्त्यथोत्पातरूपाणि ॥१६॥

Sloka 16.—An eclipse can by no means be ascertained through symptoms in the form of portents. For, these latter, *viz.*, fall of meteors, etc., occur at other times also.

पञ्चग्रहसंयोगान्न किल ग्रहणस्य संभवो भवति ।
तैलं च जलेऽष्टम्यां न विचिन्त्यमिदं विपश्चिद्भिः ॥१७॥

Sloka 17.—It is not correct to say that an eclipse cannot occur unless five planets combine; it is also incorrect for the learned to suppose that on the previous Ashtami day the eclipse and its characteristics can be guessed by examining the appearance of a drop of oil poured on the surface of water.

तथा च वृद्धगर्गः ।
ग्रहपञ्चकसंयोगं दृष्ट्वा न ग्रहणं वदेत् ।
यदि न स्यात्तु भस्तत्र तं दृष्ट्वा ग्रहणं वदेत् ॥

अष्टम्यां परिवेषः स्यात्तैले जलगते यदा ।
प्रसारिते विजानीयाद्यतः खण्डस्ततस्तमः ॥

अवनत्यार्के ग्रासो दिग्ज्ञेया वलनयाऽवनत्या च ।
तिथ्यवसानाद्वेला करणे कथितानि तानि मया ॥१८॥

Sloka 18.—The magnitude of the Sun's eclipse is to be determined by the Moon's deflection (parallax). The direction in which the eclipse commences has to be found out through the deflection and angles of the Moon known as अयनवलन and अक्षवलन (Ayanavalana and Akshavalana). The actual time of the eclipse has to be found out by noting the exact time of conjunction of the Sun and the Moon. These have been described in detail in my astronomical work Pancha Siddhantika.

षण्मासोत्तरवृद्ध्या पर्वेशाः सप्त देवताः क्रमशः ।
ब्रह्मशशीन्द्रकुबेरा वरुणाग्नियमाश्च विज्ञेयाः ॥१९॥

Sloka 19.—The following seven deities are in their order the lords of the successive six-month-periods since creation. Brahma, the Moon, Indra, Kubera, Varuna, Agni and Yama.

ब्राह्मे द्विजपशुवृद्धिः क्षेमारोग्यानि सस्यसम्पच्च ।
तद्वत्सौम्ये तस्मिन् पीडा विदुषामवृष्टिश्च ॥२०॥

ऐन्द्रे भूपविरोधः शारदसस्यक्षयो न च क्षेमम् ।
कौबेरेऽर्थपतीनामर्थविनाशः सुभिक्षं च ॥२१॥

वारुणमवनीशाशुभमन्येषां क्षेमसस्यवृद्धिकरम् ।
आग्नेयं मित्राख्यं सस्यारोग्याभयाम्बुकरम् ॥२२॥

याम्यां करोत्यवृष्टिं दुर्भिक्षं सङ्क्षयं च सस्यानाम् ।
यदतः परं तदशुभं क्षुन्माराबृष्टिदं पर्व ॥२३॥

Slokas 20-23.—During the Parvan presided over by Brahman, the Brahmins and cattle will prosper. The whole period will be marked by happiness, health and abundance of corn. In the Moon's Parvan, there will be similar prosperity for the Brahmins and the quadrupeds; but the learned will suffer and there will be drought. In the six-month period owned by Indra, there will be quarrel among kings; crops of the autumnal season will fail and there will be no happiness. In the period owned by Kubera, rich people will suffer loss of wealth, but there will be general prosperity in the land. In Varuna's period there will be no happiness for the kings, but people will be happy and there will be abundance of corn. In the six-month-period swayed by Agni—also known as Mitra— there will be plenty of crops; the people will be immune from disease and there will be abundance of water. During Yama's period, there will be no rain; people will suffer from famine and there will be a general destruction of crops. In the event of an eigth Parvan occurring next to this owing to unusual causes or phenomena, there will be general suffering due to hunger, death and drought.

वेलाहीने पर्वणि गर्भविपत्तिश्च शस्त्रकोपश्च ।
अतिवेले कुसुमफलक्षयो भयं सस्यनाशश्च ॥२४॥

Sloka 24.—If an eclipse should occur a bit prior to the time actually calculated, there will be miscarriages and outbreak of war. In the case of the eclipse happening a bit after the expected time, flowers will wither, fruits will be destroyed and there will be general panic and destruction of crops.

तथा च गर्गः

वेलाहीने शस्त्रभयं गर्भाणां स्रावणं तथा ।

अतिवेले फलानां तु सस्यानां क्षयमादिशेत् ॥
वृक्तमे पर्वणि नृपा निर्वैरा विगतज्वराः ।
प्रजाश्च सुखिताः सर्वा भयरोगविवर्जिताः ॥
तथा च काश्यपः
अनागतमतीतं वा ग्रहणं पर्व दृश्यते ।
गर्भस्रावमनावृष्टिः फलं पुष्पं विनश्यति ॥

हीनातिरिक्तकाले फलमुक्तं पूर्वशास्त्रदृष्टत्वात् ।
स्फुटगणितविदः कालः कथञ्चिदपि नान्यथा भवति ॥२५॥

Sloka 25.—The effects of eclipses occurring a bit earlier or later than the actual time calculated have been described as stated above simply because they have been so stated in the ancient Sastras. However, the time calculated by a true astrologer will in no case prove inaccurate.

Note here Varahamihira's bold and dogmatic assertion that calculations done on proper lines will never be false. Consequently, there is absolutely no chance of there being any difference between the actual occurrence of an eclipse and the calculation.

यद्येकस्मिन् मासे ग्रहणं रविसोमयोस्तदा क्षितिपाः ।
स्वबलक्षोभैः सङ्क्षयमायान्त्यतिशस्त्रकोपश्च ॥२६॥

Sloka 26.—If there should be both solar and lunar eclipses occurring in one and the same month, kings will suffer destruction through the open rebellion of their army. There will further be terrible bloodshed.

तथा च काश्यपः
चन्द्रार्कयोरेकमासे ग्रहणं न प्रशस्यते ।
परस्परं वधं कुर्युः स्वबलक्षुभिता नृपाः ॥

ग्रस्तावुदितास्तमितौ शारदधान्यावनीश्वरक्षयदौ ।
सर्वग्रस्तौ दुर्भिक्षमरकदौ पापसन्दृष्टौ ॥२७॥

Sloka 27.—If the Sun or the Moon rises or sets being eclipsed at the time, the crops of the शरद्-Sarat season will fail and the kings in the land will suffer. If such an eclipse be a total one and if the eclipsed disc be aspected by malefics as well, there will be famine and pestilence all over the country.

तथा च वृद्धगर्गः

उद्गच्छति गृहीतश्चेदस्तं वा यदि गच्छति ।
शारदं तु तदा सस्यं जातं जातं विपद्यते ॥
ग्रैष्मेण तत्र जीवन्ति नरा मूलफलेन वा ।
भयदुर्भिक्षरोगैश्च तदा सम्पीड्यते जगत् ॥

तथा च ऋषिपुत्रः

यावतोंऽशान् ग्रसित्वेन्दोरुदयत्यस्तमेति वा ।
तावतोंऽशान् पृथिव्यास्तु तम एव विनाशयेत् ॥
उदयेऽस्तमये वाऽपि सूर्यस्य ग्रहणं भवेत् ।
तदा नृपभयं विन्द्यात् परचक्रस्य चागमम् ॥ तथा च
चिरं गृह्णाति सोमार्कौ सर्वं वा ग्रसते यदा ।
हन्यात् स्फीतान् जनपदान् वरिष्ठांश्च जनाधिपान् ॥
ग्रैष्मेण तत्र जीवन्ति नराश्चाम्बुफलेन वा ।
भयदुर्भिक्षरोगैश्च सम्पीड्यन्ते प्रजास्तथा ॥

अर्द्धोदितोपरक्तो नैकृतिकान् हन्ति सर्वयज्ञांश्च ।
अग्न्युपजीविगुणाधिकविप्राश्रमिणो युगेऽभ्युदितः ॥२८॥
कर्षकपाखण्डवणिक्क्षत्रियबलनायकान् द्वितीयांशे ।
कारुकशूद्रम्लेच्छान् खतृतीयांशे समन्त्रिजनान् ॥२९॥
मध्याह्ने नरपतिमध्यदेशहा शोभनश्च धान्यार्घः ।
तृणभुगमात्यान्तःपुरवैश्यघ्नः पञ्चमे खांशे ॥३०॥
स्त्रीशूद्रान् षष्ठेंशे दस्युप्रत्यन्तहाऽस्तमयकाले ।
यस्मिन् खांशे मोक्षस्तत्प्रोक्तानां शिवं भवति ॥३१॥

Slokas 28-31.—If the eclipse should begin when the Sun or the Moon has just half-risen, the low tribes, Chandalas, etc., will suffer and all sacrifices will be destroyed. (If the visible portion of the sky be divided into seven equal divisions and if such an event happen in the first division, those that earn their livelihood with the help of fire such as gold-smiths, virtuous men, Brahmins and hermits will suffer. Agriculturists, heretics, traders, the Kshatriyas, leaders of the army, these will be destroyed, if the eclipse happens in the second division.) The eclipse that occurs in the third division will bring on distress to artisans, artists, the Sudras, the Mlechchas and ministers. (When the eclipse happens in mid-day, *i. e.*, the central or fourth division, the king and the central country will be destroyed; corn will sell at fair rates.) Quadrupeds, ministers, people in the harem and Vaisyas will perish when the eclipse occurs in the 5th division of the sky. The eclipse in the sixth division will destroy the womankind and the Sudras; while thieves and people living in the border countries will be annihilated when the eclipse occurs at the setting time. When the end of the eclipse happens in the several divisions of the sky referred to above, the effect will prove good to the corresponding people.

तथा च काश्यपः

उदितास्तमितौ ग्रस्तौ सर्वसस्यक्षयङ्करौ ।
सर्वग्रस्तौ यदा पश्येद्दुर्भिक्षं तत्र जायते ॥

प्रथमांशो विप्रपीडा क्षत्रियाणां द्वितीयके ।
शूद्राणां च तृतीयेंऽशे चतुर्थे मध्यदेशिनाम् ॥

वैश्यानां पञ्चमे स्वांशे षष्ठांशे प्रमदाभयम् ।
दस्युप्रत्यन्तकम्लेच्छविनाशः सप्तमांशके ॥
येषामंश भवेन्मोक्षस्तज्जातानां शुभं भवेत् ।
तथा च वृद्धगर्गः ।

येषां सोमो युगे ग्रस्तो विमर्दो यत्र वा भवेत् ।
तेषां पीडां विजानीयात् मोक्षे शुभमथादिशेत् ॥

द्विजनृपतीनुदगयने विट्शूद्रान् दक्षिणायने हन्ति ।
राहुरुदगादिदृष्टः प्रदक्षिणं हन्ति विप्रादीन् ॥३२॥
म्लेच्छान् विदिक्स्थितो यायिनश्च हन्याद्धुताशसक्तांश्च ।
सलिलचरदन्तिघाती याम्येनोदग्गवामशुभः ॥३३॥
पूर्वेण सलिलपूर्णां करोति वसुधां समागतो दैत्यः ।
पश्चात्कर्षकसेवकबीजविनाशाय निर्दिष्टः ॥३४॥

Slokas 32-34.—Rahu when found in the Uttarayana will kill the Brahmins and kings, while in the Dakshinayana the Vaisya and the Sudra classes will be affected. If the solar and lunar eclipses begin at the four quarters, *viz.*, the north, east, south, and west, it will kill respectively the Brahmins, the Kshatriyas, the Vaisyas and the Sudras. If found in the half-quarters (or corners), *viz.*, north-east, south-east, south-west, and north-west, the Mlechchas, people who are marching, those that earn their livelihood by fire—potters, smiths and the like—and fire-worshippers will be affected. Further, if Rahu begins in the south, water-animals and elephants, etc., will suffer and if in the north, the cattle will suffer. If Rahu commences the eclipse in the east, he will inundate the earth with floods; if in the west, agriculturists, servants and dependants, seeds and seedlings will be destroyed.

तथा च काश्यपः

पूर्वे सलिलघाती स्यात् पश्चाद्ग्राम्यकृषीवलान् ।
याम्ये जलचरान् हन्ति सौम्ये गोनाशकः स्मृतः ॥

म्लेच्छान् याथिनृपान् हन्ति विदिक्स्थः सिंहिकासुतः । इति

तथा च समाससंहितायाम्

उदगादिषु दिक्ष्वशुभो विप्रादीनां सितादिवर्णस्य ।
विदिगादिगतो हन्याद्राहुर्म्लेच्छान् सविजिगीषून् ॥
द्विजराजन्यान् हन्यादुदगयने दक्षिणे तु विट्शूद्रान् ।
समरामयाय राहुर्यदि पक्षान्ते पुनर्दृश्यः—इति

पाञ्चालकलिङ्गशूरसेनाः काम्बोजोड्रकिरातशस्त्रवार्ताः ।
जीवन्ति च ये हुताशवृत्त्या ते पीडामुपयान्ति मेषसंस्थे ॥३५॥

Sloka 35.—When the Sun or the Moon occupy sign Mesha and is eclipsed there, people of the Panchala country, the Kalingas, the Surasenas, Kambojas, the Udras (the people of the modern Orissa), hunters, those employed in the military, men who earn their living by fire, all these will suffer.

गोपाः पशवोऽथ गोमिनो मनुजा ये च महत्वमागताः ।
पीडामुपयान्ति भास्करे ग्रस्ते शीतकरेऽथवा वृषे ॥३६॥

Sloka 36.—If the Sun or the Moon be eclipsed while in Vrishabha, shepherds, cattle, owners of cows and men who have risen to eminence will suffer.

मिथुने प्रवराङ्गना नृपा नृपमात्रा बलिनः कलाविदः ।
यमुनातटजाः सबाह्लिका मत्स्याः सुह्मजनैः समन्विताः ॥३७॥

Sloka 37.—If the eclipse referred to above be in Mithuna, ladies of nobility, kings and powerful compeers, *viz.*, ministers and the like, persons versed in the arts, people living in the banks of the Jumna, people of Balkh, the Viratas, the Suhmas—all these will suffer

आभीराञ्छबरान् सपह्लवान् मल्लान् मत्स्यकुरूञ्छकानपि ।
पाञ्चालान्विकलांश्च पीडयत्यन्नं चापि निहन्ति कर्कटे ॥३८॥

Sloka 38.—When the Sun or the Moon is eclipsed in sign Karkataka, the following people will suffer: the Abheeras, the Sabaras, the Pallavas, the Mallas (wrestlers), the Mathsyas, the Kurus, the Sakas, the Panchalas and all those that are infirm. There will also be the destruction of food grains.

सिंहे पुलिन्दगणमेकलसत्वयुक्तान्
राजोपमान्नरपतीन् वनगोचरांश्च ।
षष्ठे तु सस्यकविलेखकगेयसक्तान्
हन्त्यश्मकात्रिपुरशालियुतांश्च देशान् ॥३९॥

Sloka 39.—An eclipse in Simha will bring on destruction to the whole tribe of hunters, the Mekalas, people who are valorous, people similar in status to kings, kings and men living in forests. When the eclipse occurs in Kanya, the crops, poets, writers, musicians, the inhabitants of the Asmaka, and Tripura countries and all the regions that are endowed with paddy fields will suffer destruction.

तुलाधरेऽवन्त्यपरान्त्यसाधून्वणिग्दशार्णान्मरुकच्छपांश्च ।
अलिन्यथोदुम्बरमद्रचोलान्द्रुमान्सयौधेयविषायुधीयान् ॥४०॥

Sloka 40.—When the eclipse happens in Tula Rasi, people of Avanti, Aparanthya (western border), people of good disposition, trading class, men of the Dasarna country, the Marus and the Kachchapas, all these will suffer. When the eclipse takes place in Vrischika, the people of Udumbara, Madra, Chola, Yaudheya tribe, soldiers with poisoned weapons and trees will be destroyed.

सिन्धून् is another reading for साधून्

धन्विन्यमात्यवरवाजिविदेहमल्लान्
पाञ्चालवैद्यवणिजो विषमायुधज्ञान् ।
हन्यान्मृगे तु झषमन्त्रिकुलानि नीचान्
मन्त्रौषधीषु कुशलान् स्थविरायुधीयान् ॥४१॥

Sloka 41.—If the Sun or the Moon be eclipsed while in Dhanus, the chief ministers in the country, the horses, the people of Videha, wrestlers, the Panchala people, physicians, traders, people who are rough and hard, men who know the use of arms, all these will suffer. The eclipse in Makara will do away with fishes, ministers and their families, all men of the lower class, people who are clever in the use of magic and herbs, people that are old and infirm and those living by weapons.

कुम्भेऽन्तर्गिरिजान् सपश्चिमजनान् भारोद्वहांस्तस्करा-
नाभीरान्दरदाऽऽर्यसिंहपुरकान् हन्यात्तथा बर्बरान् ।
मीने सागरकूलसागरजलद्रव्याणि वन्यान् जनान्
प्राज्ञान्वार्युपजीविनश्च भफलं कूर्मोपदेशाद्वदेत् ॥४२॥

Sloka 42.—Through the eclipse occurring in sign Kumbha, people in the interior of mountains, those living in the west, bearers of burdens, thieves, the Abheeras, the Daradas, all nobles, people living in Simhapura and the Barbaras will be affected. The eclipse formed in sign Meena will destroy the substances that are obtained in the shores of oceans and those derived from the seas, people living in forests, learned men and those that earn their livelihood through water and water-products.) The effects of eclipses occurring in any of the asterisms will be felt in those countries signified by them as

explained in the Nakshatra Kurma Adhyaya. (Ch. XIV, *infra*)

मान्यान् is another reading for वन्यान्.

समाससंहितायाम्

कूर्मविभागेन वदेत् पीडां देशस्य वीक्ष्य नक्षत्रम् ।
सहितं ग्रहणं येन तद्देशश्चाशुयात् पीडाम् ॥

सव्यापसव्यलेहग्रसननिरोधावमर्दनारोहाः ।
आघ्रातं मध्यतमस्तमोऽन्त्य इति ते दश ग्रासाः ॥४३॥

Sloka 43.—The eclipses consist of ten varieties, *viz.*, Savya, Apasavya, Leha, Grasana, Nirodha, Avamardana, Aroha, Aghrata, Madhyatama and Thamonthya.

सव्यगते तमसि जगज्जलप्लुतं भवति मुदितमभयं च ।
अपसव्ये नरपतितस्करावमर्दैः प्रजानाशः ॥४४॥

Sloka 44.—When Rahu is on the southern side of the Sun or the Moon during an eclipse, floods will occur and there will be happiness and freedom from fear. When Rahu is on the northern side, there will be oppression through the sovereign and thieves and people will die in consequence. If the lunar eclipse commences from the southeast, it is called Savya, while, from the north-east, it is called Apasavya. In the case of the solar eclipse, the respective directions are northwest and southwest.

जिह्वोपलेढि परितस्तिमिरनुदो मण्डलं यदि स लेहः ।
प्रमुदितसमस्तभूता प्रभूततोया च तत्र मही ॥४५॥

Sloka 45.—The eclipse is called लेह (Leha) where the orb of the Sun or the Moon is enveloped (as if licked) by (the tongue of) darkness. All beings will be happy and there will be abundance of water all over the earth.

ग्रसनमिति यदा त्र्यंशः पादो वा गृह्यतेऽथवाऽप्यर्द्धम् ।
स्फीतनृपवित्तहानिः पीडा च स्फीतदेशानाम् ॥४६॥

Sloka 46.—When a third or a fourth part of the disc or even half is concealed (by darkness), it is called ग्रसन (Grasana); a flourishing king will suffer loss of wealth and countries which are thriving and prosperous will suffer devastation.

पर्यन्तेषु गृहीत्वा मध्ये पिण्डीकृतं तमस्तिष्ठेत् ।
स निरोधो विज्ञेयः प्रमोदकृत् सर्वभूतानाम् ॥४७॥

Sloka 47.—When Rahu eclipses the disc all round leaving a lump of thick darkness in the middle, it is called निरोध (Nirodha). The effect of this will be that all creatures will be happy.

अवमर्दनमिति निःशेषमेव सञ्छाद्य यदि चिरं तिष्ठेत् ।
हन्यात्प्रधानभूपान् प्रधानदेशांश्च तिमिरमयः ॥४८॥

Sloka 48.—When Rahu conceals the entire orb and is in that position for a considerably long period, it is called अवमर्दन (Avamardana) and the result of it will be the destruction of leading kings and important countries.

वृत्ते ग्रहे यदि तमस्तत्क्षणमावृत्य दृश्यते भूयः ।
आरोहणमित्यन्योन्यमर्दनैर्भयकरं राज्ञाम् ॥४९॥

Sloka 49.—If soon after the termination of the eclipse, the luminary be again enveloped in darkness, it is called आरोहण (Arohana); there will be mutual strife among kings causing great fear and anxiety.

दर्पण इवैकदेशे सबाष्पनिःश्वासमारुतोपहतः ।
दृश्येताऽऽघ्रातं तत् सुवृष्टिवृद्ध्यावहं जगतः ॥५०॥

Sloka 50.—The eclipse is known as आघ्रात (Aghrata) when it appears on a part of the disc like a mirror filled with the vapour of hot breath when blown on it; and it indicates timely rains and prosperity to the people.

मध्ये तमःप्रविष्टं वितमस्कं मण्डलं च यदि परितः ।
तन्मध्यदेशनाशं करोति कुक्ष्यामयभयं च ॥५१॥

Sloka 51.—The eclipse is termed मध्यतम (Madhya-tama) when Rahu appears in the centre of the disc and the entire (circular) portion surrounding the same is unconcealed (bright all round). It will affect people living in the central countries, and people will suffer from colic. There will be general panic all over the country.

This phenomenon occurs only in a Solar eclipse.

पर्यन्तेष्वतिबहुलं स्वल्पं मध्ये तमस्तमोऽन्त्याख्ये ।
सस्यानामीतिभयं भयमस्मिंस्तस्कराणां च ॥५२॥

Sloka 52.—When the entire surrounding portion in the disc appears thick-dark while in the middle or central portion it is only slight, the eclipse is called Tamonthya. There will be danger to the crops through locusts, etc. and fear from thieves.

The Eetibadhas or injuries are six in number, *viz.*,

अतिवृष्टिरनावृष्टिर्मूषकाः शलभाः शुकाः ।
अत्यासन्नाश्च राजानः षडेता ईतयः स्मृताः ॥

excessive rain, drought, rats, grasshoppers, parrots and neighbouring kings.

तथा च कश्यपः

सव्यगे तु सुभिक्षं स्यादपसव्ये तु तस्कराः ।
लीढे प्रजाः प्रहृष्टाः स्युर्ग्रसनं लोकनाशनम् ॥
निरोधे जनहर्षः स्यादारोहे नृपसङ्क्षयः ।
आमर्दितं चापमर्दे स्वयं क्षुभ्यन्ति पार्थिवाः ॥
स्वच्छं वर्णप्रदेशं यत्राघ्रातं तद्विघातयेत् ।
मध्ये तमसि सन्दृष्टे पीडयेत् मध्यदेशजान् ॥
दृष्टे तमसि पर्यन्ते सस्यानामीतिजं भयम् ।—इति

श्वेते क्षेमसुभिक्षं ब्राह्मणपीडां च निर्दिशेद्राहौ ।
अग्निभयमनलवर्णे पीडा च हुताशवृत्तीनाम् ॥५३॥

हरिते रोगोल्बणता सस्यानामीतिभिश्च विध्वंसः ।
कपिले शीघ्रगसत्वम्लेच्छध्वंसोऽथ दुर्भिक्षम् ॥५४॥
अरुणाकिरणानुरूपे दुर्भिक्षा वृष्टयो विहगपीडा ।
आधूम्रे क्षेमसुभिक्षमादिशेन्मन्दवृष्टिं च ॥५५॥
कापोतारुणकपिलश्यावाभे क्षुद्भयं विनिर्देश्यम् ।
कापोतः शूद्राणां व्याधिकरः कृष्णवर्णश्च ॥५६॥
विमलकमणिपीताभो वैश्यध्वंसी भवेत् सुभिक्षाय ।
सार्चिष्मत्यग्निभयं गैरिकरूपे तु युद्धानि ॥५७॥
दूर्वाकाण्डश्यामे हारिद्रे वापि निर्दिशेन्मरकम् ।
अशनिभयसम्प्रदायी पाटलकुसुमोपमो राहुः ॥५८॥
पांशुविलोहितरूपः क्षत्रध्वंसाय भवति वृष्टेश्च ।
बालरविकमलसुरचापरूपभृच्छस्त्रकोपाय ॥५९॥

Slokas 53-59.—If the eclipsed disc appear white, there will be peace and prosperity all over, but the Brahmins will suffer. If the colour be like that of fire, there will be risk from fire and people who live by or eke their livelihood through fire, *viz.*, gold and silversmiths, etc., will suffer. If Rahu's colour be parrot's hue, there will be outbreak of diseases, and crops will be destroyed by excessive rain, etc.) When the colour is reddish or tawny, quick-footed animals such as camels and Mlechchas will suffer and there will be famine. When the colour resembles that of the rays of the rising Sun, there will be famine and drought and birds will suffer. When the colour is grey, there will be prosperity all round and limited rain. When the eclipsed portion of the disc is reddish in colour or of the colour of the pigeon, or of gold or yellow-black, people will suffer from hunger. When it is of the colour of the pigeon or dark, the Sudras will

suffer from diseases. When it is the colour of a (topaz ?) spotless jewel (bluish-yellow), the Vaisyas will suffer destruction and there will be prosperity in the land; if it be similar in colour to that of burning flame, there will be risk from fire; and if the disc be of the colour of a mineral, (gold ore ?), there will be wars. If the colour be dark as that of the Durva stalks or yellowish, there will be outbreak of epidemics. And when Rahu is like the Patala flower in colour, there will be risk from lightning and thunder-bolts. If the colour be a mixture of red and brown, it indicates the ruin of the Kshatriyas and the advent of drought. If the colour be similar to that of the rising Sun, the lotus or the rainbow, it forebodes the outbreak of war.

पश्यन् ग्रस्तं सौम्यो घृतमधुतैलक्षयाय राज्ञां च ।
भौमः समरविमर्दं शिखिकोपं तस्करभयं च ॥६०॥

शुक्रः सस्यविमर्दं नानाक्लेशांश्च जनयति धरित्र्याम् ।
रविजः करोत्यवृष्टिं दुर्भिक्षं तस्करभयं च ॥६१॥

Slokas 60-61.—When Mercury aspects the eclipsed Sun or the Moon, ghee, honey and oil willbecome dear and rare and kings will suffer. If Mars should aspect either of them in such a condition, there would be outbreak of war, risk from fire and danger from thieves. If Venus be the aspecting planet, there will be destruction of crops and there will also arise various miseries and troubles in the land. When Saturn is the planet that is aspecting, rains will fail, famine and risk from thieves will result:

यदशुभमवलोकनाभिरुक्तं ग्रहजनितं ग्रहणे प्रमोक्षणे वा ।
सुरपतिगुरुणावलोकिते तच्छममुपयाति जलैरिवाग्निरिद्धः ॥६२॥

Sloka 62.—Whatever untoward effects have been declared as a result of aspects by planets on either of the luminaries at the time of the commencement or conclusion of an eclipse, the intensity will be toned down and they will prove auspicious if only Jupiter's aspect falls on the same, just as blazing fire is put out by water.

ग्रस्ते क्रमान्निमित्तैः पुनर्ग्रहो मासषट्कपरिवृद्ध्या ।
पवनोल्कापातरजः क्षितिकम्पतमोऽशनिनिपातैः ॥६३॥

Sloka 63.—If at the time of an eclipse (whether solar or lunar) there should occur a strong wind, fall of meteors, dust storm, earthquake, total darkness or thunder-bolt, the eclipse will recur after 6, 12, 18, 24, 30 and 36 months respectively.

उपरक्ते यदा सूर्ये प्रबलो वाति मारुतः ।
मासषट्के तदा विन्द्याद्राहोरागमनं ध्रुवम् ॥
उल्कायां द्वादशे मासे रजसाष्टादशे तथा ।
भूकम्पे च चतुर्विंशे त्रिंशे तमसि निर्दिशेत् ॥
षट्त्रिंशेऽशनिपाते स्यात् सर्वेषु स्यात् षडुत्तरे ॥इति-

आवन्तिकाजनपदाः कावेरीनर्मदातटाश्रयिणः ।
दृप्ताश्च मनुजपतयः पीड्यन्ते क्षितिसुते ग्रस्ते ॥६४॥

Sloka 64.—If at the time of an eclipse, Mars also by his conjunction with the Sun or the Moon as the case may be be eclipsed, people of Avanthi, those living at the banks of the Cauvery and Narmada and kings who have become arrogant will suffer misery.

. अन्तर्वेदीसरयू नेपालं पूर्वसागरं शोणम् ।
स्त्रीनृपयोधकुमारान् सह विद्वद्भिर्बुधो हन्ति ॥६५॥

Sloka 65.—If Mercury be in such a position, the people living in the tract of land between the Ganges

and the Jumna, on the banks of the Sarayu, those of Nepal, those living in the east coast and on the Sone riverside, the female folk, kings, warriors, boys and learned men, all will perish.

ग्रहणोपगते जीवे विद्वन्नृपमन्त्रिगजहयध्वंसः ।
सिन्धुतटवासिनामप्युदग्दिशं संश्रितानां च ॥६६॥

Sloka 66.—In the case of Jupiter being thus eclipsed, learned men, kings, ministers, elephants, horses, people living on the banks of the Indus, including also those living to the north will all be destroyed.

भृगुतनये राहुगते दाशेरककैकयाः सयौधेयाः ।
आर्यावर्ताः शिबयः स्त्रीसचिवगणाश्च पीड्यन्ते ॥६७॥

Sloka 67.—When Venus is (thus) eclipsed by Rahu, the people of Daseraka. of Kekaya, of Yaudheya, of Aryavartha, the Sibees, the woman-folk and the ministers and tribes will suffer misery.

सौरे मरुभवपुष्करसौराष्ट्रिकधातवोऽर्बुदान्त्यजनाः ।
गोमन्तपारियात्राश्रिताश्चनाशं व्रजन्त्याशु ॥६८

Sloka 68.—When Saturn is eclipsed, the men of Maru (of desert) of Pushkara, of Saurashtra, the minerals, etc. derived from the earth, people living in the Arbuda mountain, those of low caste, cowherds, inhabitants of the Pariyatra mountain, all these suffer loss very soon.

कार्तिक्यामनलोपजीविमगधान् प्राच्याधिपान् कोशलान्
कल्माषानथ शूरसेनसहितान् काशींश्च सन्तापयेत् ।
हन्यादाशु कलिङ्गदेशनृपतिं सामात्यभृत्यं तमो
दृष्टं क्षत्रियतापदं जनयति क्षेमं सुभिक्षान्वितम् ॥६९॥

Sloka 69.—If the solar or lunar eclipse should occur in the lunar month of Kartika, men that eke their liveli-

hood through fire, those belonging to Magadha, kings in the East, the Kosalas, the Kalmashas, the Surasenas, people of Benares, all these will be affected The king of the Kalingas along with his ministers and servants will very soon meet with his end. Rahu will torment the entire Kshatriyas. Other people will be happy and there will be plenty all over the land.

काश्मीरकान् कौशलकान् सपुण्ड्रान् मृगांश्च हन्यादपरान्तकांश्च ।
ये सोमपास्तांश्च निहन्ति सौम्ये सुवृष्टिकृत् क्षेमसुभिक्षकृच्च ॥७०॥

Sloka 70.—If the eclipse happens in the month of Margasira, people of Kashmir, the Kosalas and the Pundras will suffer. The animals living in the forest and the people of the West will perish. So also the Somayajees. There will be good rain and people will be happy and prosperous.

पौषे द्विजक्षत्रजनोपरोधः ससैन्धवाख्याः कुकुरा विदेहाः ।
ध्वंसं व्रजन्त्यत्र च मन्दवृष्टिं भयं च विन्द्यादसुभिक्षयुक्तम् ॥७१॥

Sloka 71.—When the eclipse falls in the month of Pushya, there will be trouble to the Brahmins and the Kshtriyas. The Saindhavas, the Kukaras and the Videhas will also suffer. There will be only small showers There will be famine and panic.

माघे तु मातृपितृभक्तवसिष्ठगोत्रान्
स्वाध्यायधर्मनिरतान् करिणस्तुरङ्गान् ।
वङ्गाङ्गकाशिमनुजांश्च दुनोति राहु-
र्वृष्टिं च कर्षकजनाभिमतां करोति ॥७२॥

Sloka 72.—If the eclipse happens in the month of Magha, Rahu gives trouble to those that revere their parents, Brahmins born in the Vasishtha Gotra, men that

are fully engaged in their sacred study and in the performance of their religious duties, elephants and horses, the people of Vanga, Anga and Kasi. There will be plenty of rain to the satisfaction of the agriculturists.

पीडाकरं फाल्गुनमासि पर्ववङ्गाश्मकावन्तिकमेकलानाम् ।
नृत्यज्ञसस्यप्रवराङ्गनानां धनुष्करक्षत्रतपस्विनां च ॥७३॥

Sloka 73.—The eclipse occurring in the month of Phalguna will give trouble to the people of Vanga, Asmaka, Avanthika and those living in the Mekala mountain, dancers, agriculturists, decent ladies, bow-makers, Kshatriyas and hermits.

चैत्र्यां तु चित्रकरलेखकगेयसक्तान्
रूपोपजीविनिगमज्ञहिरण्यपण्यान् ।
पौण्ड्रौड्रकैकयजनानथ चाश्मकांश्च
तापः स्पृशत्यमरपोऽत्र विचित्रवर्षी ॥७४॥

Sloka 74.—If an eclipse happen in the lunar month of Chaitra the artists, writers, musicians, dancing girls, chanters of Vedas, goldsmiths and jewellers, the people of Paundra, Uddra, Kaikaya and Asmaka will suffer. The lord of the Devas (God Indra) will be quixotic in the matter of supplying rain to the Earth (*i.e.*, there will be rain in some parts and no rain in others).

वैशाखमासे ग्रहणे विनाशमायान्ति कर्पासतिलाः समुद्गाः ।
इक्ष्वाकुयौधेयशकाः कलिङ्गाः सोपप्लवाः किन्तु सुभिक्षमस्मिन् ॥

Sloka 75.—The eclipse occurring in the lunar month of Vaisakha will destroy the cotton crop, sesamum and green gram. The descendants of Ikshvaku, the Yaudheyas, the Sakas and the Kalingas will suffer. But the crops will be plenty all over the land.

ज्येष्ठे नरेन्द्रद्विजराजपत्न्यः सस्यानि वृष्टिश्च महागणाश्च ।
प्रध्वंसमायान्ति नराश्च सौम्याः साल्वैः समेताश्च निषादसंघाः॥७६॥

Sloka 76.—If the eclipse occur in the lunar month of Jyeshta, the kings, their queens, Brahmins, the crops and the rains, crowds of people, good-looking persons, the Salvas and the group of hunters will suffer destrution.

आषाढपर्वण्युदपानवप्रनदीप्रवाहान् फलमूलवार्तान् ।
गान्धारकाश्मीरपुलिन्दचीनान् हतान् वदेन्मण्डलवर्षमस्मिन् ॥७७॥

Sloka 77.—When the eclipse falls in the lunar month of Ashadha, the banks of wells, tanks, etc., will be destroyed and rivers will dry up. People living on fruits and roots, the people of Gandhara, Kashmir, Pulinda and China will suffer destruction. The rains will not be evenly distributed.

काश्मीरान् सपुलिन्दचीनयवनान् हन्यात्कुरुक्षेत्रजान्
गान्धारानपि मध्यदेशसहितान् दृष्टो ग्रहः श्रावणे ।
काम्बोजैकशफांश्च शारदमपि त्यक्त्वा यथोक्तानिमा-
नन्यत्र प्रचुरान्नहृष्टमनुजैर्धात्रीं करोत्यावृताम् ॥७८॥

Sloka 78.—If an eclipse should occur in the lunar month of Sravana, the following, *viz.*, people of Kashmir, Pulindas, men of China, the Yavanas. those born in Kurukshetra, Gandhara and those living in the central tracts and the Kambojas and all whole-hoofed animals and also the grains of the autumnal season will suffer damage and perish. With the exception of those stated above, all those living elsewhere will be happy and live in plenty.

कालिङ्गवङ्गान् मगधान् सुराष्ट्रान् म्लेच्छान् सुवीरान् दरदाश्मकांश्च ।
स्त्रीणां च गर्भानसुरो निहन्ति साभिक्षकृद्भाद्रपदेऽभ्युपेतः ॥७९॥

Sloka 79.—The undermentioned will be affected when the eclipse happens in the lunar month of Bhadrapada : the Kalingas, the Vaugas, the Magadhas, the Surashtras, the Mlechchas, the Suveeras, the Daradas and the Asmakas ; women will suffer miscarriages. But there will be prosperity in the land.

काम्बोजचीनयवनान् सहशल्यहृद्भि-
र्वाह्लीकसिन्धुतटवासिजनांश्च हन्यात् ।
आनर्तपौण्ड्रभिषजश्च तथा किरातान्
दृष्टोऽसुरोऽश्वयुजि भूरिसुभिक्षकृच्च ॥८०॥

Sloka 80.—When Rahu is seen eclipsing the Sun or the Moon in the lunar month of Aswayuja, the people of Kamboja, China, the Yavanas, the surgeons, the Valhikas those living on the banks of the Indus, the Anarthas, the Paundras, physicians and the Kiratas will perish. But there will be abundance of food and provisions.

तथा च समाससंहितायाम्
अश्वयुग्माघकार्तिकभाद्रपदेष्वागतः सुभिक्षकरः ।
राहुरवशिष्टमासेष्वशुभकरो वृष्टिधान्यानाम् ॥

हनुकुक्षिपायुभेदा द्विर्द्विः सञ्छर्दनं च जरणं च
मध्यान्तयोश्च विदरणमिति दश शशिसूर्ययोर्मोक्षाः ॥८१॥

Sloka 81.—The liberation or the end of a solar or lunar eclipse is one of ten varieties : (1) दक्षिणहनु—Dakshinahanu (2) वामहनु—Vamahanu (3) दक्षिण कुक्षि—Dakshina-Kukshi (4) वामकुक्षि—Vama Kukshi (5) दक्षिणपायु—Dakshina-payu (6) वामपायु—Vamapayu (7) सञ्छर्दन—Sanchhardana (8) जरण—Jarana (9) मध्यविदरण—Madhya Vidarana and (10) अन्त्यविदरण—Antyavidarana.

आग्नेय्यामपगमनं दक्षिणहनुभेदसञ्ज्ञितं शशिनः ।
सस्यविमर्दो मुखरुक् नृपपीडा स्यात् सुवृष्टिश्च ॥८२॥

Slokas 82.—If the liberation of the Moon takes place in the south-east quarter of the orb, it is termed दक्षिणहनुभेद —Dakshinahanubheda. The effect of this will be destruction of crops, outbreak of diseases in the face, trouble for the sovereign and advent of good rains.

तथा च काश्यपः

दक्षिणो हनुभेदः स्याच्चाग्नेय्यां यदि गच्छति ।
सस्यनाशं च कुरुते नृपभङ्गं सुदारुणम् ॥

पूर्वोत्तरेण वामो हनुभेदो नृपकुमारभयदायी ।
मुखरोगं शस्त्रभयं तस्मिन् विन्द्यात् सुभिक्षं च ॥८३॥

Sloka 83.—If the liberation of the Moon should happen in the northeast of the orb, it is known as वामहनु —Vamahanu. The King's son will be afflicted with some sort of fear. Facial diseases and risk by weapons are indicated. Otherwise there will be food and provisions.

तथा च काश्यपः

पूर्वोत्तरोऽपरो भेदो नृपपुत्रभयप्रदः ।

दक्षिणकुक्षिविभेदो दक्षिणपार्श्वेन यदि भवेन्मोक्षः ।
पीडा नृपपुत्राणामभियोज्या दक्षिणा रिपवः ॥८४॥

Sloka 84.—If the end of the eclipse happens on the southern side of the Moon's orb, it is called दक्षिणकुक्षि—Dakshina Kukshi. There will be trouble to the King's children and there will be a conflict with the enemies in that direction.

तथा च काश्यपः ।

दक्षिणः कुक्षिभेदः स्याद्याम्ये मोक्षो भवेद्यदि ।
राजपुत्रभयं तत्र दक्षिणाशाद्विषां वधः ॥

वामस्तु कुक्षिभेदो यद्युत्तरमार्गसंस्थितो राहुः ।
स्त्रीणां गर्भविपत्तिः सस्यानि च तत्र मध्यानि ॥८५॥

Sloka 85.—If Rahu while liberating the Moon be posited on the northern side of the orb, it is called वामकुक्षिभेद Vamakukshibheda. Women will suffer abortion, and the crops will only be medium.

तथा च काश्यपः

सौम्यायां तु यदा मोक्षो वामकुक्षिविभेदतः
स्त्रीणां गर्भविनाशाय सौम्याशाधेपतेर्वध: ॥

नैर्ऋतवायव्यस्थौ दक्षिणवामौ तु पायुभेदौ द्वौ ।
गुह्यरुगल्पा वृष्टिर्द्वयोस्तु राज्ञीक्षयो वामे ॥८६॥

Sloka 86.—If at the time of liberation Rahu be posited in the southwestern side of, the Moon's orb, it is called दक्षिणपायु—Dakshinapayu; if in the northwestern side, it is known as वामपायु. The effect is that people will suffer from pain in the anus or the generating organs in both the cases. The rains will be poor. In the case of वामपायु—Vamapayu, the wife of the king will die.

तथा च काश्यपः

पायुभेदगते राहौ वायवीनैर्ऋताशयोः ।
गुह्यरोगभयं विन्द्याद्वामे राज्ञीभयं तथा ॥

पूर्वेण प्रग्रहणं कृत्वा प्रागेव चापसर्पेत ।
सञ्छर्दनमिति तत्क्षेमसस्यहार्दिप्रदं जगतः ॥८७॥

Sloka 87.—If the commencement and end of the eclipse be both in the eastern side of the Moon's orb, it is termed सञ्छर्दन—Sanchhardana. There will be prosperity and peace in the country, abundance of crops and general contentment among the people.

तथा च कश्यपः ।

ग्रासमोक्षौ यदा पूर्वे छर्दनं तु तदा भवेत् ।
क्षेमहार्दिप्रदं ज्ञेयं सस्यनिष्पत्तिकारकम् ॥

प्राक्प्रग्रहणं यस्मिन् पश्चादपसर्पणं तु तज्जरणम् ।
क्षुच्छस्त्रभयोद्विग्ना न शरणमुपयान्ति तत्र जनाः ॥८८॥

Sloka 88.—If in the case of an eclipse the commencement was in the east of the orb and the end or liberation be in the west, it is known as जरण. The effect in this case will be that people will suffer from hunger and risk from weapons. People will become anxious and there will be no kind of relief to them.

तथा च काश्यपः ।
पूर्वेण ग्रसते राहुरपरस्यां विमुञ्चति ।
क्षुत्तस्करभयं तत्र मोक्षस्तु जरणं स्मृतम् ॥

मध्ये यदि प्रकाशः प्रथमं तन्मध्यविदरणं नाम ।
अन्तःकोपकरं स्यात् सुभिक्षदं नातिवृष्टिकरम् ॥८९॥

Sloka 89.—If the liberation of the eclipse should begin from the *middle* of the Moon's orb and there be light first there in consequence, it is called मध्यविदरण Madhya Vidarana: The effect will be disaffection in the king's army. People will be peaceful and prosperous; but there will not be much rain.

तथा च काश्यपः ।
यदा प्रकाशो मध्ये स्याद् दुर्भिक्षमरकं तदा ।

पर्यन्तेषु विमलता बहुलं मध्ये तमोऽन्त्यदरणाख्यः ।
मध्याख्यदेशनाशः शारदसस्यक्षयश्चास्मिन् ॥९०॥

Sloka 90.—If the entire rim of the Moon's orb should first begin to clear leaving intense darkness in the middle portion, it is called अन्त्यदरण—Antyadarana. The central country will suffer ruin as also the autumnal crops.

तथा च कश्यपः

पर्यन्ते विमलत्वं स्यात्तमो मध्ये यदा भवेत् ।
मध्याख्यदेशनाशः स्याच्छरत्सस्यं विनश्यति ॥

एते सर्वे मोक्षा वक्तव्या भास्करेऽपि किन्त्वत्र ।
पूर्वा दिक् शशिनि यथा तथा रवौ पश्चिमा कल्प्या ॥९१॥

Sloka 91.—All these (10) kinds of liberations which have been declared for the Moon's eclipse should be deemed to apply to solar eclipses as well, the only difference being that wherever the East is referred to for the Moon, West should be substituted for the Sun. Similarly for the other pairs of quarters.

मुक्ते सप्ताहान्तः पांशुनिपातोऽन्नसङ्क्षयं कुरुते ।
नीहारो रोगभयं भूकम्पः प्रवरनृपमृत्युम् ॥९२॥
उल्का मन्त्रिविनाशं नानावर्णा घनाश्च भयमतुलम् ।
स्तनितं गर्भविनाशं विद्युन्नृपदंष्ट्रिपरिपीडाम् ॥९३॥
परिवेषो रुक्पीडां दिग्दाहो नृपभयं च साग्निभयम् ।
रूक्षो वायुः प्रबलश्चौरसमुत्थं भयं धत्ते ॥९४॥
निर्घातः सुरचापं दण्डश्च क्षुद्भयं सपरचक्रम् ।
ग्रहयुद्धे नृपयुद्धं केतुश्च तदेव सन्दृष्टः ॥९५॥
अविकृतसलिलनिपातैः सप्ताहान्तः सुभिक्षमादेश्यम् ।
यच्चाशुभं ग्रहणजं तत्सर्वं नाशमुपयाति ॥९६॥

Slokas 92-96.—If within 7 days after the termination of an eclipse there should arise a dust storm in the land, it will cause famine; if there be heavy dew, there will be outbreak of diseases; if there be an earthquake the death of an important king will happen; if there be the fall of a meteor, it portends the destruction of a minister. If there should be clouds, of various colours there would be very great fear in men's minds. If there be thunder,

it will cause mis-carriages. If there be lightning, there will be trouble from kings, serpents, etc. If there be Parivesha, there will be trouble from diseases. If there be false fires, there will be danger from kings and risk from fires. If there be fierce and stormy wind, it will engender fear from thieves. If there be portentous thunder, Indra's bow or an impact of the Sun's rays with the cloud helped by the wind, people will suffer from hunger and there will be the risk of the country being overrun by a foreign king. If there be planetary war, there will be war between kings. If Ketu be visible, the same effect will happen. If there be clear shower within these 7 days, there will be prosperity and peace in the land, and any thing untoward due to the eclipse will be warded off completely.

तथा च समाससंहितायाम् ।

परुषपवनाभ्रगर्जितविद्युत्परिवेषभूप्रकम्पाद्याः ।
सप्ताहान्तर्न शुभा ग्रहणनिवृत्तौ शुभा वृष्टिः ॥

तथा च वृद्धगर्गः ।

अथेन्दुग्रहनिर्मुक्ते सप्ताहान्तर्भवेद्यदि ।
पांशुवर्षोऽन्ननाशः स्यान्नीहारो रोगवृद्धये ॥
नृपनाशाय भूकम्प उल्का मन्त्रिविपत्तये ।
रोगाय परिवेषः स्याद्भयायैवाभ्रसंप्लवः ॥
विद्युद्गर्भविनाशाय दिग्दाहोऽग्निविवृद्धये ।
निर्घातेन्द्रधनुर्दण्डा दुर्भिक्षाय भयाय च ॥
पवनः प्रबलो रूक्षश्चौरोपद्रवसूचकः ।
सर्वोपद्रवनाशः स्यात्सम्यग्वृष्टिर्भवेद्यदि ॥
यद्राहुचरितं प्रोक्तं चन्द्रग्रहणहेतुकम् ।
तदेव सकलं सूर्ये वेदितव्यं शुभाशुभम् ॥

सोमग्रहे निवृत्ते पक्षान्ते यदि भवेद् ग्रहोऽर्कस्य ।
तत्रानयः प्रजानां दम्पत्योर्वैरमन्योन्यम् ॥९७॥

Sloka 97.—If after a lunar eclipse there should happen a solar one at the end of the fortnight, the effect will be that people will become wicked and unjust in their behaviour and there will be disharmony among couples.

अर्कग्रहात्तु शशिनो ग्रहणं यदि दृश्यते ततो विप्राः ।
नैकक्रतुफलभाजो भवन्ति मुदिताः प्रजाश्चैव ॥९८॥

Sloka 98.—If a lunar eclipse happens at the next fortnight after a solar one, the Brahmins will perform many sacrifices and be blessed thereby and the entire population will be happy and contented.

When a solar or lunar eclipse occurs, persons at whose birth the Moon occupied the same sign as at the eclipse, should perform expiatory ceremonies in order to ward off any calamities that may befall them or their families. These are explained in detail in Adhyaya 67 of the मत्स्यपुराण-Mathsya Purana. They generally relate to the worship of the lords of the eight quarters headed by Indra in four earthen pots filled with herbs, mud, gems, etc. representing the four oceans, and of Brahmins with the presents of cows and clothes.

Thus ends the fifth Adhyaya on the 'course of Rahu'.

भौमचारः ॥६॥ Mars.

यद्युदयर्क्षाद्वक्रं करोति नवमाष्टसप्तमर्क्षेषु ।
तद्वक्त्रमुष्णमुदये पीडाकरमग्निवार्तानाम् ॥१॥

Sloka 1.—Note the asterism occupied by Mars at the time he emerges after his last conjunction with the Sun. If he should begin his retrograde motion when he is passing the 7th, 8th or 9th star reckoned from the aforesaid asterism, it is called वक्त्रमुष्ण-Vaktramushna. People eking their livelihood through working on fire will suffer thereby.

तथा च वृद्धगर्गः ।

उदयात् नवमे कुर्यादष्टमे सप्तमेऽपि वा ।
निवृत्तिं लोहिताङ्गस्तु तदुष्णं वक्त्रमुच्यते ॥
नरोऽग्निजीविनो ये च पचन्ति च दहन्ति च ।
तेषामुत्पद्यते तापो जायते धनसङ्क्षयः ॥

द्वादशदशमैकादशनक्षत्राद्वक्रिते कुजेऽश्रुमुखम् ।
दूषयति रसानुदये करोति रोगाननावृष्टिं च ॥२॥

Sloka 2.—If the retrograde motion of Mars referred to above commence at the 12th, the 10th or the 11th asterism reckoned from the star occupied by Mars at the time of his last emergence from the Sun's conjunction, it is known as Asrumukha. The different kinds of tastes will be vitiated and diseases and drought will break out when he reappears after his next conjunction with the Sun.

तथा च वृद्धगर्गः

एकादशे वाऽपि द्वादशे वाऽपि वक्रिते ।
लोहिताङ्गे ग्रहे ज्ञेयं वक्त्रमश्रुमुखं च तत् ॥
तत्र वर्षति पर्जन्यो दूषयित्वा शुभान् रसान् ।
ते दुष्टा दूषयन्त्याशु नृणां धातून् तथा भृशम् ॥
बहवो व्याधयः क्रूरा उत्पद्यन्ते शरीरिणाम् ।
बहुभिः कारणैरेतैस्ततो लोकः प्रलीयते ॥

व्यालं त्रयोदशर्क्षाच्चतुर्दशाद्वा विपच्यतेऽस्तमये ।
दंष्ट्रिव्यालमृगेभ्यः करोति पीडां सुभिक्षं च ॥३॥

Sloka 3.—When the retrograde motion alluded to begins while Mars transits the 13th or the 14th asterism, it is known as व्याल Vyala and lapses after Mars is next eclipsed. People will suffer from creatures having sharp teeth, serpents and other reptiles and wild animals. There will however be general prosperity.

तथा च गर्गः ।
त्रयोदशे च नक्षत्रे यदि वापि चतुर्दशे ।
निवृत्तं कुरुते भौमस्तद्वक्त्रं व्यालमुच्यते ॥
भवन्ति प्रचुरा व्यालास्तेभ्यो लोकभयं वदेत् ।
नृपाणामशुभं विन्द्यात्सस्यसम्पत्तिमादिशेत् ॥
तथा च पराशरः
त्रयोदशचतुर्दशयोः सस्यवृष्टिव्यालप्राबल्यं हिरण्यसंचयं च-

रुधिराननमिति वक्त्रं पञ्चदशात् षोडशाच्च विनिवृत्ते ।
तत्कालं मुखरोगं सभयं च सुभिक्षमावहति ॥४॥

Sloka 4.—When Mars emerges from his last conjunction with the Sun and begins his retrograde motion at the 15th or the 16th asterism reckoned from the one occupied by him at the time of his eclipse, it is known as रुधिरानन-Rudhiranana. During this period, people will suffer from facial diseases and there will be general panic. There will however be prosperity.

तथा च गर्गः
यदि पञ्चदशर्क्षे तु भूसुतः षोडशेऽपि वा ।
निवृत्तिं कुरुते वक्त्रंतद्विदुर्लोहिताननम् ॥
दीप्तिमन्तः पार्थिवाश्च भवन्ति प्रथिता भुवि ।
क्षत्रकोपश्च सुमहान् मुखरोगा भवन्ति च ॥
तथा च पराशरः
पञ्चदशषोडशयोर्मुखरोगो नृपक्षोभः शस्त्रकोपश्च ॥

असिमुसलं सप्तदशादष्टादशतोऽपि वा तदनुवक्रे ।
दस्युगणेभ्यः पीडां करोत्यवृष्टिं सशस्त्रभयाम् ॥५॥

Sloka 5.—When the retrograde motion begins at the 17th or the 18th star counted from the one occupied by Mars at his conjunction with the Sun, it is known as असिमुसल-Asimusala. When Mars begins his direct motion after this, there will be trouble from bands of robbers, drought and risk from weapons.

तथा च गर्गः
समादशेऽष्टादशे वा लोहिताङ्गे निवर्तते ।
निस्त्रिंशमुशलं नाम तद्वक्रं परिकीर्तितम् ॥
पशुपुत्रधनं धान्यमाहरन्ते तु दस्यवः ।
प्राणिनां जीवनं हन्ति जायते शस्त्रसम्भ्रमः ॥

तथा च पराशरः
समदशेऽष्टादशे वा दस्युगणैः प्रजानामुपद्रवमवृष्टिं शस्त्रभयं च ॥

भाग्यार्यमोदितो यदि निवर्तते वैश्वदेवते भौमः ।
प्राजापत्येऽस्तमितस्त्रीनपि लोकानभिपीडयति ॥६॥

Sloka 6.—If Mars should emerge from the Sun in Purvaphalguni or Uttaraphalguni, begin his retrograde motion in Uttarashadha and disappear in Rohini, he will afflict the three worlds with miseries.

तथा च पराशरः
फल्गुन्यामुदयं कृत्वा वक्रं स्याद्वैश्वदेवते ।
प्राजापत्ये प्रवासश्च त्रैलोक्यं तत्र पीड्यते ॥

श्रवणोदितस्य वक्रं पुष्ये मूर्द्धाभिषिक्तपीडाकृत् ।
यस्मिन्नृक्षेऽभ्युदितस्तद्दिग्व्यूहान् जनान् हन्ति ॥७॥

Sloka 7.—If the emergence of Mars from the Sun's conjunction be in the asterism Sravana and he begins his retrograde motion in Pushya, kings will suffer. People belonging to the countries denoted by the asterism through which Mars reappears will meet with destruction.

For the asterisms denoting countries *vide* ch. XIV, *infra.*

तथा च पराशरः
उदितः श्रवणे भौमः पुष्ये वक्रं चरेद्यदि ।
मूर्द्धाभिषिक्ता राजानो विनश्येयुः परस्परम् ॥
यथा जनपदव्यूहे दिग्विभागः प्रदर्शितः ।
तस्य वै मोहितं कुर्याल्लोहिताङ्गस्तथा मुखम् ॥

मध्येन यदि मघानां गतागतं लोहितः करोति ततः ।
पाण्ड्यो नृपो विनश्यति शस्त्रोद्योगाद्भयमवृष्टिः ॥८॥

Sloka 8.—If Mars should pass through the middle of the asterism Magha and retrograde from there alone, the Pandya king will meet with his end, and people will suffer from drought and war.

भित्वा मघां विशाखां भिन्दन् भौमः करोति दुर्भिक्षम् ।
मरकं करोति घोरं यदि भित्वा रोहिणीं याति ॥९॥

Sloka 9.—If Mars after cutting the asterism Magha should cut Visakha, there will be famine in the country. If he should cut the star Rohini, there will be terrible mortality in the land.

दक्षिणतो रोहिण्याश्चरन्महीजोऽर्घवृष्टिनिग्रहकृत् ।
धूमायन् सशिखो वा विनिहन्यात् पारियात्रस्थान् ॥१०॥

Sloka 10.—When Mars passes through the southern side of Rohini, kings will suffer, prices will fall and there will be little rain. If he appears surrounded by smoke or flame, people living in the Pariyatra region will be destroyed.

प्राजापत्ये श्रवणे मूले त्रिषु चोत्तरेषु शाक्रे च ।
विचरन् घननिवहानामुपघातकरः क्षमातनयः ॥११॥

Sloka 11.—If Mars should transit Rohini, Sravana, Moola, Uttaraphalguni, Uttarashadha, Uttarabhadra or Jyeshta, he will spoil the thick clouds (Nimbus) that have been formed, and there will be no rain.

चारोदयाः प्रशस्ताः श्रवणमघादित्यहस्तमूलेषु ।
एकपदाश्विविशाखाप्राजापत्येषु च कुजस्य ॥१२॥

Sloka 12—If Mars should emerge from the Sun's conjunction when he is passing the asterisms Sravana,

Maghs, Punarvasu, Hasta, Moola, Purvabhadra, Aswini, Visakha and Rohini, he will prove auspicious (and the evil effects mentioned before will not happen).

विपुलविमलमूर्तिः किंशुकाशोकवर्णः
स्फुटरुचिरमयूखस्तप्तताम्रप्रभाभः ।
विचरति यदि मार्गं चोत्तरं मेदिनीजः
शुभकृदवनिपानां हार्दिदश्च प्रजानाम् ॥१३॥

Sloka 13.—When Mars with a broad and clear form and deep-red like the Kimsuka and Asoka flowers, with pure and bright rays, with a brightness like that of red-hot molten copper should pass in the northern side of the asterism he is in, he will bring on prosperity to the kings and peace and contentment to the subjects.

तथा च गर्गः

याम्यादिपितृपर्यन्तं नवर्क्षं मार्गमुत्तरम् ।
भाग्यादिनैर्ऋतान्तं तु मध्यमं मार्गमुच्यते ॥
आषाढाद्यश्विनान्तं तु दक्षिणं समुदाहृतम् ।
सौम्यमार्गे स्थितो भौमः प्रजानामुपकारकः ॥
मध्यमे मध्यफलदो याम्ये तु भयदः स्मृतः ॥

Thus ends the sixth Adhyaya on the 'course of Mars'.

बुधचारः ॥७॥ Mercury.

नोत्पातपरित्यक्तः कदाचिदपि चन्द्रजो व्रजत्युदयम् ।
जलदहनपवनभयकृद्धान्यार्घक्षयविवृद्ध्यै ॥१॥

Sloka 1.—Mercury never reappears after his conjunction with the Sun without any unusual phenomenon. He will cause some sort of trouble through water, fire or wind, thus threatening people and causing extraordinary rise or fall in the prices of food grains.

तथा च समाससंहितायाम्
उदयं याति शशिसुतो नोत्पातविवर्जितः कदाचिदपि ।
पवनाग्निसलिलभयदो धान्यार्घवृद्धिक्षयकृद्वा ॥
तथा च वृद्धगर्गः
अवर्षे कुरुते वर्षं वर्षे वर्षं न गच्छति ।
भये च कुरुते क्षेमं सर्वत्र प्रतिलोमगः ॥
तथा च कश्यपः
नाकस्माद्दर्शनं याति विनोत्पातेन सोमजः ।
भयवतातपाद्गैर्घवृद्धिक्षयादिभिः ॥

विचरन् श्रवणधनिष्ठाप्राजापत्येन्दुवैश्वदेवानि ।
मृद्नान् हिमकरतनयः करोत्यवृष्टिं सरोगभयाम् ॥२॥

Sloka 2.—When Mercury transits through the asterism Sravana, Dhanishta, Rohini, Mrigasira and Uttarashadha, there will be no rain and diseases will break out.

तथा च कश्यपः ।
रोहिणीं वैश्वदेवं च सौम्यवैष्णववासवान् ।
शशिजश्च यदा हन्ति प्रजा रोगैश्च पीडयेत् ॥

रौद्रादीनि मघान्तान्युपाश्रिते चन्द्रजे प्रजापीडा ।
शस्त्रनिपातक्षुद्भयरोगानावृष्टिसन्तापैः ॥३॥

Sloka 3.—When Mercury is passing through any of the five asterisms commencing from Ardra, people will suffer on account of clash of arms, hunger, fear, disease, drought and worries.

तथा च कश्यपः ।
रौद्रादीनि यदा पञ्च नक्षत्राणीन्दुनन्दनः ।
भिनत्ति शस्त्रदुर्भिक्षव्याधिभिः पीड्यते जगत् ॥

हस्तादीनि चरन् षड्क्षाण्युपपीडयन् गवामशुभः ।
स्नेहरसार्घविवृद्धिं करोति चोर्वी प्रभूतान्नाम् ॥४॥

Sloka 4.—During Mercury's transit over the six stars reckoned from Hasta, cattle will suffer; oil, ghee, etc.

honey, jaggery and the like will rise in price ; but there will be plenty of food-crops.

तथा च कश्यपः

हस्तादीनि चरन् षड्वै नक्षत्राणीन्दुनन्दनः ।
गवामशुभदः प्रोक्तः सुभिक्षक्षेमकारकः ॥

आर्यम्णं हुतभुजं भद्रपदामुत्तरां यमेशं च ।
चन्द्रस्य सुतो निघ्नन् प्राणभृतां धातुसङ्क्षयकृत् ॥५॥

Sloka 5—If Mercury in his transit should cut through the stars Uttaraphalguni, Krittika, Uttarabhadrapada and Bharani, all creatures will be afflicted with diseases caused, by the seven constituent elements of the body, *viz*, muscle, bone, blood, skin, semen, fat and marrow.

तथा च कश्यपः ।

भरणीकृत्तिकार्यम्णमहिर्बुध्न्यं च चन्द्रजः ।
चरन्धातुविनाशाय प्राणिनां परिकीर्तितः ॥

आश्विनवारुणमूलान्युपमृद्नन् रेवतीं च चन्द्रसुतः ।
पण्यभिषग्नौजीविकसलिलजतुरगोपघातकरः ॥६॥

Sloka 6.—When Mercury passes through the stars Aswini, Satabhishak, Moola and Revati, the trading class physicians, sailors, substances derived from water such as pearls and conchs, and horses will suffer destruction.

तथा च कश्यपः ।

रेवतीं वारुणं मूलमश्विनीं चोपमर्दयन् ।
बुधो वणिग्भिषग्वाहान् जलोत्थांश्च विनाशयेत् ॥

पूर्वाद्यक्षत्रितयादेकमपीन्दोः सुतोऽभिमृद्नीयात् ।
क्षुच्छस्त्रतस्करामयभयप्रदायी चरन् जगतः ॥७॥

Sloka 7.—When Mercury cuts through Purvaphalguni, Purvashadha or Purvabhadra, people will suffer from hunger ; war will break out, and there will be danger from thieves and diseases.

पूर्वात्रये चरन् सौम्यो भेदं कृत्वा यदि व्रजेत् ।
क्षुच्छस्त्रतस्करभयैः करोति प्राणिनां वधम् ॥

प्राकृतविमिश्रसङ्क्षिप्ततीक्ष्णयोगान्तघोरपापाख्याः ।
सप्त पराशरतन्त्रे नक्षत्रैः कीर्त्तिता गतयः ॥८॥

Sloka 8.—In Parasara's Tantra, the following seven courses (or gaits) have been declared for Mercury as distinguished by the several asterisms : (1) Prakrita (2) Vimisra (3) Sankshipta (4) Theekshna (5) Yogantha (6) Ghora and (7) Papakhya.

प्राकृतसञ्ज्ञा वायव्ययाम्यपैतामहानि बहुलाश्च ।
मिश्रा गतिः प्रदिष्टा शशिशिवपितृभुजगदैवानि ॥९॥
सङ्क्षिप्तायां पुष्यः पुनर्वसुः फल्गुनीद्वयं चेति ।
तीक्ष्णायां भद्रपदाद्वयं सशाक्राश्वयुक् पौष्णम् ॥१०॥
योगान्तिकेति मूलं द्वे चाषाढे गतिः सुतस्येन्दोः ।
घोरा श्रवणस्त्वाष्ट्रं वसुदैवं वारुणं चैव ॥११॥
पापाख्या सावित्रं मैत्रं शक्राग्निदैवतं चेति ।

Slokas 9-11½—The course is known as Prakrita when Mercury passes through any of the asterisms Swati, Bharani, Rohini and Krittika. It is termed Misra when he transits any of the stars Mrigasira, Ardra, Magha and Aslesha. The gait is called Sankshipta when Mercury travels through Pushya, Punarvasu, Purvaphalguni and Uttara phalguni. The course is Theekshna when he moves through Purvabhadra, Uttarabhadra, Jyeshta Aswini and Revati. It is Yoganta when Mercury passes over Moola, Purvashadha or Uttarashadha. If the transit be through the stars Sravana, Chittra, Dhanishta and Satabhishak, it is called Ghora. Lastly, it is called Papakhya when his passage is over the stars Hasta, Anuradha and Visakha.

उदयप्रवासादिवसैः स एव गतिलक्षणं प्राह ॥१२॥
चत्वारिंशत् त्रिंशत् द्विसमेता विंशतिर्द्विनवकं च ।
नव मासार्द्धं दश चैकसंयुताः प्राकृताद्यानाम् ॥१३॥

Slokas 12–13.—The measures in days for the rising and setting of Mercury in his seven courses are 40, 30, 22, 18, 9, 15 and 11 days respectively.

तथा च वृद्धगर्गः

चत्वारिंशत्प्राकृतायां गतावालक्ष्यते बुधः ।
मासमेकं विमिश्रायां दर्शयित्वास्तमर्हति ॥
अह्नां द्वाविंशतिं सार्द्धं सङ्क्षिप्तामेत्य लक्ष्यते ।
अष्टादशाहं तीक्ष्णायां घोरायां दश पञ्च च ॥
पापायां पादहीनानि तथैकादश तिष्ठति ।
योगान्तिक्यामिन्दुसूनुर्नवाहं लक्ष्यते तथा ॥
चारकालो य एवोक्तः सोमपुत्रस्य भागशः ।
अस्तकालः स एव स्यात्सूर्यमण्डलचारिणः ॥

तथा च कश्यपः

चत्वारिंशत्तथा त्रिंशाद्दिनानि द्वौ च विंशतिः ।
अष्टादशार्द्धमासं च दश चैकयुतानि च ॥
नव च प्राकृताद्यासु सोमजस्तूदितस्तथा ।
अस्तं गतः सर्वकालं तिष्ठतीति विनिश्चयः ॥

But the above is not approved by Varahamihira for he has said as follows in the समासंहिता.

प्राकृतविमिश्रसङ्क्षिप्ततीक्ष्णयोगान्तघोरपापाख्याः ।
गतयो लक्षणमासां नोदयदिवसैः स्फुटं भवति ॥
स्पष्टा पराशरमते स्वाती च प्राकृता त्रिभं याम्यात् ।
मिश्रा गतिः शशिशेखरभुजगपितृदेवतासौम्यैः ॥
सङ्क्षिप्ता नाम गतिः पुनर्वसुः फल्गुनीद्वयं पुष्यः ।
तीक्ष्णा भद्रपदाद्यं नक्षत्रचतुष्टयं ज्येष्ठा ॥
मूलत्र्यृक्षं योगा घोरा श्रवणत्रिभं च सत्वाष्ट्रम् ।
पापाख्या तु विशाखा हस्तो मैत्रं च शशिसूनोः ॥

प्राकृतगत्यामारोग्यवृष्टिसस्यप्रवृद्धयः क्षेमम् ।
संक्षिप्तमिश्रयोर्मिश्रमेतदन्यासु विपरीतम् ॥१४॥

Sloka 14.—In the Prakrita course of Mercury, the people will command good health; there will be sufficient rain, good crops and general happiness. In the Sankshipta and Misra courses, the effect will be mixed; and it will be reverse in the other courses.

तथा च गर्गः ।
क्षेमारोग्यसुभिक्षेषु लक्षणा प्राकृता गतिः ।
संक्षिप्ता च विमिश्रा च शुभाशुभफलोदये ॥
तीक्ष्णा घोरा च पापा च तथा योगान्तिकापरा ।
एताश्चतस्रः सौम्यस्य दुर्भिक्षाक्षेमलक्षणाः ॥

ऋज्व्यतिवक्रा वक्रा विकला च मतेन देवलस्यैताः ।
पञ्चचतुर्द्व्येकाहा ऋज्व्यादीनां षड्भ्यस्ताः ॥१५॥

Sloka 15.—According to Devala's view, the effects of ऋज्वी-direct, अतिवक्रा-exceedingly retro-grade, वक्रा-retrograde and विकला-decayed motions of Mercury will last for (5 × 6=) 30, (4 × 6=) 24, (2 × 6=) 12, and (1 × 6=) 6 days.

ऋज्वी हिता प्रजानामतिवक्रार्घं गतिर्विनाशयति ।
शस्त्रभयदा च वक्रा विकला भयरोगसञ्जननी ॥१६॥

Sloka 16.—Mercury when his motion is ऋज्वी or direct does good to the people, while his over retrograde motion brings on famine by destroying the wealth (of the country). When he is retrograde in his motion, he will bring on war in the land; and when his motion is decayed or weak; he engenders fear and disease.

तथा च देवलः ।
दिनानि त्रिंशदुदितस्त्रिंशद्यदि च सोमजः ।
ऋज्वी गतिः सा विज्ञेया प्रजानां हितकारिणी ॥

चतुर्विंशद्दिनान्येवं यदि तिष्ठेच्च सोमजः ।
अतिवक्रा गतिर्ज्ञेया दुर्भिक्षगतिलक्षणा ॥
अहानि द्वादश यदा बुधास्तिष्ठेत्तथोद्गतः ।
वक्रा गतिः सा विज्ञेया शस्त्रसम्भ्रमकारिणी ॥
षड्दिनानि यदा तिष्ठेदुद्गतः सोमनन्दनः ।
विकला सा गतिर्ज्ञेया भयरोगाविवर्धिनी ॥
एवमस्तमये सर्वं गतिजं सोमजस्य तु ।
भावाभावाय लोकानां फलं वाच्यं शुभाशुभम् ॥

पौषाषाढश्रावणवैशाखेष्विन्दुजः समाघेषु ।
दृष्टो भयाय जगतः शुभफलकृत्प्रोषितस्तेषु ॥१७॥

Sloka 17.—If Mercury be visible in the months of Pausha, Ashadha, Sravana, Visakha and Magha, he will cause fear and panic in the land. But if he should be eclipsed by the Sun during these months, he would produce good effect.

तथा च वृद्धगर्गः
वैशाखपौषमाघेषु श्रावणाषाढयोरपि ।
न दृश्यते बुधः प्रायो मासेष्वन्येषु दृश्यते ॥
यदाऽदृश्येषु दृष्टः स्याद्दृश्येषु च न दृश्यते ॥
गवां रोगमनावृष्टिं दुर्भिक्षं चापि निर्दिशेत् ॥

तथा च पराशरः ।
वैशाखाषाढयोर्माघे पौषश्रावणयोस्तथा ।
बुधो न दृश्यते जातु दृश्येत भयमादिशेत् ॥
पौषे करोति मरकं माघे वातं तथा च सोमसुतः ।
वैशाखे जनमरकमाषाढे श्रावणे च दुर्भिक्षम् ॥

कार्तिकेऽश्वयुजि वा यदि मासे दृश्यते तनुभवः शिशिरांशोः ।
शस्त्रचौरहुतभुग्गदतोयक्षुद्भयानि च तदा विदधाति ॥१८॥

Sloka 18.—If Mercury be visible in the months of Kartika and Aswayuja, there will be risk of war, danger from thieves, fire, diseases, water and hunger.

रुद्धानि सौम्येऽस्तगते पुराणि यान्युद्गते तान्युपयान्ति मोक्षम् ।
अन्ये तु पश्चादुदिते वदन्ति लाभः पुराणां भवतीति तज्ज्ञाः ॥१९॥

Sloka 19.—When Mercury is eclipsed, towns will be besieged and when he emerges out from the Sun, the siege over these towns will be raised. According to another view, there will occur the retaking possession of these towns only when Mercury is seen in the west.

तथा च नन्दी ।
पश्चादभ्युदिते सौम्ये लभते पुररोधकः ।
पुनः प्रागुदिते तस्मिन् पुरमोक्षं विनिर्दिशेत् ॥

हेमकान्तिरथवा शुकवर्णः सस्यकेन मणिना सदृशो वा ।
स्निग्धमूर्तिरलघुश्च हिताय व्यत्यये न शुभकृच्छशिपुत्रः ॥२०॥

Sloka 20.—When Mercury is of golden hue or of parrot colour or resembles the colour of the Sasyaka (saphire ?) gem, or if his disc be glossy and big in size, he will prove beneficial to the people ; if he be otherwise, he will prove malefic.

तथा च पराशरः ।

विमलजलरजतस्फटिकाभः प्रशस्यत इति ॥

Thus ends the seventh Adhyaya on the 'course of Mercury'.

बृहस्पतिचारः ।८॥ Jupiter.

नक्षत्रेण सहोदयमुपगच्छति येन देवपतिमन्त्री ।
तत्सञ्ज्ञं वक्तव्यं वर्षं मासक्रमेणैव ॥१॥

Sloka 1—Note the asterism occupied by Jupiter when he emerges out from his conjunction with the Sun. The name of that star has to be given to the year, and

the succeeding years will bear the names of the months in their regular order.

तथा च ऋषिपुत्र आह ।

यत्रोत्तिष्ठति नक्षत्रे सह येन प्रवर्धते ।
संवत्सरः स विज्ञेयस्तन्नक्षत्रविधायकः ॥

तथा च काश्यपः

संवत्सरे युगे चैव षष्ट्यब्दे ऽङ्गिरसः सुतः ।
यन्नक्षत्रोदयं कुर्यात्तत्सञ्ज्ञं वत्सरं विदुः ॥

प्रभवादीनामब्दानां प्रवृत्तिर्गुरोरुदयकालादित एव यतोगुरुरत्रावाधितत्वेन स्थितः। तथा च ऋषिपुत्र आह ।

तिष्यादि च युगं प्राहुर्वसिष्ठात्रिपराशराः ।
बृहस्पतेस्तु सौम्यान्तं सदा द्वादशवार्षिकम् ॥
उदेति यस्मिन्मासे तु प्रवासोपगतोऽङ्गिराः ।
तस्मात्संवत्सरो मासो बार्हस्पत्योऽथ गम्यते ॥

तथा च गर्गः

प्रवासान्ते सहर्क्षेण तूदितो युगपच्चरेत् ।
तस्मात्कालावृक्षपूर्वो गुरोरब्दः प्रवर्तते ॥
युगानि द्वादशाब्दानि तत्र तानि बृहस्पतेः ।
तत्र सावनसौराभ्यां सावनाब्दो निरुच्यते ॥
एवमाश्वयुजं चैव चैत्रं चैव बृहस्पतिः ।
संवत्सरं नाशयते सप्तत्यब्दशतेऽधिके॥

वर्षाणि कार्तिकादीन्याग्नेयाद्भद्वयानुयोगीनि ।
क्रमशास्त्रिभं तु पञ्चममुपान्त्यमन्त्यं च यद्वर्षम् ॥२॥

Sloka 2.—The years commence from Kartika and are composed of two asterisms each beginning with Krittika and follow in regular order. But the 5th, the 11th and the 12th year comprise each three asterisms.

तथा च गर्गः

फाल्गुनी चैव हस्तं च चरेद्यदि बृहस्पतिः ।
स फाल्गुनोऽब्दः क्रूरः स्याद्धान्यमुच्चाटतां व्रजेत् ॥

श्रावणादीनि च त्रीणि चरेद्यदि बृहस्पतिः।
श्रावणो नाम सोऽब्दः स्यात्क्षेमसौभिक्षमूर्तिमान् ॥
पूर्वोत्तरे प्रोष्ठपदे चरेद्देवातिमेव च।
प्रोष्ठपाद इति ज्ञेयो मध्यमो वत्सरो हि सः ॥
आश्विन चैव याम्यं च चरेद्यदि बृहस्पतिः।
संवत्सरः सोऽश्वयुक् स्यात्सर्वभूतहितावहः ॥
नववारा द्विनक्षत्रा गुरोर्द्वादशमासिकाः।
शेपास्त्रयस्त्रिनक्षत्राः पञ्चमैकादशान्तिमाः ॥
तथा च काश्यपः।
कार्तिकादिसमा ज्ञेया द्विनक्षत्रविचारिणा।
त्रिभं भाद्रपदे ज्ञेयं फाल्गुने श्रावणे तथा ॥

शकटानलोपजीवकगोपीडा व्याधिशस्त्रकोपश्च ।
वृद्धिस्तु रक्तपीतककुसुमानां कार्तिके वर्षे ॥३॥

Sloka 3. —In the Kartika year, cartmen, those living by fire and cows suffer. Diseases will crop up and there will be war. Red and yellow flowers will grow in large quantities.

तथा च गर्गः।
कार्तिकः प्रचुरातङ्कः क्षुच्छस्त्राग्निभयप्रदः।
गोशाकटिकपीडां च करोत्येवमवृष्टिदः ॥

सौम्येऽब्देऽनावृष्टिर्मृगाखुशलभाण्डजैश्च सस्यवधः ।
व्याधिभयं मित्रैरपि भूपानां जायते वैरम् ॥४॥

Sloka 4.—In the Margasira year of Jupiter, there will be drought. The crops will be affected by wild animals, rats, locusts and birds. There will be outbreak of diseases, and kings will have dissensions even with their friends.

तथा च गर्गः
वर्षहन्ता व्याधिकरो मिथो भेदभयावहः।
शलभाद्याकुलः सौम्यो दुर्भिक्षभयकारकः ॥

शुभकृज्जगतः पौषो निवृत्तवैराः परस्परं क्षितिपाः ।
द्वित्रिगुणो धान्यार्घः पौष्टिककर्मप्रसिद्धिश्च ॥५॥

Sloka 5.—The Pausha year of Jupiter will prove auspicious to all. Kings will leave their enmity and will become mutually friendly. There will be a rise* in the price of corn by 200 or 300 per cent. Preservative work will increase.

*According to the Commentator, a fall.

तथा च गर्गः ।
प्रशान्तव्याधिदुर्भिक्षदुर्वैर्षाशनितस्करः ।
सर्वलक्षणसम्पन्नः पौषः संवत्सरोत्तमः ॥

पितृपूजापरिवृद्धिर्माघे हार्दिश्च सर्वभूतानाम् ।
आरोग्यवृष्टिधान्यार्घसम्पदो मित्रलाभश्च ॥६॥

Sloka 6.—In the Magha year of Jupiter, people will be interested in the worship of their Manes; and there will be a general feeling of satisfaction among all the creatures. General health will be good and there will be timely rains. The crops will be plenty and there will be good sales. Friendship among men will be on the increase.

तथा च गर्गः
क्षेमारोग्यं सुभिक्षं च वर्षणं शिवमेव च ।
पितृपूजाः प्रवर्तन्ते माघे राज्ञां च सन्धयः ॥

फाल्गुनवर्षे विन्द्यात्क्वचित्क्वचित्क्षेमवृष्टिसस्यानि ।
दौर्भाग्यं प्रमदानां प्रबलाश्चैरा नृपाश्चोग्राः ॥७॥

Sloka 7.—In the Phalguna year of Jupiter, happiness will prevail only here and there; so also will be the case with regard to rain and the crops. Young women will suffer ill luck; thieves will enormously increase and kings will become cruel and severe.

तथा च गर्गः ।
नारीदौर्भाग्यकृच्चैत्रः फाल्गुनः सस्यवर्धदः ।
क्वचित्क्षेमं सुभिक्षं च क्वचिद्रक्षेमकारकः ॥

चैत्रे मन्दा वृष्टिः प्रियमन्नं क्षेममवनिपा मृदवः ।
वृद्धिश्च कोशधान्यस्य भवति पीडा च रूपवताम् ॥८॥

Sloka 8.—In the Chaitra year of Jupiter, the rains will be slight. Food will become costly; people will be happy and kings will be kind-hearted. Pulses will thrive. Handsome persons will suffer.

तथा च गर्गः ।
मृदुप्रचारा राजानः प्रियमन्नं जनस्य च ।
क्षेमारोग्यं च मृदुता चैत्रवर्षस्तथा मृदुः ॥

वैशाखे धर्मरता विगतभयाः प्रमुदिताः प्रजाः सनृपाः ।
यज्ञक्रियाप्रवृत्तिर्निष्पत्तिः सर्वसस्यानाम् ॥९॥

Sloka 9.—In the Vaisakha year of Jupiter, people will be intent on doing virtuous deeds, will be devoid of fear and will be happy along with their kings. People will be engaged in performing sacrifices and other rites and there will be abundance of all kinds of crops.

तथा च गर्गः ।
ईतयः प्रशमं यान्ति सन्धिं कुर्वन्ति पार्थिवाः ।
वैशाखे तु सस्यजन्या वृष्टयः सम्भवन्ति हि ॥

ज्येष्ठे जातिकुलधनश्रेणीश्रेष्ठा नृपाः सधर्मज्ञाः ।
पीड्यन्ते धान्यानि च हित्वा कङ्गुं शमीजातिम् ॥१०॥

Sloka 10.—In the Jyeshta year of Jupiter, people who are prominent by birth (or caste), family, opulence and trade, kings and men of righteous conduct will côme to grief. So also will the crops except Kangu and those of the Samee class.

सबीजानि is another reading for शमीजातिम्.

तथा च गर्गः ।

वृक्षगुल्मलतासस्यक्षेमवर्षविनाशनः ।

क्रूराज्ञादीप्तिजननो ज्यैष्ठो ज्येष्ठनृपान्तकृत् ॥

आषाढे जायन्ते सस्यानि क्वचिद्वृष्टिरन्यत्र ।

योगक्षेमं मध्यं व्यग्राश्च भवन्ति भूपालाः ॥११॥

Sloka 11.—In the Ashadha year of Jupiter, there will be crops here and there and no rain in other places. The luck and happiness (of people) will only be medium. Kings will begin to be extremely active.

तथा च गर्गः ।

दुर्भिक्षाक्षेमजननश्चाषाढोऽन्योन्यभेदकृत् ।

भूपालयुद्धजननो मध्यमक्षेमकारकः ।

श्रावणवर्षे क्षेमं सम्यक् सस्यानि पाकमुपयान्ति ।

क्षुद्रा ये पाखण्डाः पीड्यन्ते ये च तद्भक्ताः ॥१२॥

Sloka 12.—In the Sravana year of Jupiter, there will be general happiness and the produce of lands will be plentiful. Heretics and base-minded men along with their followers will suffer.

तथा च गर्गः ।

श्रावणः सस्यसम्पन्नः क्षेमारोग्यकरः शिवः ।

धान्यं समर्घतां याति सम्यग्वर्षति वासवः ॥

क्षुद्रान् पाखण्डिनः सर्वान् तद्भक्तांश्चोपतापयेत् ।

भाद्रपदे वल्लीजं निष्पत्तिं याति पूर्वसस्यं च ।

न भवत्यपरं सस्यं क्वचित्सुभिक्षं क्वचिच्च भयम् ॥१३॥

Sloka 13.—In the Bhadrapada year of Jupiter, the yield of creepers (such as green grams) and the first crop will reach their fruition. There will be no second crop in the year. Food grains will be plenty only in some places. There will be panic or fear in other parts.

तथा च गर्गः ।
प्रौष्ठपात्सस्यजननो नाशयत्यपरं च यत् ।
करोति च क्वचित्क्षेमं क्वचिदक्षेमकारकः ॥

आश्वयुजेऽब्देऽजस्रं पतति जलं प्रमुदिताः प्रजाः क्षेमम् ।
प्राणचयः प्राणभृतां सर्वेषामन्नबाहुल्यम् ॥१४॥

Sloka 14.—In the Aswayuja year of Jupiter, there will be frequent rain; people will be happy and contented. All living beings will grow strong and food will be in plenty for all.

तथा च वृद्धगर्गः ।
पर्याप्तसस्यान्नजलक्षेममश्वाश्वयुजः शिवः ।
सम्प्रवृत्तोत्सवः श्रीमान् सर्वकामसुखावहः ॥

उदगारोग्यसुभिक्षक्षेमकरो वाक्पतिश्चरन् भानाम् ।
याम्ये तद्विपरीतो मध्येन तु मध्यफलदायी ॥१५॥

Sloka 15.—Jupiter while in his northern course confers health, happiness and plenty ; this will be reverse in his southerly course. When he is in the middle, he will produce mixed effects.

विचरन् भद्वयमिष्टस्तत्सार्द्धं वत्सरेण मध्यफलः ।
सस्यानां विध्वंसी विचरेदधिकं यदि कदाचित् ॥१६॥

Sloka 16.—Jupiter is beneficent when he transits two asterisms in the course of the year. The effect will be medium when he passes through $2\frac{1}{2}$ lunar mansions. If he should perchance go through more than this, he would destroy all the crops.

अनलभयमनलवर्णे व्याधिः पीते रणागमः श्यामे ।
हरिते च तस्करेभ्यः पीडा रक्ते तु शस्त्रभयम् ॥१७॥
धूमाभेऽनावृष्टिस्त्रिदशगुरौ नृपवधो दिवा दृष्टे ।
विपुलेऽमले सुतारे रात्रौ दृष्टे प्रजाः स्वस्थाः ॥१८॥

Slokas 17-18.—If Jupiter has the colour of fire, there will be risk from fire; if the colour be yellow, diseases will break out; if it be dark, a battle will be impending; if it be green, there will be danger from thieves; if it be red, there will be trouble from weapons; if it be smoky, there will be drought. If Jupiter be visible in the day, there will be regicide. If his disc appear big and clear at night and he be posited in an auspicious lunar mansion, the whole world will be happy.

In Sloka 18, नृपाः is another reading for प्रजाः

तथा च पराशरः

कदाचिद्यत्र दृश्येत दिवा देवपुरोहितः ।
राजा वा म्रियते तत्र स देशो वा विनश्यति ॥

रोहिण्योऽनलभं च वत्सरतनुर्नाभिस्त्वषाढाद्वयं
सार्पं हृत्पितृदैवतं च कुसुमं शुद्धैः शुभं तैः फलम् ।
देहे क्रूरनिपीडितेऽग्न्यनिलजं नाभ्यां भयं क्षुत्कृतं
पुष्पे मूलफलक्षयोऽथ हृदये सस्यस्य नाशो ध्रुवम् ॥१९॥

Sloka 19.—The asterisms Krittika and Rohini constitute the body of the संवत्सरपुरुष-Samvatsarapurusha; the two Ashadhas (Purva and Uttara) form the navel; Aslesha, the heart; and Magha, the flower. When these lunar mansions are devoid of malefics, the effect will be auspicious. If the body be afflicted by malefics through conjunction or aspect, there would be danger from fire and wind. If the navel be afflicted, there will be risk from famine. If the flower be afflicted roots and fruits would be destroyed. When the heart is afflicted, there will be the inevitable destruction of crops.

तथा च काश्यपः

कृत्तिका रोहिणी चोभे संवत्सरतनुः स्मृता ।
अषाढाद्वितयं नाभी सार्पं हृत्कुसुमं मघा ॥

क्रूरग्रहहते देहे दुर्भिक्षानलमारुताः ।
क्षुद्भयं तु भवेन्नाभ्यां पुष्पे मूलफलक्षयः ॥
हृदये सस्यहानिः स्यात्सौम्यैः पुष्टिः प्रकीर्तिता ।

**गतानि वर्षाणि शकेन्द्रकालाद्धतानि रुद्रैर्गुणयेच्चतुर्भिः ।
नवाष्टपञ्चाष्ट युतानि कृत्वा विभाजयेच्छून्यशरागरामैः ॥२०॥
लब्धेन युक्तं शकभूपकालं संशोध्य षष्ट्या विषयैर्विभज्य ।
युगानि नारायणपूर्वकाणि लब्धानि शेषाः क्रमशः समाः स्युः ॥२१॥**

Slokas 20-21.—Find out the number of years that have elapsed since the commencement of the Salivahana era. Multiply this by 44. Add 8589 to the product and divide the result by 3750. To the quotient thus obtained, add the Saka years. Divide this by 60 and the remainder thereof by 5. The quotient represents the five-year-periods ruled by Vishnu and others, and the remainder denotes the number of years that have elapsed in the particular lustrum.

**एकैकमब्देषु नवाहतेषु दत्त्वा पृथग्द्वादशकं क्रमेण ।
हृत्वा चतुर्भिर्वसुदेवताद्यान्युडूनि शेषांशकपूर्वमब्दम् ॥२२॥**

Sloka 22.—Place the years of Jupiter obtained in the previous Sloka separately in two places. Multiply the first by 9 and divide the other by 12. Add the above product (in the first case) and the quotient (in the second case). Divide the result by 4. The quotient will reveal the particular asterism reckoned from Dhanishta. The remainder will denote the Padas (पाद) in the next star that have been traversed by Jupiter.

In a Mahayuga (the period comprising the four Yugas), the number of solar years is 4320000 = 3750 × 1152
That of Jupiter for the same period is
4370688* = 3794 × 1152

* 4370640 as per Surya Siddhanta.

So that for every 3750 solar years we have 3794 years of Jupiter. Therefore 1 solar year $=1+\frac{44}{3750}$ years of Jupiter.

To find out the number of Jupiter years that had elapsed (in Kaliyuga) at the time of the commencement of the Salivahana era, we have to proceed thus:

The number of solar years that have passed from the beginning of Kaliyuga till the commencement of the Saka era is 3179. This converted into Jupiter years will be $\frac{3794}{3750} \times 3179$ or $3216\frac{1126}{3750}$

Now it is known that Kaliyuga commenced in the year Vijaya (the 27th year from Prabhava, which is the first year in a cycle of 60 years of Jupiter).

Therefore, $3216\frac{1126}{3750} + 26$ or $3242\frac{1126}{3750}$ being divided by 60, the remainder will give the particular year of Jupiter (in his cycle of 60 years) from Prabhava at the time of commencement of the Saka era, and this remainder is $2\frac{1126}{3750}$ which is the 3rd year or the year Sukla of the cycle.

Coming down to the period subsequent to the commencement of the Saka era, say the present time (वर्तमान शक-Vartamana Saka 1868 April 1945), the number of Jupiter years that have elapsed will be $1867 + \frac{44 \times 1867}{3750} + 2\frac{1126}{3750}$ from the beginning of Prabhava or $1867 + 21\frac{3398}{3750} + 2\frac{1126}{3750}$ or $1891\frac{774}{3750}$ which indicates that it is the 32nd year of the cycle or Vilambi. But actually, it is Hemalamba. The reason is that the figures for Jupiter's years as given by Aryabhatta or as per Surya-siddhanta are a bit more than that of Varahamihira. His figure 8589 appearing in Sloka 20 is different from 8626 that we got above. Calculating backwards from 8589, we find the number of siderial revolutions of Jupiter according to Varahamihira to be 364190000. This is probably the correct figure.

Sloka 22 gives a clue to find out the particular lunar mansion in which Jupiter may happen to be at any given time.

Taking the current Saka year 1868, we have the Saka years that have elapsed as 1867. The number of Jupiter years that have elapsed as calculated in the penultimate paragraph of page 96 will be $1891\frac{774}{3750}$. This when divided by 60 gives a quotient 31.

As per Sloka 22, we have to multiply the above quotient 31 by 9; then we get 279; and by dividing the same quotient by 12 we get $2\frac{7}{12}$. Adding these two figures we get $281\frac{7}{12}$. Dividing this result by 4 we get 70 and odd, thus indicating the asterism traversed by Jupiter, as the 17th. This when reckoned from Dhanishta is Uttaraphalguni.

विष्णुः सुरेज्यो बलभिद्धुताशस्त्वष्टोत्तरप्रोष्ठपदाधिपश्च ।
क्रमाद्युगेशाः पितृविश्वसोमशक्रानलाख्याश्विभगाः प्रदिष्टाः ॥२३॥

Sloka 23.—The lords of the 12 Yugas or five-year periods in the Jupiter's cycle are respectively (1) Vishnu (2) Brihaspati (3) Indra (4) Agni (5) Twashta (one of the creators) (6) Ahirbudhnya (7) the Manes (8) Viswedeva (9) the Moon (10) Indragni (11) the two Aswins and (12) Bhaga.

तथा च समाससंहितायाम् ।

विष्णुगुरुशक्रहुतभुक्त्वष्टाहिर्बुध्न्यपितृवैश्वानि ।
सौम्यमथेन्द्राग्न्याख्यं त्वाश्विनमपि भाग्यसञ्ज्ञं च ॥

संवत्सरोऽग्निः परिवत्सरोऽर्क इदादिकः शीतमयूखमाली ।
प्रजापतिश्चाप्यनुवत्सरः स्यादिद्वत्सरः शैलसुतापतिश्च ॥२४॥

Sloka 24.—The names of the five years with their lords of each lustrum are (1) Samvatsara and Ágni (2) Parivatsara and the Sun (3) Idavatsara and the Moon (4) Anuvatsara and Prajapati and (5) Idvatsara and Rudra.

वृष्टिः समाद्ये प्रमुखे द्वितीये प्रभूततोया कथिता तृतीये ।
पश्चाज्जलं मुञ्चति यच्चतुर्थं स्वल्पोदकं पञ्चममब्दमुक्तम् ॥२५॥

Sloka 25.—In the first year, the rains will be even, while in the second, there will be good rain in the initial portion of the season. In the third year, it will be plentiful, while in the fourth, there will be rain only in the latter half. In the fifth year, the rain will be scanty.

चत्वारि मुख्यानि युगान्यथैषां विष्णिन्द्रजीवानलदैवतानि ।
चत्वारि मध्यानि च मध्यमानि चत्वारि चान्त्यान्यधमानि विन्द्यात्॥

Sloka 26.—Of the 12 Yugas comprising the Jovial cycle, the four, *viz.*, Vishnu, Indra, Brihaspati and Agni are the best. The middle four are only medium. The last four are to be understood as the worst.

तथा च समाससंहितायाम्

चत्वारि युगान्यादौ शुभानि मध्यानि मध्यमफलानि ।
चत्वार्यन्त्यानि न शोभनानि वर्षैर्विशेषोऽत्र ॥

आद्यं धनिष्ठांशमभिप्रपन्नो माघे यदा यात्युदयं सुरेज्यः ।
षष्ट्यब्दपूर्वः प्रभवः स नाम्ना प्रपद्यते भूतहितस्तदाब्दः ॥२७॥

Sloka 27.—When Jupiter enters the first quarter of Dhanishta synchronous with his emergence from the conjunction of the Sun in the month of Magha, Prabhava, the first year of his cycle begins and it will be beneficial to all beings.

क्वचित्त्ववृष्टिः पवनाग्निकोपः सन्तीतयः श्लेष्मकृताश्च रोगाः ।
संवत्सरेऽस्मिन् प्रभवे प्रवृत्ते न दुःखमाप्नोति जनस्तथापि ॥२८॥

Sloka 28.—In this year, *viz.*, Prabhava, there will be drought in some parts; there will be outbreak of storms and fires, the six-fold troubles (*vide p. 61. supra*),

and phlegmatic diseases. In spite of these, the people will not feel miserable.

तस्माद्द्वितीये विभवः प्रदिष्टः शुक्लस्तृतीयः परतः प्रमोदः ।
प्रजापतिश्चेति यथोत्तराणि शस्तानि वर्षाणि फलान्यथैषाम् ॥२९॥
निष्पन्नशालीक्षुयवादिसस्यां भयैर्विमुक्तामुपशान्तवैराम् ।
संहृष्टलोकां कलिदोषमुक्तां क्षत्रं तदा शास्ति च भूतधात्रीम् ॥३०॥

Slokas 29-30.—Thereafter, Vibhava, the second year begins. Then follow Sukla, Pramoda and Prajapati. The benefic effects will go on increasing in these years. During this period, Kshatriya kings will rule over the earth abounding in paddy, sugar-cane, barley and other grains,) when the people will be free from fear and hatred, and where the people will be all-cheerful and free from the malefic effects of the Kali age.

आद्योऽङ्गिराः श्रीमुखभावसाह्वौ युवा सुधातेति युगे द्वितीये ।
वर्षाणि पञ्चैव यथाक्रमेण त्रीण्यत्र शस्तानि समे परे द्वे ॥३१॥
त्रिष्वाद्यवर्षेषु निकामवर्षी देवो निरातङ्कभयश्च लोकः ।
अब्दद्वयेऽन्त्येऽपि समा सुवृष्टिः किन्त्वत्र रोगाः समरागमश्च ॥३२॥

Slokas 31-32.—In the second Yuga which is composed of Angiras, Srimukha, Bhava, Yuva and Dhatu, the first three prove auspicious, the remaining two being middling. The lord of rain will pour down abundant rain in the first three years and the people will be free from affliction and fear. In the last two years, the rains will be equally distributed, but there will be the outbreak of diseases and war.

शाक्रे युगे पूर्वमथेश्वराख्यं वर्षं द्वितीयं बहुधान्यमाहुः ।
प्रमाथिनं विक्रममप्यथान्यद्वृषं च विन्द्याद्गुरुचारयोगात् ॥३३॥

आद्यं द्वितयिं च शुभे तु वर्षे कृतानुकारं कुरुतः प्रजानाम् ।
पापः प्रमाथी वृषविक्रमौ तु सुभिक्षदौ रोगभयप्रदौ च ॥३४॥

Slokas 33-34.—In the third lustrum presided over by Indra, the years are Easwara, Bahudhanya, Pramatthin, Vikrama and Vrisha caused the transit of Jupiter. The first two years will be auspicious and will bestow the fruits of the golden age on the people. The third will be wholly inauspicious and the last two will give plenty of food-grains and risk from diseases.

श्रेष्ठं चतुर्थस्य युगस्य पूर्वं यच्चित्रभानुं कथयन्ति वर्षम् ।
मध्यं द्वितीयं तु सुभानुसंज्ञं रोगप्रदं मृत्युकरं न तच्च ॥३५॥
तारणं तदनु भूरिवारिदं सस्यवृद्धिमुदितं च पार्थिवम् ।
पञ्चमं व्ययमुशन्ति शोभनं मन्मथप्रबलमुत्सवाकुलम् ॥३६॥

Slokas 35-36.—In the fourth lustrum, the first year, *viz.*, Chitrabhanu is declared to be the best, the second, named Subhanu is medium in result ; it brings on sickness without mortality. The next year known as Tharana gives copious rain. The year Parthiva is declared to yield luxuriant crops.) The fifth year, namely Vyaya, will prove auspicious. Love reigns supreme and festivities will be the order of the day.

The commentator Bhattotpala adopts the reading नतं च instead of न तच्च in Sloka 35, and interprets नत to be the name of the third year instead of Tharana. In the next sloka, he adopts Tharana as the fourth omitting Parthiva. Accordingly he adopts the reading मुदितातिपार्थिवम. This is not convincing as it is against our tradition.

त्वाष्ट्रे युगे सर्वजिदाद्य उक्तः संवत्सरोऽन्यः खलु सर्वधारी ।
तस्माद्विरोधी विकृतः खरश्च शस्तो द्वितीयोऽत्र भयाय शेषाः ॥३७॥

Sloka 37.—In the fifth lustrum presided over by त्वष्टा-Thwashta, Sarvajit is the first year. The next is

Sarvadhari, followed by Virodhin, Vikrita and Khara. Of the above, the second year is good and the rest bring about dread.

नन्दनोऽथ विजयो जयस्तथा मन्मथोऽस्य परतश्च दुर्मुखः ।
कान्तमत्र युग आदितस्त्रयं मन्मथः समफलोऽधमोऽपरः ॥३८॥

Sloka 38.--The sixth lustrum consists of the years Nandana, Vijaya, Jaya, Manmatha and Durmukha. The first three are propitious ; Manmatha is middling. The last will prove the worst of the lot.

हेमलम्ब इति सप्तमे युगे स्याद्विलम्बि परतो विकारि च ।
शर्वरीति तदनु प्लवः स्मृतो वत्सरो गुरुवशेन पञ्चमः ॥३९॥
ईतिप्राया प्रचुरपवना वृष्टिरब्दे तु पूर्वे
मन्दं सस्यं न बहुसलिलं वत्सरेऽतो द्वितीये ।
अत्युद्वेगः प्रचुरसलिलः स्यात्तृतीयश्चतुर्थो
दुर्भिक्षाय प्लव इति ततः शोभनो भूरितोयः ॥४०॥

Slokas 39-40.—The seventh lustrum is composed of the years Hemalamba, Vilambi, Vikari, Sarvari and Plava due to the transit of Jupiter. The first year will have stormy rain accompanied by the six-fold afflictions (*vide* Adhyaya V-52, *supra*). In the next year, the crops and rains will be scanty. The third year will prove very disastrous through floods, and the fourth will usher in famine. The last year Plava will prove auspicious with copious rain.

वैश्वे युगे शोभकृदित्यथाद्यः संवत्सरोऽतः शुभकृद्द्वितीयः ।
क्रोधी तृतीयः परतः क्रमेण विश्वावसुश्चेति पराभवश्च ॥४१॥
पूर्वापरौ प्रीतिकरौ प्रजानामेषां तृतीयो बहुदोषदोऽब्दः ।
अन्त्यौ समौ किन्तु पराभवेऽग्निः शस्त्रामयार्तिर्द्विजगोभयं च ॥४२॥

Slokas 41-42.—In the 8th lustrum ruled by Viswedeva the years are Sobhakrit (also Sokahrit), Subhakrit, Krodhi, Viswavasu and Parabhava. The first two bring joy and contentment to people. The third will prove very malefic. The last two will be middling. But in the fifth year Parabhava, there will be fire, affliction caused by war and diseases; and the Brahmins and kine will suffer.

शोकहृद् is another reading for शोभकृत्.

आद्यः प्लवङ्गो नवमे युगेऽब्दः स्यात्कीलकोऽन्यः परतश्च सौम्यः।
साधारणो रोधकृदित्यथाब्दः शुभप्रदौ कीलकसौम्यसञ्ज्ञौ ॥४३॥
कष्टः प्लवङ्गो बहुशः प्रजानां साधारणेऽल्पं जलमीतयश्च ।
यः पञ्चमो रोधकृदित्यथाब्दश्चित्रं जलं तत्र च सस्यसम्पत् ॥४४॥

Slokas 43-44.—In the ninth lustrum, the respective years are Plavanga, Keelaka, Saumya, Sadharana and Rodhakrit. Of these, Keelaka and Saumya are good, while Plavanga will prove troublesome in many ways to the people. In the year Sadharana, there will not be much rain and there will be the six-fold afflictions. In the fifth year, the rain will be unequally distributed, but crops will flourish.

इन्द्राग्निदैवं दशमं युगं यत्तत्राद्यवर्षं परिधाविसञ्ज्ञम् ।
प्रमाद्यथानन्दमतः परं यत् स्याद्राक्षसंचानलसञ्ज्ञितं च ॥४५॥
परिधाविनि मध्यदेशनाशो नृपहानिर्जलमल्पमाग्निकोपः ।
अलसस्तु जनः प्रमादिसञ्ज्ञे डमरं रक्तकपुष्पबीजनाशः ॥४६॥
तत्परः सकललोकनन्दनो राक्षसः क्षयकरोऽनलस्तथा ।
ग्रीष्मधान्यजननोऽत्र राक्षसो वह्निकोपमरकप्रदोऽनलः ॥४७॥

Slokas 45-47—In the tenth Yuga presided over by Indragni, the first year is known as Paridhavi; then fol-

low the four years Pramadi, Ananda, Rakshasa and Anala. In the year Paridhavi, the middle country will suffer, and a king will die. There will be dearth of water and trouble from fire. In the year, Pramadi, people will be lazy ; there will be war, and red flowers and red seeds will be destroyed. The next year Ananda will bring joy to all. The two years Rakshasa and Anala will produce a general decay ; the former will be marked by the growth of summer crops and the latter by the outbreak of fires and epidemics.

प्रमाथिनं विक्रममप्यथान्यम् is another reading (in Sloka 45). In Sloka 47, विक्रमः is another reading for ततरः:-

एकादशे पिङ्गलकालयुक्तासिद्धार्थरौद्राः खलु दुर्मतिश्च ।
आद्ये तु वृष्टिर्महती सचौरा श्वासो हनूकम्पयुतश्च कासः ॥४८॥
यत्कालयुक्तं तदनेकदोषं सिद्धार्थसंज्ञे बहवो गुणाश्च ।
रौद्रोऽतिरौद्रः क्षयकृत्प्रदिष्टो यो दुर्मतिर्मध्यमवृष्टिकृत्सः ॥४९॥

Slokas 48-49.—The eleventh Yuga is composed of the years Pingala, Kalayukta, Siddhartha, Raudra and Durmati. In the first year, there will be excessive rain. Robbers will increase. People will suffer from Asthma, cough, followed by the shaking of the jaws. The year Kalayukta has got many defects and evils, while the year Siddhartha contains many good qualities. In the year Raudra, there will be much suffering and loss. The year Durmati will have medium rain.

भाग्ये युगे दुन्दुभिसञ्ज्ञमाद्यं सस्यस्य वृद्धिं महतीं करोति ।
उद्गारिसञ्ज्ञं तदनु क्षयाय नरेश्वराणां विषमा च वृष्टिः ॥५०॥
रक्ताक्षमब्दं कथितं तृतीयं यस्मिन् भयं दंष्ट्रिकृतं गदाश्च ।
क्रोधं बहुक्रोधकरं चतुर्थं राष्ट्राणि शून्यीकुरुते विरोधैः ॥५१॥

Slokas 50-51.—In the twelfth Yuga, the first year is named Dundubhi and will be marked by the growth of plenty of food grains.) (Then follows Udgari or Rudhirodgari,) wherein kings will suffer and (the rains also will be uneven and irregular.) The third year is Raktaksha in which there will be general danger caused by tusked animals and diseases. In the fourth year Krodha, people will become subjected to anger and kingdoms will be devastated through wars.

In Sloka 50, अङ्गार is another reading for उद्गारि.

क्षयमिति युगस्यान्त्यस्यान्त्यं बहुक्षयकारकं
जनयति भयं तद्विप्राणां कृषीवलवृद्धिदम ।
उपचयकरं विट्शूद्राणां परस्वहृतां तथा
कथितमखिलं षष्ट्यब्दे यत्तदत्र समासतः ॥५२॥

Sloka 52.—Kshaya is the name given to the last year of the 12th or last Yuga of Jupiter. It will cause decay in many ways to the people, engender a sort of fear among the Brahmin class. The agriculturists will prosper. The Vaisyas and the Sudras will gain ; so also the robbers. Thus have been declared here briefly all the effects arising from the 60 years.

तथा च समाससंहितायाम् ।
ऐन्द्रे तृतीयमशुभं द्वितीयवर्जानि पञ्चमे तु युगे ।
पित्र्ये युगे तृतीयं चतुर्थमपि पापदं वर्षम् ॥
वैश्वे तृतीयमशुभं शुभदान्युक्तानि चावशेषाणि ।
सौम्ये द्वितीयवर्षं शुभावहं यत्तृतीयं तु ॥
प्रथितं शुभमैन्द्राग्नौ तृतीयवर्षं तथाश्विदैवत्ये ।
भाग्ये प्रथमं वर्षं षष्ट्यब्दस्यैष सङ्क्षेपः ॥

अकलुषांशुजटिलः पृथुमूर्तिः कुमुदकुन्दकुसुमस्फटिकाभः ।
ग्रहहतो न यदि सत्पथवर्ती हितकरोऽमरगुरुर्मनुजानाम् ॥५३॥

Sloka 53.—Jupiter, with rays unbedimmed, dense and spread over all round with a form broad and white as Kumuda and Kunda flowers and clear as crystal and not overpowered by any other planet and on the march in the right direction will prove beneficial to the whole mankind.

Thus ends the 8th Adhyaya on the "course of Jupiter".

शुक्रचारः ॥९॥ Venus.

नागगजैरावतवृषभगोजरद्गवमृगाजदहनाख्याः ।
अश्विन्याद्याः कैश्चित्त्रिभाः क्रमाद्वीथयः कथिताः ॥१॥

Sloka 1.—It has been stated (by Devala and others) that there are nine roads *viz.*, (1) नाग Naga (2) गज-Gaja (3) ऐरावत-Airavata (4) वृषभ-Vrishabha (5) गो-Go (6) जरद्गव-Jaradgava (7) मृग-Mriga (8) अज-Aja and (9) दहन-Dahana formed respectively by the nine triads of stars reckoned from Aswini and ascribed to Venus.

तथा च देवलः ।

अश्विन्यादित्रिभैः सर्वा नागाद्या दहनान्तिका ।
वीथयो भृगुपुत्रस्य नव प्रोक्ताः पुरातनैः ॥

तथा च काश्यपः

त्रिष्वश्विन्यादिषु यदा चरति भृगुनन्दनः ।
नागवीथीति सा ज्ञेया प्रथमान्या निबोधत ॥
रोहिण्यादिगजा ज्ञेयाऽदित्याद्यैरावती स्मृता ।
मघाद्या वृषभा ज्ञेया हस्ताद्या गौः प्रकीर्तिता ॥
जारद्गवी विशाखाद्या मूलाद्या मृगवीथिका ।
अजवीथी विष्णुभाद्याऽजाद्या तु दहना स्मृता ॥

नागा तु पवनयाम्यानलानि पैतामहात् त्रिभास्तिस्रः ।
गोवीथ्यामश्विन्यः पौष्णं द्वे चापि भद्रपदे ॥२॥

Sloka 2.–But according to our view, the Naga road is the course of Venus over the three asterisms Swati, Bharani and Krittika and those of the Gaja, Airavata & Vrishabha are composed of the succeeding three triads, *viz.* (1) Rohini, Mrigasira and Ardra (2) Punarvasu, Pushya and Aslesha and (3) Magha, Purvaphalguni and Uttaraphalguni. The four stars composing the Go-Veethee are Aswini, Revati, Purvabhadra and Uttarabhadra.

जारद्गव्यां श्रवणात् त्रिभं मृगाख्या त्रिभं च मैत्राद्यम् ।
हस्तविशाखात्वाष्ट्राण्यजेत्यषाढाद्वयं दहना ॥३॥

Sloka 3.—The road जा द्गवी-Jaradgavee consists of the three asterisms Sravana, Dhanishta and Satabhisha. That named मृगा-Mriga sways over Anuradha, Jyestha and Moola. The three asterisms Hasta, Visakha and Chittra constitute the अजवीथी-Ajaveethee. The दहनवीथी-Dahana Veethee consists of the two stars Purvashadha and Uttarashadha.

तिस्रस्तिस्रस्तासां क्रमादुदङ्मध्ययाम्यमार्गस्थाः ।
तासामप्युत्तरमध्यदक्षिणेन स्थितैकैका ॥४॥

Sloka 4.—Of the above nine courses, the first three, *viz.*, नाग-Naga, गज-Gaja and ऐरावत-Airavatha are northern, the next three are central and the last ones, southern. In each trio, there is a further sub-division into (1) northern (2) central and (3) southern.

तथा च गर्गः

कृत्तिका भरणी स्वाती नागवीथी प्रकीर्तिता ।
रोहिण्याद्यास्त्रिभास्तिस्रो गजैरावतवार्षभाः ॥
अहिर्बुध्न्याश्वपौष्णं च गोवीथीति प्रकीर्तिता ।
श्रवणात्रितयं ज्ञेया वीथी जारद्गवीति सा ॥
मैत्रत्रिभा मृगाख्या स्याद्धस्तचित्राविशाखिका ।

अजवीथी तु दहनाषाढयुग्ममिति स्मृता ॥
पूर्वोत्तरा नागवीथी गजवीथी तदुत्तरा ।
ऐरावती ततो याम्या एतास्तूत्तरतः स्मृताः ॥
आर्षभी तु चतुर्थी स्याद्गोवीथी पञ्चमी स्मृता ।
षष्ठी जारद्गवी ज्ञेया तिस्रस्ता मध्यमाश्रिताः ॥
सप्तमी मृगवीथी स्यादजवीथी तथाष्टमी ।
दहना नवमी ज्ञेया दक्षिणं मार्गमाश्रिताः ॥
तथा च समाससंहितायाम् ।
वीथी नागा नाम्नी स्वातिभरणी च कृत्तिका चैव ।
स्वायम्भुवस्त्रिभाः स्युर्गजवीथ्यैरावती वृषभा ॥
एकपदादिचतुष्कं गौः स्याज्जारद्गवी त्रिभा श्रवणात् ।
मैत्रस्त्रिभं मृगाऽजा हस्तश्चित्रा विशाखा च ॥
द्वे चाषाढे दहना तिस्र उदग्वीथयः क्रमाच्छुभदाः ।
मध्या मध्यास्तिस्रो याम्याः पापा मृगाद्यास्ताः ॥

वीथीमार्गानपरे कथयन्ति यथास्थितान् भमार्गस्य ।
नक्षत्राणां तारा याम्योत्तरमध्यमास्तद्वत् ॥५॥

Sloka 5.—It has been declared by other sages that just as there are the three courses in the starry firmament, even so, the asterisms have their positions defined as northern, central and southern according to their situation in respect of the ecliptic. Similarly, if Venus transits north of a star, he is said to be in his northerly course, etc.

तथा च काश्यपः
नक्षत्राणां त्रयो मार्गा दक्षिणोत्तरमध्यमाः ।
उदक्स्थास्तारकाः सौम्यो मध्यमो मध्यमा स्मृतः ॥
दक्षिणा दक्षिणो मार्गो नक्षत्रेषु प्रकीर्तितः ।
नक्षत्रात्सौम्यगः सौम्यमार्गस्थो ग्रह उच्यते ॥
दक्षिणे दक्षिणो मार्गो मध्ये मध्य इति स्मृतः ।

उत्तरमार्गो याम्यादि निगदितो मध्यमस्तु भाग्याद्यः ।
दक्षिणमार्गोऽषाढादि कैश्चिदेवं कृता मार्गाः ॥६॥

Sloka 6.—There are others (like Garga) who say that the nine asterisms from Bharani onwards constitute the northern course, while the central one is formed by the nine asterisms beginning from Purvaphalguni and the southern one is composed of the nine stars counted from Purvashadha.

तथा च गर्गः ।
अवयुग्भोगपर्यन्तेऽषाढादौ नवके गणे ।
वर्तमानः सदा क्रूरो दक्षिणे पथि वर्तते ॥
शुक्रो निर्ऋतिपर्यन्ते भाग्यादौ नवके गणे ।
वर्तमानाश्च मध्यस्थो मध्यमे पथि वर्तते ॥
भरण्यादौ मघान्ते च तृतीये नवके गणे ।
वर्तमानः शुभो ज्ञेय उत्तरे पथि वर्तते ॥

ज्यौतिषमागमशास्त्रं विप्रतिपत्तौ न योग्यमस्माकम् ।
स्वयमेव विकल्पयितुं किन्तु बहूनां मतं वक्ष्ये ॥७॥

Sloka 7.—The science of astrology *cum* astronomy was founded on the intuition of great saints. Should there be any difference in their views, it would not be proper on our part to suggest the correct course. Hence I can only quote various opinions.

उत्तरवीथिषु शुक्रः सुभिक्षशिवकृद्गतोऽस्तमुदयं वा ।
मध्यासु मध्यफलदः कष्टफलो दाक्षिणस्थासु ॥८॥

Sloka 8.—Venus, setting or rising in the northern routes will produce abundant food-grains and prosperity to people. When he is in the central routes, he will produce middling effects ; while in the southern ones, the effects will be untoward.

तथा च गर्गः ।
उदयास्तमयं कुर्वन्मार्गमुत्तरमाश्रितः ।
सुभिक्षं च सुवृष्टिं च योगक्षेमं विनिर्दिशेत् ॥

उदयास्तमयं कुर्यान्मध्यमं मार्गमाश्रितः।
मध्यमं चार्घऽस्यं च योगक्षेमं विनिर्दिशेत् ॥
उदयास्तमयं कुर्याद्दक्षिणं मार्गमाश्रितः।
धान्यस्य सङ्ग्रहं कृत्वा केदारेषु तिलान् वपेत् ॥

अत्युत्तमोत्तमोनं सममध्यन्यूनमधमकष्टफलम्।
कष्टतरं सौम्याद्यासु वीथिषु यथाक्रमं ब्रूयात् ॥९॥

Sloka 9.—The course of Venus in the three routes नाग, गज and ऐरावत will produce effects *par excellence*, excellent and slightly good. Similarly the effects have to be pronounced to be even, middling and slightly bad, when Venus traverses the next three routes. In the last three routes, he will produce effects which will prove undesirable, disastrous and totally destructive respectively.

भरणीपूर्वं मण्डलमृक्षचतुष्कं सुभिक्षकरमाद्यम्।
वङ्गाङ्गमाहिषवाह्लिककालिङ्गदेशेषु भयजननम् ॥१०॥
अत्रोदितमारोहेद् ग्रहोऽपरो यदि सितं ततो हन्यात्।
भद्राश्वशूरसेनकयौधेयककोटिवर्षनृपान् ॥११॥

Slokas 10-11.—The four asterisms commencing from Bharani constitute the first Mandala or cycle of Venus and produce plenty of food. But, there will be fright in the countries Vanga, Anga, Mahisha, Valheeka and Kalinga.

If after the rising of Venus in this मण्डल-Mandala another planet should pass over him, the latter will destroy the kings of the tribes Bhadraswa, Surasena, Yaudheya and Kotivarsha.

मचतुष्टयमार्द्राद्यं द्वितीयममिताम्बुसस्यसम्पत्त्यै।
विप्राणामशुभकरं विशेषतः क्रूरचेष्टानाम् ॥१२॥
अभ्येनात्राक्रान्ते म्लेच्छाटविकश्वजीविगोमन्तान्।
गोनर्दनीचशूद्रान् वैदेहांश्चानयः स्पृशति ॥१३॥

Sloka 12-13. The four stars beginning from Ardra form the second मण्डल or cycle and Venus, while in this, will bestow plenty of water and food-crops. But he will be unfavourable to the Brahmin class, especially so to those that commit cruel deeds. If Venus is overpowered in this मण्डल-Mandala by another planet, he will cause distress to the Mlechchas, foresters eaters of dog's flesh and cowherds, the people of Gonarda, low-class people, Sudras and the people of Videha.

विचरन् मघादिपञ्चकमुदितः सस्यप्रणाशकृच्छुक्रः ।
क्षुत्तस्करभयजननो नीचोन्नतिसङ्करकरश्च ॥१४॥
पित्राद्येऽवष्टब्धो हन्त्यन्ये नाविकान् शबरशूद्रान् ।
पुण्ड्रापरान्त्यशूलिकवनवासिद्रविडसामुद्रान् ॥१५॥

Slokas 14-15.—When Venus after rising is passing through the 3rd मण्डल formed by the five stars commencing from Magha, he will destroy crops, cause danger from famine and robbers, revolutionise the social levels and create commingling of the social strata.

If Venus is assailed by another planet in this cycle, he destroys shepherds, Sabaras, Sudras, Pundras, savages of the western countries, the Sulikas, foresters, the Dravidas and people living on the coasts.

स्वात्याद्यं भत्रितयं मण्डलमेतच्चतुर्थमभयकरम् ।
ब्रह्मक्षत्रसुभिक्षाभिवृद्धये मित्रभेदाय ॥१६॥
अत्राक्रान्ते मृत्युः किरातभर्तुः पिनष्टि चेक्ष्वाकून् ।
प्रत्यन्तावन्तिपुलिन्दतङ्गणान् शूरसेनांश्च ॥१७॥

Slokas 16-17.—The three stars commencing from Swati form the fourth Mandala which removes fear from people's minds, promotes the happiness of Brahmins and

Kshatriyas, and the growth of crops, but creates misunderstanding among friends. If Venus be overpowered (by another planet) in this Mandala, death overtakes the Kirata-chieftain, and the Ikshvakus will be crushed. So also will be the cave-men, people of Avanti, Pulindas, Tanganas and Surasenas.

ज्येष्ठाद्यं पञ्चर्क्षं क्षुत्तस्कररोगदं प्रबाधयते ।
काश्मीराश्मकमत्स्यान् सचारुदेवीनवन्तींश्च ॥१८॥
अत्रारोहेद् द्रविडाभीराम्बष्ठत्रिगर्तसौराष्ट्रान् ।
नाशयति सिन्धुसौवीरकांश्च काशीश्वरस्य वधः ॥१९॥

Slokas 18-19.—The five asterisms beginning with Jyeshta constitute the fifth मण्डल. Herein, the people will suffer from hunger, robbers and diseases. Similarly the people of Kashmira, Asmaka, Matsya, Avanti and those living on the banks of the Charudevi will be in distress. If Venus be overpowered here, he destroys the Dravidas, Abheeras, Ambashtas, Trigarthas and Saurashtras, people of Sindhu and the Sauveerakas. The king of Kasi will meet with his end.

षष्ठं षण्नक्षत्रं शुभमेतन्मण्डलं धनिष्ठाद्यम् ।
भूरिधनगोकुलाकुलमनल्पधान्यं क्वचित्सभयम् ॥२०॥
अत्रारोहेच्छूलिकगान्धारावन्तयः प्रपीड्यन्ते ।
वैदेहवधः प्रत्यन्तयवनशकदासपरिवृद्धिः ॥२१॥

Slokas 20-21.—The sixth Mandala which is auspicious is composed of six asterisms beginning with Dhanishta. The period will be marked by an increase of prosperity, cattle-wealth and food-grains ; but in some places there will be fear. If Venus be assailed here, he will cause distress to the Sulikas, people of Gandhara and

Avanti ; people of Videha will be destroyed ; cave men, Yavanas, Sakas and servants will thrive.

अपरस्यां स्वात्याद्यं ज्येष्ठाद्यं चापि मण्डलं शुभदम् ।
पित्र्याद्यं पूर्वस्यां शेषाणि यथोक्तफलदानि ॥२२॥

Sloka 22.—Venus in passing through the fourth and the fifth Mandalas in the west will confer benefits on the people. Similar will be the result when he transits the third division in the east. The effects of his transits in the other Mandalas will be as already stated.

तथा च पराशरः ।
आद्यरौहितदारुणविरोचनोर्ध्वेद्वण्डतीक्ष्णान्येतानि षण्मण्डलानि ।
तथा च समाससंहितायाम्
भरणीरौद्रमघानिलशक्रधनिष्ठादिसंप्रवृत्तेषु ।
चारोदयः शुभो मण्डलेषु हित्वैन्द्रयापित्र्याद्ये ॥

दृष्टोऽनस्तमितेऽर्के भयकृत् क्षुद्रोगकृत्समस्तमहः ।
अर्द्धदिवसे च सेन्दुर्नृपबलपुरभेदकृच्छुक्रः ॥२३॥

Sloka 23.—If Venus be visible before Sunset, he will cause fear ; if seen throughout the day, there will be hunger and disease. At midday if he is seen conjoined with the Moon, there will be discord between the king's troops and the citizens.

तथा च पराशरः
अहः सर्वं यदा शुक्रो दृश्यतेऽथ महाग्रहः ।
तदा त्वागन्तुभिर्ग्रामा बाध्यन्ते नगराणि च ॥

भिन्दन् गतोऽनलर्क्षं कूलातिक्रान्तवारिवाहाभिः ।
अव्यक्ततुङ्गनिम्ना समा सरिद्भिर्भवति धात्री ॥२४॥

Sloka 24.—If Venus passes through the middle of Krittika, the earth consisting of elevations and depressions becomes levelled up by the rivers through waters overflowing the banks

प्राजापत्ये शकटे भिन्ने कृत्वेव पातकं वसुधा ।
केशास्थिशकलशबला कापालमिव व्रतं धत्ते ॥२५॥

Sloka 25.— When the cart of Rohini is broken through by Venus, the earth will be strewn with hair and pieces of bones and assume the form of one who performs the कापालव्रत-Kapalavrata to atone for the murder of a Brahmin.

Here the author has indulged in a bit of poetic fancy. The idea is that many will be killed in battle, etc.

For कापालव्रत *Vide* मनुस्मृति XI-72

The wain of Rohini is cleft, *i.e.*, undergoes occultation by a planet, when the latter, standing in the 17th degree of Taurus has a southern latitude (विक्षेप) of a little more than two degrees.

तथा च ब्रह्मसिद्धान्ते ।
विक्षेपोंऽशाद्वितयाद्धिको वृषभस्य सप्तदशभागे ।
यस्य ग्रहस्य याम्यो भिनत्ति शकटं स रोहिण्याः ॥
तथा च भानुभट्टः
वृषस्यांशे सप्तदशे विक्षेपो यस्य दक्षिणः ।
अंशद्वयाधिकश्च भिन्द्याद्रोहिण्याः शकटं तु सः ॥

सौम्योपगतो रसमस्यसङ्क्षयायोशनाः समुद्दिष्टः ।
आर्द्रागतस्तु कोशलकलिङ्गहा सलिलनिकरकरः ॥२६॥

Sloka 26.—When Venus comes to Mrigasiras, he will destroy juices and crops. When he goes to Ardra, he causes ruin to the Kosala and Kalinga countries and brings on excessive rain.

अश्मकवैदर्भाणां पुनर्वसुस्थे सिते महाननयः ।
पुष्ये पुष्टा वृष्टिर्विद्याधरगणविमर्दश्च ॥२७॥

Sloka 27.— When Venus is in Punarvasu, the Asmakas and the Vaidarbhas will be put to much suf-

fering. When he is in Pushya, there will be copious rain and the Vidyadharas will be crushed in battle.

आश्लेषासु भुजङ्गमदारुणपीडावहश्चरन् शुक्रः ।
भिन्दन् मघां महामात्रदोषकृद्भूरिवृष्टिकरः ॥२८॥

Sloka 28.—When he is in Aslesha, the people will undergo immense suffering caused by snake-poison. When he is piercing Magha, he will cause trouble to the chief of Mahouts. There will be copious rain.

"To the chief Msnister" if the reading महामात्य be adopted.

Utpala gives in a quotation the definition of the cleaving, *alias* occultation, of the junction star of Magha by a planet:

भेदलक्षणं गणितकैरुक्तम् ।
छादयति योगतारां मानार्द्धोनाधिकार्द्धविक्षेपात् ।
स्फुटविक्षेपो यस्याधिकोनको भवति समादिक्स्थः ॥

The definition of the occultation of the star in question according to the scientific astronomers, is as follows: "A planet occults the junction star of Magha (Regulus) when its own rectified latitude, being in the same direction (north), is more than half the latitude, and less than one and a half the latitude of the star" From this we may deduce that the author of the stanza, whoever he may have been (probably Brahmagupta), had a still more accurate knowledge of the real latitude of Regulus than the Surya Siddhanta has, in which the latitude is stated to be O. Another stanza defines the latitude of the Moon when causing the occultation of certain stars:

विक्षेपेऽन्त्ये सेऽन्ये तृतीयतारां भिनत्ति पित्र्यस्य ।
इन्दुर्भिनत्ति पुष्यं पौष्णं वारुणमविक्षिप्तः ॥ Kern.

भाग्ये शबरपुलिन्दप्रध्वंसकरोऽम्बुनिवहमोक्षाय ।
आर्यम्णे कुरुजाङ्गलपाञ्चालघ्नः सलिलदायी ॥२९॥

Sloka 29.—When Venus is in Purvaphalguni, the Sabaras and the Pulindas will meet with destruction;

there will be copious rain. When he is in Uttaraphalguni, the Kurus, people of Jangala and the Panchalas will be destroyed ; but there will be rain.

कौरवचित्रकराणां हस्ते पीडा जलस्य च निरोधः।
कूपकृदण्डजपीडा चित्रास्थे शोभना वृष्टिः ॥३०॥

Sloka 30.—When Venus is in Hasta, the Kauravas and artists will suffer. There will be drought. Diggers of wells and birds will suffer when Venus is in Chittra; but there will be good rain.

स्वातौ प्रभूतवृष्टिर्दूतवणिग्नाविकान् स्पृशत्यनयः ।
ऐन्द्राग्नेऽपि सुवृष्टिर्वणिजां च भयं विजानीयात् ॥३१॥

Slaka 31. When Venus is in Swati, there will be copious rain. Messengers, traders and sailors will suffer. If Venus be in Visakha, there will be dread among the traders.

मैत्रे क्षत्रविरोधो ज्येष्ठायां क्षत्रमुख्यसन्तापः ।
मौलिकभिषजां मूले त्रिष्वपि चैतेष्वनावृष्टिः ॥३२॥

Sloka 32.—When Venus is in Anuradha, there will be dissensions among Kshatriyas. When he is in Jyeshta, there will be trouble to the Kshatriya chiefs. When Venus is in Moola, druggists and physicians will be worried. In none of these three, there will be rain.

आप्ये सलिलजपीडा विश्वेशे व्याधयः प्रकुप्यन्ति ।
श्रवणे श्रवणव्याधिः पाखण्डिभयं धनिष्ठासु ॥३३॥

Sloka 33.—When Venus is in Purvashadha, people will be troubled by aquatic animals and products (aquatic animals will suffer, according to some). When he is in Uttarashadha, there will be a crop of diseases. When he

is in Sravana, there will be ear-disease, and when he is in Dhanishta, there will be danger to heretics.

शतभिषजि शौण्डिकानामजैकभे द्यूतजीविनां पीडाम् ।
कुरुपाञ्चालानामपि करोति चास्मिन् सितः सलिलम् ॥३४॥

Sloka 34.—When Venus is in Satabhishak, distillers of toddy or arrack will be distressed. When he is in Purvabhadra, gamblers will come to grief. The Kurus and Panchalas also will suffer. But there will be rain.

आहिर्बुध्न्ये फलमूलतापकृद्यायिनां च रेवत्याम् ।
अश्विन्यां हयपानां याम्ये तु किरातयवनानाम् ॥३५॥

Sloka 35.—In Uttarabhadra, Venus causes damage to fruits and roots ; in Revati, to travellers and marchers; in Aswini, to horse-keepers ; and in Bharani, to Kiratas and Yavanas.

तथा च काश्यपः ।
भेदयेत् कृत्तिकां शुक्रो बहुतोयं विमुञ्चति ।
रोहिण्यां मरणं घोरं गृध्राकुलभयाकुलम् ॥
मृगे तु सर्वसस्यानां क्षयं कुर्याद्भृगोः सुतः ।
आर्द्रासु च कलिङ्गानां कोशलानां भयावहः ॥
पुनर्वसौ विदर्भाणां पीडयत्युशनास्तथा ।
पुष्ये पुष्टिं समायान्ति जनाः सस्यानि वृष्टयः ॥
आश्लेषासूशना भेदात्पीडयेद्भुजगैः प्रजाः ।
मघाभेदकरः शुक्रो महामात्रांश्च पीडयेत् ॥
भाग्ये शबरविध्वंसं बहुवृष्टिं प्रमुञ्चति ।
आर्यम्णे तु कुरुक्षेत्रं पाञ्चालांश्चोपतापयेत् ॥
हस्ते चित्रकराणां तु पीडा वृष्टिक्षयो भवेत् ।
सुवृष्टिं कूरकृत्पीडां चित्राभेदं यदा व्रजेत् ॥
स्वातिभेदे सुवृष्टिं च वणिग्नाविकभीतिदः ।
विशाखायां सुवृष्टिं च मैत्रे मित्रं विरुध्यति ॥
ऐन्द्रे पौरविरोधः स्यान्मूले तु भिषजां भयम् ।

आग्नेये वैश्वे व्याधिभयं वैष्णवे कर्णवेदना ॥
धनिष्ठासु कुकर्मस्थान् वारुणे शौण्डिकक्षयम् ।
प्रोष्ठपादे पूर्वसक्तानहिर्बुध्न्ये फलक्षयः ॥
याचिनां सनृपाणां च पौष्णे ज्ञेयं महद्भयम् ।
अश्विन्यां हयपीडाकृद्भरण्यां कृपिजीविनाम् ॥

चतुर्दशीं पञ्चदशीं तथाष्टमीं तमिस्रपक्षस्य तिथिं भृगोः सुतः ।
यदा व्रजेद्दर्शनमस्तमेति वा तदा मही वारिमयीव लक्ष्यते ॥३६॥

Sloka 36.—When Venus becomes visible or sets on the 14th, 15th or the 8th day of the dark fortnight, the earth will appear as if it were made of water, *i.e.*, there will be abundant rain.

तथा च काश्यपः

कृष्णपक्षे ह्यमावास्याचतुर्दश्यष्टमीषु च ।
उदयं भार्गवः कुर्यात्तदा वृष्टिं प्रमुञ्चति ॥

पराशरश्चात्र विशेषमाह ।
कार्तिके तु यदा मासि कुरुतेऽस्तमयोदयौ ।
तदाह्नां नवतिं पूर्णां देवो भुवि न वर्षति ॥
वर्तमानो यदा शुक्रः कृत्तिकासु बृहस्पतिः ।
उदेति तु तदा देवस्तां समां वर्षते समाम् ॥
अस्तोदये तु शुक्रस्य यदि चन्द्रादिवाकरौ ।
आवृत्तिमार्गं कुर्वाते तदा वर्षति भार्गवः ॥
अश्वीथुके भे विचरन् यदि वर्षति भार्गवः ।
वायुकर्क्षगतो व्यक्तं षोडशार्चिर्न वर्षति ॥

गुरुर्भृगुश्चापरपूर्वकाष्ठयोः परस्परं सप्तमराशिगौ यदा ।
तदा प्रजा रुग्भयशोकपीडिता न वारि पश्यन्ति पुरन्दरोज्झितम् ॥

Sloka 37—If Venus and Jupiter be in exact opposition, and in the East and West (1st and 7th), the people will be oppressed with sickness, fear and grief and will not receive even a drop of water from heaven.

तथा च
उदयास्तमयस्थौ तु यदा शुक्रबृहस्पती ।
पूर्वसन्ध्यागतौ स्यातां जनयेतां तदा भयम् ॥
ऋषिपुत्रेण च भृगुगुरू अपरपूर्वकाष्ठास्थावभिहितौ । तथा चाह ।
पृष्ठतस्तूशना यत्र पुरस्ताच्च बृहस्पतिः ।
न च कश्चिद्ग्रहो मध्ये बुधो वाप्यथ दृश्यते ॥
एकमार्गसमापन्नौ प्रेक्षमाणौ परस्परम् ।
ते दिशौ पीडिते विन्द्यात् त्रीन् पक्षानभियोजयेत् ॥
तथा च भद्रबाहौ पठ्यते ।
प्रत्यूषे प्राक्स्थितः शुक्रः पृष्ठतश्च बृहस्पतिः ।
यदाऽन्योन्यं निरीक्षेत तदा चक्रं प्रवर्तते ॥
धर्मार्थकामा लुप्यन्ते प्रस्तावा वर्णसङ्कराः ।
नृपाणां च समुद्योगो यतः शुक्रस्ततो जयः ॥
अवृष्टिश्च भयं रोगं दुर्भिक्षं च तदा भवेत् ।
आढकेन तु धान्यस्य ग्राहकः स्यात्तदा प्रियः ॥
यदा तु पृष्ठतः शुक्रः पुरतश्च बृहस्पतिः ।
यदा वालोकयेतां तौ तावदेव फलं भवेत् ॥
तथा च गर्गः ।
अन्योन्यमस्तसंस्थौ तु यदि शुक्रबृहस्पती ।
पूर्वसन्ध्यागतौ घोरं जनयेतां महद्भयम् ॥

यदा स्थिताजीवबुधारसूर्यजाः सितस्य सर्वेऽग्रपथानुवर्तिनः ।
नृनागविद्याधरसङ्गरास्तदा भवन्ति वाताश्च समुच्छ्रितान्तकाः ॥३८॥
न मित्रभावे सुहृदे व्यवस्थिताः क्रियासु सम्यङ्न रताः द्विजातयः ।
न चाल्पमप्यम्बु ददाति वासवो भिनत्ति वज्रेण शिरांसि भूभृताम् ॥

Slokas 38-39.—When Jupiter, Mercury, Mars and Saturn are in advance of Venus, there will be wars among men, elephants (or serpents), demi-gods ; and winds will destroy the tops of mountains, trees, etc. Friends will not continue as such ; Brahmins will neglect their religious duties. There will not be a drop of rain from above ; and thunderbolt will destroy the peaks of mountains.

शनैश्वरे म्लेच्छविडालकुञ्जराः खरा महिष्योऽसितधान्यशूकराः ।
पुलिन्दशूद्राश्च सदक्षिणापथाः क्षयं व्रजन्त्यक्षिमरुद्गदोद्भवैः ॥४०॥

Sloka 40.—When Saturn is in advance of Venus, barbarians, cats, elephants, donkeys, she-buffaloes, black-grains, boars, Pulindas, Sudras and people living in southern countries will be destroyed by diseases arising from the vitiation of wind, and by ophthalmic diseases.

निहन्ति शुक्रः क्षितिजेऽग्रतः प्रजां हुताशशस्त्रक्षुदवृष्टितस्करैः ।
चराचरं व्यक्तमथोत्तरापथं दिशोऽग्निविद्युद्रजसा च पीडयेत् ॥४१॥

Sloka 41.—When Mars is in advance of Venus, people will suffer destruction through fire, war, famine, drought and robbers. Both the moveable and immoveable objects will be completely annihilated; so will be the people in the northern countries The quarters will be afflicted with fire, lightning and dust.

बृहस्पतौ हन्ति पुरःस्थिते सितः सितं समस्तं द्विजगोसुरालयान् ।
दिशं च पूर्वां करकासृजोऽम्बुदा गले गदा भूरि भवेच्च शारदम् ॥

Sloka 42.—When Jupiter is in advance of Venus, all white objects, the abodes of Brahmins, cows and Gods, and the eastern direction will suffer ruin. Clouds will shower hail-stones. Diseases of the throat will prevail; but the autumnal crop will be abundant.

सौम्योऽस्तोदययोः पुरो भृगुसुतस्यावस्थितस्तोयकृ-
द्रोगान् पित्तजकामलांश्च कुरुते पुष्णाति च ग्रैष्मिकान् ।
हन्यात्प्रव्रजिताग्निहोत्रिकभिषग्रङ्गोपजीव्यान् हयान्
वैश्यान् गाः सह वाहनैर्नरपतीन् पीतानि पश्चाद्दिशम् ॥४३॥

Sloka 43.—When Venus is behind Mercury at rising or setting, there will be rain. Diseases will crop up es-

pecially those arising from the vitiation of bile, and jaundice. The summer crops will flourish. Ascetics, fire-worshippers, physicians, actors, wrestlers, etc., horses, merchants, cows, vehicles, kings, all yellowish objects and the western direction will be ruined.

शिखिभयमनलाभे शस्त्रकोपश्च रक्ते
कनकनिकषगौरे व्याधयो दैत्यपूज्ये ।
हरितकपिलरूपे श्वासकासप्रकोपः
पतति न सलिलं खाद्भस्मरूक्षासिताभे ॥४४॥

Sloka 44.—When Venus is of the colour of fire, there is danger from fire ; if red, there will be war ; if golden, diseases will break out ; if green or tawny, asthma and cough will prevail ; and if ashy, coarse or dark in appearance, not a drop of water will fall from heaven.

दधिकुमुदशशाङ्ककान्तिभृत्स्फुटविकसत्किरणो बृहत्तनुः ।
सुगतिरविकृतो जयान्वितः कृतयुगरूपकरः सिताह्वयः ॥४५॥

Sloka 45.—When Venus is of the colour of curd, lotus (Kumuda), or the Moon, with rays bright and far-expanding, with an orb full and large, with a good gait *i. e.*, not retrograde, and going north of the star, not accompanied by portents, and victorious in planetary war, he bestows the semblance of the golden age.

तथा च-कूटाकारनिभः स्निग्धो मार्गस्थो रजतप्रभः ।
भार्गवो विस्तृतार्चिश्च प्रजाभावकरः स्मृतः ॥-इति
प्रावृषि शुक्रः प्राच्यां दिशि स्थितोऽल्पं जलं सृजति नित्यम् ।
धान्यं च भूरि कुरुते तृणं च बहु जायते तत्र ॥
अपरां निषेव्यमाणः काष्ठां शुक्रो जलं सृजति भूरि ।
धान्यं कुरुते चाल्प तृणं न बहु जायते तत्र ॥

Thus ends the 9th Adhyaya on "the course of Venus."

शनैश्चरचारः ॥१०॥ Saturn.

श्रवणानिलहस्ताद्रा भरणीभाग्योपगः कुतोऽर्कस्य ।
प्रचुरसलिलोपगूढां करोति धात्रीं यदि स्निग्धः ॥१॥
अहिवरुणपुरन्दरदैवतेषु सुक्षमकृन्न चातिजलम् ।
क्षुच्छस्त्रावृष्टिकरो मूले प्रत्येकमपि वक्ष्ये ॥२॥

Slokas 1-2.—When Saturn being of glossy orb stays in Sravana, Swati, Hasta, Ardra, Bharani and Purva-phalguni, he makes the earth filled with plenty of water. When he stays in Aslesha, Satabhishak and Jyeshta, he bestows happiness on mankind. But there will not be plentiful rain. When he stays in Moola, he brings about famine, war and drought. Now, I shall treat of the effects of Saturn in each lunar mansion separately.

तथा च गर्गः ।

याम्यवायव्यसावित्ररौद्रश्रवणसंस्थितः ।
भवेत् स्निग्धवपुः सौरो भाग्ये चैवातिवर्षदः ॥
सार्पवारुणमाहेन्द्रनक्षत्रेषु च संस्थितः ।
स्निग्धः सौरः क्षेमकरो नातिवृष्टिं प्रमुञ्चति ॥
क्षुच्छस्त्रवृष्टिदो मूले सूर्यपुत्रः समास्थितः ॥इति–

तुरगतुरगोपचारककविवैद्यामात्यहार्कजोऽश्विगतः ।
याम्ये नर्तकवादकगेयज्ञक्षुद्रनैकृतिकान् ॥३॥

Sloka 3.—When Saturn passes through Aswini, he destroys horses, grooms, poets, physicians and ministers; while in Bharani, he destroys dancers, songsters, musicians, base and deceitful men.

बहुलास्थे पीड्यन्ते सौरेऽग्न्युपजीविनश्चमूपाश्च ।
रोहिण्यां कोसलमद्रकाशिपाञ्चालशाकटिकाः ॥४॥

Sloka 4.—When Saturn moves in Krittika, people living by fire (such as smiths) and commandants suffer, while in Rohini, the people of Kosala, Madra, Kasi, Panchala and cartmen will suffer distress.

मृगशिरसि वत्सयाजकयजमानार्यजनमध्यदेशाश्च ।
रौद्रस्थे पारतरमठास्तैलिकरजकचौराश्च ॥५॥

Sloka 5.—When Saturn is in Mrigasira, the Vatsas, the persons performing and those officiating as priests in sacrifices, the nobility, and the men of central countries will be troubled, while, in Ardra, the Paratas, the Ramathas, oil-mongers, washermen and robbers will suffer.

आदित्ये पाञ्चनदप्रत्यन्तसुराष्ट्रसिन्धुसौवीराः ।
पुष्ये घाण्टिकघौषिकयवनवणिक्कितवकुसुमानि ॥६॥

Sloka 6.—When Saturn is in Punarvasu, people of the Punjab, the western tracts, Surashtra, Sindhu and Suveera will suffer ; while in Pushya, bell-ringers proclaimers, Yavanas, traders, gamblers and flowers will come to grief.

सार्पे जलरुहसर्पाः पित्र्ये बाह्लीकचीनगान्धाराः ।
शूलिकपारतवैश्याः कोष्ठागाराणि वणिजश्च ॥७॥

Sloka 7.—When Saturn is in Aslesha, aquatic animals or products and serpents will have trouble. In Magha, Saturn causes trouble to the Bahleekas, Chinese, Kandaharis, Sulikas, Paratas, Vaisyas, godowns and traders.

तथा च गर्गः ।

भुजङ्गकच्छपग्राहनागमत्स्यसरीसृपान् ।
हन्यादर्कसुतस्तिष्ठन्नक्षत्रे सर्पदैवते ॥

भाग्ये रसविक्रयिणः पण्यस्त्रीकन्यकामहाराष्ट्राः ।
आर्यम्णे नृपगुडलवणभिक्षुकाम्बूनि तक्षशिला ॥८॥

Sloka 8.—When Saturn is in Purvaphalguni, juice-vendors, courtezans, virgins and the Maharashtras will have trouble. In Uttaraphalguni, Saturn afflicts kings, jaggery, salt, mendicants, water and the people of Taxila.

हस्ते नापितचाक्रिकचौरभिषक्सूचिका द्विपग्राहाः ।
बन्धक्यः कौसलका मालाकाराश्च पीड्यन्ते ॥९॥

Sloka 9.—When Saturn is in Hasta, barbers, potters, oil-mongers, etc., thieves, physicians, tailors, elephant-catchers, harlots, people of Kosala, and makers of garlands will come to grief.

चित्रास्थे प्रमदाजनलेखकचित्रज्ञचित्रभाण्डानि ।
स्वातौ मागधचरदूतसूतपोतप्लवनटाद्याः ॥१०॥

Sloka 10.— When Saturn is in Chittra, young women, writers, painters and coloured pots will suffer. Saturn in Swati will afflict the Magadhas, (or the royal panegyrists), spies, couriers, charioteers, sailors and dancers and the like.

ऐन्द्राग्नाख्ये त्रैगर्तचीनकौलूतकुङ्कुमं लाक्षा ।
सस्यान्यथ माञ्जिष्ठं कौसुम्भं च क्षयं याति ॥११॥

Sloka 11.—When Saturn is in Visakha, the Trigartas, Chinese, people of Kuluta, saffron, lac, crops, madder and safflower come to decay.

मैत्रे कुलूततङ्गणखसकाश्मीराः समन्त्रिचक्रचराः ।
उपतापं यान्ति च घाण्टिका विभेदश्च मित्राणाम् ॥१२॥

Sloka 12.—When Saturn is in Anuradha, the Kulutas, Thanganas, the mountain tribes called Khasas,

Kashmerians, ministers, potters, etc. and bell-ringers come to grief. There will also be discord among friends.

ज्येष्ठासु नृपपुरोहितनृपसत्कृतशूरगणकुलश्रेण्यः ।
मूले तु काशिकोसलपाञ्चालफलौषधियोधाः ॥१३॥

Sloka 13.—When Saturn is in Jyeshta, kings, priests, proteges of kings, heroes, associations, families and guilds come to grief; so do the people of Kasi, Kosala and Panchala, fruits, herbs and warriors, when Saturn is in Moola.

आप्येऽङ्गवङ्गकोसलगिरिव्रजा मगधपुण्ड्रमिथिलाश्च ।
उपतापं यान्ति जना वसन्ति ये ताम्रलिप्त्यां च ॥१४॥

Sloka 14.—When Saturn is in Purvashadha, the people of Anga, Vanga, Kosala, Girivraja, Magadha, Pundra, Mithila and those living in the city of Tamralipta come to grief.

विश्वेश्वरेऽर्कपुत्रश्चरन् दशार्णान्निहन्ति यवनांश्च ।
उज्जयिनीं शबरान् पारियात्रिकान् कुन्तिभोजांश्च ॥१५॥

Sloka 15.—When Saturn is in Uttarashadha, the people of Dasarna, the Yavanas, Ujjain, the Sabaras, men living in the Pariyatra region and the Kuntibhojas will suffer.

श्रवणे राजाधिकृतान् विप्राग्र्यभिषक्पुरोहितकालिङ्गान् ।
वसुभे मगधेशजयो वृद्धिश्च धनेष्वधिकृतानाम् ॥१६॥

Sloka 16.—When Saturn is in Sravana, king's officers, leading Brahmins, physicians, priests and people of Kalinga will suffer. In Dhanishta, Saturn bestows victory on the king of Magadha and prosperity on those that are engaged in usury.

साजे शताभिषाजि भिषक्कविशौण्डिकपण्यनीतिवृत्तीनाम् ।
आहिर्बुध्न्ये नद्यो यानकराः स्त्रीहिरण्यं च ॥१७॥

Sloka 17.—If Saturn be in Satabhishak and Purvabhadra, physicians, poets, toddy-distillers, traders and politicians suffer; so do those living on the banks of rivers, cart-wrights, women and gold when he is in Uttarabhadra.

रेवत्यां राजभृताः क्रौञ्चद्वीपाश्रिताः शरत्सस्यम् ।
शबराश्च निपीड्यन्ते यवनाश्च शनैश्चरे चरति ॥१८॥

Sloka 18.—When Saturn is in Revati, king's servants, people residing in Krauncha island, autumnal crops, the Sabaras and the Yavanas will be afflicted.

यदा विशाखासु महेन्द्रमन्त्री सुतश्च भानोर्दहनर्क्षयातः ।
तदा प्रजानामनयोऽतिघोरः पुरप्रभेदो गतयोर्भमेकम् ॥१९॥

Sloka 19.—When Jupiter is in Visakha and Saturn in Krittika, terrible calamity will befall mankind. If the two planets should transit one and the same star, there will be a civil feud in cities.

तथा च पराशरः

कृत्तिकासु शनैश्चारी विशाखासु बृहस्पतिः ।
तिष्ठेद्यदा तदा घोरः प्रजानामनयो भवेत् ॥
एकं नक्षत्रमासाद्य दृश्यते युगपद्यदि ।
अन्योन्यभेदं जानीयात्तदा पुरनिवासिनाम् ॥

तथा च देवलः ।

मीने धनुषि कन्यायां मिथुने सगुरुः शनिः ।
तिष्ठेद्यदा तदा घोरः प्रजानामनयो भवेत् ॥

अण्डजहा रविजो यदि चित्रः क्षुद्भयकृद्यदि पीतमयूखः ।
शस्त्रभयाय च रक्तसवर्णो भस्मनिभो बहुवैरकरश्च ॥२०॥

Sloka 20.—When Saturn's orb is variegated, birds will suffer destruction. If his rays appear yellow, he will cause famine. If he is blood-red in colour, it portends war; if he is ashy, there will be strife and intense hatred among people.

तथा च पराशरः । 'नीलपीतः क्षुधो रक्तभस्मचित्रवर्णश्शस्त्रवैरकरोऽण्डजाभिहन्ता । यद्वर्णस्तद्वर्णविनाशी भवति ।

वैदूर्यकान्तिविमलः शुभकृत्प्रजानां
वाणातसीकुसुमवर्णनिभश्च शस्तः ।
यं चापि वर्णमुपगच्छति तत्सवर्णान्
सूर्यात्मजः क्षपयतीति मुनिप्रवादः ॥२१॥

Sloka 21.—It is a tradition among sages that if Saturn be as bright as the beryl, he brings on happiness to the people. Similarly, he is auspicious if he is jet black like the Vana flower or deep-blue like the Atasi-flower. Whichever colour Saturn assumes, he proves destructive to that class of people represented by that colour—that is, white-Brahmins, red-Kshatriyas, yellow-Vaisyas and dark-Sudras.

तथा च गर्गः ।

भवत्यर्कात्मजे रूक्षे श्यावपीतारुणप्रभे ।
तद्वात्मकानां भावानां क्षुच्छस्त्राग्निकृतं भयम् ॥

तथा च पराशरः ।

पाण्डुः स्निग्धोऽमलः श्यामो विस्तृतार्चिः शनैश्चरः ।
मार्गस्थश्च प्रसन्नश्च नक्षत्राद्दित इष्यते ॥- इति.

Thus ends the 10th Adhyaya on the "course of Saturn".

केतुचारः ॥११॥ Ketu.

गार्गीयं शिखिचारं पाराशरमसितदेवलकृतं च ।
अन्यांश्च बहून् दृष्ट्वा क्रियतेऽयमनाकुलश्चारः ॥१॥

Sloka 1.—Having comprehended the peculiarities of Ketu's transit as treated of by sages Garga, Parasara, Asita, Devala and many others, I expound the same in the most unambiguous manner.

दर्शनमस्तमयो वा न गणितविधिनास्य शक्यते ज्ञातुम् ।
दिव्यान्तरिक्षभौमास्त्रिविधाः स्युः केतवो यस्मात् ॥२॥

Sloka 2.—It is not possible to find out by calculation the rising or setting of Ketu, inasmuch as there are three sorts of Ketus, *viz.*, celestial, atmospheric and terrestrial.

अहुताशेऽनलरूपं यस्मिंस्तत्केतुरूपमेवोक्तम् ।
खद्योतपिशाचालयमणिरत्नादीन् परित्यज्य ॥३॥

Sloka 3.—In places where, though there is no fire, there is still an igneous appearance, Ketu's presence is recognised except where there are glow-worms, phosphoric lights on graves, gems, jewels and the like.

ध्वजशस्त्रभवनतरुतुरगकुञ्जराद्येष्वथान्तरिक्षास्ते ।
दिव्या नक्षत्रस्था भौमाः स्युरतोऽन्यथा शिखिनः ॥४॥

Sloka 4.—The atmospheric Ketus are such as are seen on flagstaffs, weapons, houses, trees, horses, elephants and the like; the celestial ones are those that are seen among the asterisms. Such as do not belong to the above two categories are to be known as terrestrial Ketus.

शतमेकाधिकमेके सहस्रमपरे वदन्ति केतूनाम् ।
बहुरूपमेकमेव प्राह मुनिर्नारदः केतुम् ॥५॥

Sloka 5.—There are 101 Ketus according to some sages such as Parasara, while others like Garga say that they are 1000 in number. But sage Narada declares that there is only one Ketu which appears in manifold forms.

तथा च गर्गः ।

अतीतोदयचाराणामशुभानां च दर्शने ।

आगन्तूनां सहस्रं स्याद्ग्रहाणां तन्निबोध मे ॥

तथा च नारदः ।

दिव्यान्तरिक्षगो भौम एकः केतुः प्रकीर्तितः ।

शुभाशुभफलं लोके ददात्यस्तमयोदयैः ॥

यद्येको यदि बहवः किमनेन फलं तु सर्वथा वाच्यम् ।
उदयास्तमयैः स्थानैः स्पर्शैराधूमनैर्वर्णैः ॥६॥

Sloka 6.—What does it matter whether there is but one Ketu or more ? The effects at all events should be declared through the rising and setting (including the particular direction thereof), position (in which part of the firmament vis-a-vis planets and asterisms), contact, the act of covering the neighbouring celestial body with a smoky mantle and colour.

यावन्त्यहानि दृश्यो मासास्तावन्त एव फलपाकः ।
मासैरब्दांश्च वदेत्प्रथमात्पक्षत्रयात्परतः ॥७॥

Sloka 7.—The effects of Ketu will last for as many months as the number of days during which it is visible. In the same way the number of years can be guessed from the number of months during which it is visible, the effect in all cases commencing after the first three fortnights of its appearance.

तथा च गर्गः

यावन्त्यहानि दृश्यः स्यात्तावन्मासान् फलं भवेत् ।

मासांस्तु यावद्दृश्येत तावतोऽब्दांश्च वैकृतम् ॥

त्रिपक्षात्परतः कर्म पच्यतेऽस्य शुभाशुभम् ।
सद्यस्कमुदिते केतौ फलं नेहाऽऽदिशेद्बुधः ॥
तथा च वृद्धगर्गः ।
यावतो दिवसांस्तिष्ठेत्तावन्मासान्विनिर्दिशेत् ।
त्रिपक्षात्परतश्चापि कर्म केतोः प्रपच्यते ॥
तस्मात्कालात्परं ब्रूयात्फलमस्य शुभाशुभम् ।
सद्यस्कमुदिते केतौ फलं नेहाऽऽदिशेद्बुधः ॥

ह्रस्वस्तनुः प्रसन्नः स्निग्धस्त्वृजुरचिरसंस्थितः शुक्लः ।
उदितोऽथवाऽभिवृष्टः सुभिक्षसौख्यावहः केतुः ॥८॥

Sloka 8.—If Ketu is short, slender, clear, glossy, straight, appearing but for a short time, white, and if there be a shower closely following its appearance, it brings abundance and happiness.

उदितो वाप्यभिवृष्टः is another reading.

उक्तविपरीतरूपो न शुभकरो धूमकेतुरुत्पन्नः ।
इन्द्रायुधानुकारी विशेषतो द्वित्रिचूलो वा ॥९॥

Sloka 9.—If its form be quite the reverse of what has been stated above, it is the comet Dhumaketu and will not prove auspicious, especially when it resembles the rainbow or has two or three crests.

तथा च समाससंहितायाम् ।
अचिरस्थितोऽभिवृष्टस्त्वृजुः स्मितः स्निग्धमूर्तिरुदगुदितः ।
ह्रस्वस्तनुः प्रसन्नः केतुर्लोकस्य भावाय ॥
न शुभो विपरीतोऽतो विशेषतः शक्रचापसङ्काशः ।
द्वित्रिचतुश्चूलो वा दक्षिणसंस्थश्च मृत्युकरः ॥

हारमणिहेमरूपाः किरणाख्याः पञ्चविंशतिः सशिखाः ।
प्रागपरदिशोर्दृश्या नृपतिविरोधावहा रविजाः ॥१०॥

Sloka 10.—There are 25 comets with crests known as Kiranas resembling a pearl necklace, gems or gold.

These are the sons of the Sun and appear in the East and West and indicate strifes among the sovereigns of the country.

तथा च गर्गः ।

शुद्धस्फटिकसङ्काशमृणालरजतप्रभाः ।
मुक्ताहारसुवर्णाभाः सशिखाः पञ्चविंशतिः ॥
किरणाख्या रवेः पुत्रा दृश्यन्ते प्राग्दिशि स्थिताः ।
तथा चापरभागस्था नृपतेर्भयदाश्च ते ॥

शुकदहनबन्धुजीवकलाक्षाक्षतजोपमा हुताशसुताः ।
आग्नेय्यां दृश्यन्ते तावन्तस्तेऽपि शिखिभयदाः ॥११॥

Sloka 11.—There are as many comets born of fire appearing in the South-east and resembling parrots, fire, Bandhujeeva flower, lac or blood and are productive of danger from fire.

तथा च गर्गः ।

नानावर्णाग्निसङ्काशा दीप्तिमन्तो विचूलिनः ।
सृजन्त्यग्निमिवाकाशात्सर्वे ज्योतिषनाशनाः ॥
तेऽग्निपुत्रा ग्रहा ज्ञेया लोकेऽग्निभयवेदिनः ।
आग्नेय्यां दिशि दृश्यन्ते पञ्चविंशत्प्रकीर्तिताः ॥

वक्रशिखा मृत्युसुता रूक्षाः कृष्णाश्च तेऽपि तावन्तः ।
दृश्यन्ते याम्यायां जनमरकावेदिनस्ते च ॥१२॥

Sloka 12.—There are as many Ketus rough and dark with crooked crests, appearing in the South, and portending pestilence to people and are the sons of Death.

तथा च गर्गः ।

कृष्णा रूक्षा वक्रशिखा दृश्यन्ते याम्यदिक्स्थिताः ।
पञ्चविंशा मृत्युसुताः प्रजाक्षयकराः स्मृताः ॥

दर्पणवृत्ताकारा विशिखाः किरणान्विता धरातनयाः ।
क्षुद्भयदा द्वाविंशतिरैशान्यामम्बुतैलनिभाः ॥१३॥

Sloka 13.—There are 22 comets round like a mirror without crest, radiant, appearing in the North-east and resembling water or oil and threatening with famine. They are the children of the Earth.

तथा च गर्गः ।

समस्तवृत्ता विशिखा रश्मिभिः परिवारिताः ।
अम्बुतैलप्रतीकाशा द्वाविंशद्भूसुताः स्मृताः ॥
ऐशान्यां दिशि दृश्यन्ते दुर्भिक्षभयदास्तु ते ॥

शशिकिरणरजतहिमकुमुदकुन्दकुसुमोपमाः सुताः शशिनः ।
उत्तरतो दृश्यन्ते त्रयः सुभिक्षावहाः शिखिनः ॥१४॥

Sloka 14.—There are three comets, the sons of the Moon which appear in the North; these resemble moonlight, silver, hoar-frost, Kumuda (white lotus) or Jasmine, and bestow plenty of food.

तथा च गर्गः

चन्द्ररश्मिसवर्णाभा हिमकुन्देन्दुसप्रभाः ।
त्रयस्ते शशिनः पुत्राः सौम्याशास्थाः शुभावहाः ॥

ब्रह्मसुत एक एव त्रिशिखो वर्णैस्त्रिभिर्युगान्तकरः ।
अनियतदिक्सम्प्रभवो विज्ञेयो ब्रह्मदण्डाख्यः ॥१५॥

Sloka 15.—The single comet with three crests and colours is known as Brahmadanda and is the son of Brahman, the creator. There is no particular direction fixed for this comet and it foretells the end of the world.

तथा च गर्गः ।

एको ब्रह्मसुतः क्रूरस्त्रिवर्णस्त्रिशिखान्वितः ।
सर्वास्वाशासु दृश्यः स्याद्ब्रह्मदण्डः क्षयावहः ॥

शतमभिहितमेकसमेतमेतदेकेन विरहितान्यस्मात् ।
कथयिष्ये केतूनां शतानि नव लक्षणैः स्पष्टैः ॥१६॥

Sloka 16.—Thus have been described 101 comets. I

shall now proceed to indicate the characteristics by which the remaining 899 comets may be clearly perceived.

सौम्यैशान्योरुदयं शुक्रसुता यान्ति चतुरशीत्याख्याः ।
विपुलसिततारकास्ते स्निग्धाश्च भवन्ति तीव्रफलाः ॥१७॥

Sloka 17.—In the north and north-east rise the so-called 84 comets, the sons of Venus. They are large and white stars having a soft brilliance and produce untoward effects.

तथा च गर्गः ।
स्थूलैकतारकाः श्वेताः स्नेहवन्तश्च सप्रभाः ।
आर्चिष्मन्तः प्रसन्नाश्च तीव्रेण वपुषान्विताः ॥
एते विसर्पका नाम शुक्रपुत्राः पुरोदयाः ।
अशीतिश्चतुरश्चैव लोकक्षयकराः स्मृताः ॥

स्निग्धाः प्रभासमेता द्विशिखाः षष्टिः शनैश्चराङ्गरुहाः ।
अतिकष्टफला दृश्याः सर्वत्रैते कनकसञ्ज्ञाः ॥१८॥

Sloka 18.—Glossy and lustrous are the 60 comets with two crests each and they are the sons of Saturn. They are known as Kanaka or golden comets. They appear anywhere and produce dire results.

तथा च गर्गः ।
सुस्निग्धा रश्मिसंयुक्ता द्विशिखाः सप्ततारकाः ।
षष्टिस्ते कनका घोराः शनैश्चरसुता ग्रहाः ॥

विकचा नाम गुरुसुताः सितैकताराः शिखापरित्यक्ताः ।
षष्टिः पञ्चभिरधिका स्निग्धा याम्याश्रिताः पापाः ॥१९॥

Sloka 19.—There are 65 comets known as Vikacha or hairless, who are the sons of Jupiter and have the appearance of a white single star. They have no crest. They rise in the south and are glossy. They produce malefic effects.

तथा च गर्गः ।
शुक्लाः स्निग्धाः प्रसन्नाश्च महारूपाः प्रभान्विताः ।
एकतारा वपुष्मन्तो विशिखा रश्मिभिर्वृताः ॥
एते बृहस्पतेः पुत्राः प्रायशो दक्षिणाश्रयाः ।
नामतो विकचा घोराः पञ्चषष्टिर्भयावहाः ॥

नातिव्यक्ताः सूक्ष्मा दीर्घाः शुक्ला यथेष्टदिक्प्रभवाः ।
बुधजास्तस्करसञ्ज्ञाः पापफलास्त्वेकपञ्चाशत् ॥२०॥

Sloka 20.— Fifty-one comets born of Mercury named the Taskaras or thieves, are faint, very slender, long and white. They may rise in any direction and produce evil effects.

तथा च गर्गः ।
अरुन्धतिसमा रूक्षाः केचिदव्यक्ततारकाः ।
सपाण्डुवर्णाः श्वेताभाः सूक्ष्मा रश्मिभिरावृताः ॥
एते बुधात्मजा ज्ञेयास्तस्कराख्या भयावहाः ।
एकाधिकास्ते पञ्चाशदथोत्पथचरा ग्रहाः ॥

क्षतजानलानुरूपास्त्रिचूलताराः कुजात्मजाः षष्टिः ।
नाम्ना च कौङ्कुमास्ते सौम्याशासंस्थिताः पापाः ॥२१॥

Sloka 21.—There are 60 comets born of Mars which are called काङ्कुम Ketus and they are deep-red like blood and fire and have three crests. They are quartered in the north and prove malefic when they appear.

तथा च गर्गः ।
त्रिशिखाश्च त्रिताराश्च रक्ता लोहितरश्मयः ।
प्रायशश्चोत्तरामाशां सेवन्ते नित्यमेव ते ॥
लोहिताङ्गात्मजा ज्ञेया ग्रहाः षष्टिः समासतः ।
नामतः काङ्कुमा ज्ञेया राज्ञां सङ्ग्रामकारकाः ॥

त्रिंशत्त्र्यधिका राहोस्ते तामसकीलका इति ख्याताः ।
रविशशिगा दृश्यन्ते तेषां फलमर्कचारोक्तम् ॥२२॥

Sloka 22.—There are 33 Ketus named Tamasa-Keelakas who are the sons of Rahu and are well-known. They are seen on the discs of the Sun and the Moon and their effects have already been described in thc chapter on Ravi-chara.

तथा च गर्गः ।

कृष्णाभाः कृष्णपर्यन्ताः सङ्कुलाः कृष्णरश्मयः ।
राहुपुत्रास्त्रयस्त्रिंशत्कीलकाश्चातिदारुणाः ॥
रविमण्डलगाश्चैते दृश्यन्त चन्द्रगास्तथा ।

तथा च पराशरः ।

अपर्वण्येव दृश्यन्ते ह्यङ्गिराःकाककीलकाः ।
रवेरेवाङ्गिरा मध्ये ह्युभयोः काककीलकौ ॥
अङ्गिराः सरथो धन्वी दृश्यते पुरुषाकृतिः ।
काकः कालाकृतिर्घोरस्त्रिकोणो वापि लक्ष्यते ॥
मण्डलं कीलके मध्ये मण्डलस्यासिता ग्रहः ।
महानृपविरोधाय यस्यर्क्षे तस्य मृत्यवे ॥

विंशत्याधिकमन्यच्छतमग्नेर्विश्वरूपसञ्ज्ञानाम् ।
तीव्रानलभयदानां ज्वालामालाकुलतनूनाम् ॥२३॥

Sloka 23.—There is another set of 120 Ketus born of Agni named Viswarupas and endowed with rows of flames. These threaten mankind with serious outbreaks of fires.

तथा च गर्गः ।

नानावर्णा हुताशाभा दीप्तिमन्तो विचूलिनः ।
सृजन्त्यग्निमिवाकाशे सर्वे ज्योतिर्विनाशनाः ॥
तेऽग्निपुत्रा ग्रहा ज्ञेया लोकेऽग्निभयवेदिनः ।
विंशं ग्रहशतं घोरं विश्वरूपेतिनामतः ॥

श्यामारुणा वितराश्चामररूपा विकीर्णदीधितयः ।
अरुणाख्या वायोः सप्तसप्ततिः पापदाः परुषाः ॥२४॥

Sloka 24.—There are 77 Ketus named Aruna Ketus which are born of wind. They are dark-red in colour, and

without discs, rough, of the form of chowries and with diffuse rays : when they appear, they cause misery to the people.

तथा च गर्गः ।
अतारकरूपप्रतिमा धूमरक्तसवर्णिनः ।
वातरूपा इवाभान्ति शुष्कविस्तीर्णरश्मयः ॥
सप्ततिः सप्त चैवान्ये वायुपुत्रान् प्रचक्षते ।
लोकविध्वंसना रूक्षा नामतस्त्वरुणा ग्रहाः ॥

तारापुञ्जनिकाशा गणका नाम प्रजापतेरष्टौ ।
द्वे च शते चतुरधिके चतुरस्रा ब्रह्मसन्तानाः ॥२५॥

Sloka 25—There are 8 Ketus who are born of Brahma, and they are named Ganakas and are of the form of a cluster of stars. There are 204 Ketus known as Chaturasras who are also the offspring of Brahma. These produce only malefic effects.

तथा च गर्गः ।
तारापुञ्जप्रतीकाशास्तारामण्डलसंस्थिताः ।
प्राजापत्या ग्रहास्त्वष्टौ गणका भयवेदनः ॥
त्र्यस्रा वा चतुरस्रा वा नशिखाः श्वेतरश्मयः ।
द्वे शते चतुरश्चैव ब्रह्मजा भयदाश्च ते ॥

कङ्का नाम वरुणजा द्वात्रिंशद्वंशगुल्मसंस्थानाः ।
शशिवत्प्रभासमेतास्तीव्रफलाः केतवः प्रोक्ताः ॥२६॥

Sloka 26.—There are 32 Ketus declared as Kanka. These are the sons of Varuna and have the appearance of a cluster of bamboos and shine like the Moon and cause malefic effects.

तथा च गर्गः ।
वंशगुल्मप्रतीकाशा महान्तः पूर्णरश्मयः ।
काकतुण्डनिभश्चापि रश्मिभिः केचिदावृताः ॥
मयूखानुत्सृजन्तीव सुस्निग्धाः सौम्यदर्शनाः ।
एते कष्टफलाः प्रोक्ता द्वात्रिंशद्वारुणा ग्रहाः ॥

षण्णवतिः कालसुताः कबन्धसञ्ज्ञाः कबन्धसंस्थानाः ।
पुण्ड्रा भयप्रदाः स्युर्विरूपताराश्च ते शिखिनः ॥२७॥

Sloka 27.—The sons of Kala are 96 in number and are named Kabandha Ketus. They resemble headless bodies. They prove good to the Pundras and are without distinct discs.

तथा च गर्गः ।
तारापुञ्जविरूपाश्च कबन्धाकृतिसंस्थिताः ।
पीतारुणसवर्णाश्च भस्मकर्पूररश्मयः ॥
कालपुत्राः कबन्धाश्च नवतिः षट् च ते स्मृताः ।
लोके मृत्युकरा घोराः पुण्ड्राणामभयप्रदाः ॥

शुक्लविपुलैकतारा नव विदिशां केतवः समुत्पन्नाः ।
एवं केतुसहस्रं विशेषमेषामतो वक्ष्ये ॥२८॥

Sloka 28.—There are 9 Ketus having one broad and white star in them and born out of the intermediate directions. Thus have been mentioned the 1000 Ketus. I shall now state their characteristic peculiarities.

तथा च गर्गः ।
शुक्लैकतारा विपुला विदिक्पुत्रा नव ग्रहाः ।
विदिक्षु संस्थितास्ते च दृश्यन्ते भयदायकाः ॥

उदगायतो महान् स्निग्धमूर्तिरपरोदयी वसाकेतुः ।
सद्यः करोति मरकं सुभिक्षमप्युत्तमं कुरुते ॥२९॥

Sloka 29.—One there is named Vasaketu, who has got an elongated body stretched towards the north, corpulent, of a glossy form and rising in the west. The very day he appears and becomes visible, fatal diseases will break out ; but there will be abundance of food.

तल्लक्षणोऽस्थिकेतुः स तु रूक्षः क्षुद्भयावहः प्रोक्तः ।
स्निग्धस्तादृक्प्राच्यां शस्त्राख्यो डमरमरकाय ॥३०॥

Sloka 30.—His (Vasaketu's) counterpart is Astthi-Ketu who is also of the same characteristics. He is rough and is declared to be a harbinger of famine when he makes his appearance. There is one similar to the above, glossy in appearance and visible in the East and he is named Sastra Ketu. By his appearance, there will be war and pestilence.

दृश्योऽमावास्यायां कपालकेतुः सधूम्ररश्मिशिखः ।
प्राग्नभसोऽर्द्धविचारी क्षुन्मरकावृष्टिरोगकरः ॥३१॥

Sloka 31.—There is a comet named Kapalaketu who puts in his appearance just on the Amavasya day in the eastern direction. His beams and crest are smoky in colour and he traverses half the heavens. He causes famine, pestilence, drought and diseases.

प्राग्वैश्वानरमार्गे शूलाग्रः श्यावरूक्षताम्रार्चिः ।
नभसस्त्रिभागगामी रौद्र इति कपालतुल्यफलः ॥३२॥

Sloka 32.—Raudra is the name of another Ketu whose effect is similar to that of Kapala Ketu. He is to be seen in the course of the Dahanaveethhee in the East. His crest is in the shape of a Sula (or trident) ; his flame is grey, rough and red ; he has got a tendency to travel a third part of the sky.

तथा च वृद्धगर्गः ।
ज्येष्ठामूलमनूराधा या वीथी सम्प्रकीर्तिता ।
तां च वीथीं समारुह्य केतुश्चरक्रीडते भृशम् ॥
दक्षिणाभिनतां कृत्वा शिखां घोरां भयङ्करीम् ।
शूलाग्रसदृशीं तीक्ष्णां श्यावताम्रारुणप्रभाम् ॥
पूर्वेण चोदितश्चैव नक्षत्राण्युपधूमयेत् ।
घोरं प्रजासु सृजति फलं मासे त्रयोदशे ॥
त्रिभागं नभसो गत्वा ततो गच्छत्यदर्शनम् ।
यावतो दिवसांस्तिष्ठेत्तावद्वर्षाणि तद्भयम् ॥

शस्त्राग्निभयरोगैश्च दुर्भिक्षमरणैर्हताः ।
पूर्यमाणाः प्रजाः सर्वा विद्रवन्ति दिशो दश ॥

अपरस्यां चलकेतुः शिखया याम्याग्रयाङ्गुलोच्छ्रितया ।
गच्छेद्यथायथोदक् तथा तथा दैर्घ्यमायाति ॥३३॥
सप्तमुनीन् संस्पृश्य ध्रुवमभिजितमेव च प्रतिनिवृत्तः ।
नभसोऽर्द्धमात्रमित्वा याम्येनास्तं समुपयाति ॥३४॥
हन्यात्प्रयागकूलाद्यावदवन्तीं च पुष्करारण्यम् ।
उदगपि च देविकामपि भूयिष्ठं मध्यदेशाख्यम् ॥३५॥
अन्यानपि च स देशान् क्वचित्क्वचिद्धन्ति रोगदुर्भिक्षैः ।
दश मासान् फलपाकोऽस्य कैश्चिदष्टादश प्रोक्तः ॥३६॥

Slokas 33-36—There is a Chalaketu or a moveable comet rising in the west. His crest is an inch high and is turned to the south. His length increases the more it goes to the north. After touching the Seven Sages (Great Bear)—Vasishta and others—and also the Pole Star (Dhruva) and the star Abhijit he returns after travelling half the sky and sets in the south. When this comet appears, people in the region beginning from the banks of the Prayag and extending to the town of Ujjain and Pushkara forest will be destroyed. Those living in the north as far as the Devika river and the whole of the middle country will be wiped out. Other countries also will suffer from diseases and famine here and there. These effects will happen in the course of ten months. Others say it will be felt for 18 months.

तथा च गर्गः ।

क्षुच्छस्त्रमरकव्याधिभयैः सम्पीडयेत् प्रजाः ।
मासान् दश तथाष्टौ च चलकेतुः सुदारुणः ॥

प्रागर्द्धरात्रदृश्यो याम्याग्रः श्वेतकेतुरन्यश्च ।
क इति युगाकृतिरपरे युगपत्तौ सप्तदिनदृश्यौ ॥३७॥
स्निग्धौ सुभिक्षशिवदावथाधिकं दृश्यते कनामा यः ।
दश वर्षाण्युपतापं जनयति शस्त्रप्रकोपकृतम् ॥३८॥

Slokas 37-38.—Sweta (white) Ketu is a comet who is visible in the eastern direction at mid-night. He has his crest turned to the south. There is a second comet Ka by name in the 'form of a yoke and can be seen in the west. Both these can be seen at the same time for a period of 7 days. They are clear and augur good and plenty to mankind if they be glossy. Should however the comet Ka be visible for more than seven days, then it denotes that there will be war for ten years and consequent distress.

श्वेत इति जटाकारो रूक्षः श्यावो वियत्त्रिभागगतः ।
विनिवर्त्ततेऽपसव्यं त्रिभागशेषाः प्रजाः कुरुते ॥३९॥

Sloka 39.—The comet named Sweta Ketu is like matted hair, rough and black ; after travelling a third of the distance in the sky, he retrogrades in the anti-clock-wise manner and destroys two-thirds of the population.

आधूम्रया तु शिखया दर्शनमायाति कृत्तिकासंस्थः ।
ज्ञेयः स रश्मिकेतुः श्वेतसमानं फलं धत्ते ॥४०॥

Sloka 40—There is a comet having his seat near the asterism Krittika, who makes himself visible by his ashy-coloured crest. He is known as Rasmi Ketu and gives effects similar to those of Sweta Ketu.

ध्रुवकेतुरनियतगतिप्रमाणवर्णाकृतिर्भवति विष्वक् ।
दिव्यान्तरिक्षभौमो भवत्ययं स्निग्ध इष्टफलः ॥४१॥

सेनाङ्गेषु नृपाणां गृहतरुशैलेषु चापि देशानाम् ।
गृहिणामुपस्करेषु च विनाशिनां दर्शनं याति ॥४२॥

Slokas 41-42—There is another comet known as Dhruva Ketu. His rate of motion, colour, magnitude and form are not regular. He travels everywhere in all the three worlds. He is soft and clear and gives auspicious effects. If he should be seen by the kings on their martial equipments, by people of countries on their houses, trees and mountains and by house-holders on their vessels and the like, these are doomed to destruction.

कुमुद इति कुमुदकान्तिर्वारुण्यां प्राक्शिखो निशामेकाम् ।
दृष्टः सुभिक्षमतुलं दश किल वर्षाणि स करोति ॥४३॥

Sloka 43—A comet named Kumuda with his crest stretched in the east and with white lustre is observable in the west for only one night. As soon as he is visible, people in the world will have unique peace and plenty for a continuous period of ten years.

सकृदेकयामदृश्यः सुसूक्ष्मतारोऽपरेण मणिकेतुः ।
ऋज्वी शिखास्य शुक्ला स्तनोद्गता क्षीरधारेव ॥४४॥
उदयन्नेव सुभिक्षं चतुरो मासान् करोत्यसौ सार्द्धान् ।
प्रादुर्भावं प्रायः करोति च क्षुद्रजन्तूनाम् ॥४५॥

Slokas 44-45.—Mani Ketu is the name of a comet. He is a very tiny little star appearing in the west and observable for only once and that too for a period of three hours. His crest is white and straight like a line of milk emanating from the breast. He hails with plenty of food lasting for a period of 4½ months. But he generally causes reptiles and venomous creatures to come into existence.

जलकेतुरपि च पश्चात् स्निग्धः शिखयापरेण चोन्नतया ।
नव मासान् स सुभिक्षं करोति शान्तिं च लोकस्य ॥४६॥

Sloka 46.—The comet Jalaketu also appears in the west. He is spotless in his form and has a crest slightly higher inclined towards the west. He causes peace and abundance of food for a period of nine months.

भवकेतुरेकरात्रं दृश्यः प्राक् सूक्ष्मतारकः स्निग्धः ।
हरिलाङ्गूलोपमया प्रदक्षिणावर्तया शिखया ॥४७॥

यावत एव मुहूर्तान् दर्शनमायाति निर्दिशेन्मासान् ।
तावदतुलं सुभिक्षं रूक्षे प्राणान्तिकान् रोगान् ॥४८॥

Slokas 47-48.—There is another comet Bhava Ketu by name which makes his appearance for one night in the east and is a tiny glossy star. He has got a crest turned to the right and resembling the tail of a lion. There will be unprecedented abundance of food for so many months as the number of Muhurtas for which he is visible. Should however he be rough instead of soft in body, there will be an outbreak of diseases which will prove mortal to mankind.

अपरेण पद्मकेतुर्मृणालगौरो भवेन्निशामेकाम् ।
सप्त करोति सुभिक्षं वर्षाण्यतिहर्षयुक्तानि ॥४९॥

Sloka 49.—When the comet Padmaketu which appears only for one night in the west and white like the fibre of lotus stalk, people in the land will enjoy happiness for a period of seven years.

आवर्त्त इति निशार्द्धे सव्यशिखोऽरुणानिभोऽपरे स्निग्धः ।
यावत् क्षणान् स दृश्यस्तावन्मासान् सुभिक्षकरः ॥५०॥

Sloka 50.—Avartha is the name of another Ketu appearing at mid-night in the west with his crest turned to

the South, glossy and red in colour. As many Muhurtas he makes himself visible, for so many months there will be peace and plenty to mankind.

पश्चात् सन्ध्याकाले संवर्तो नाम धूम्रताम्रशिखः ।
आक्रम्य वियत्त्र्यंशं शूलाग्रावस्थितो रौद्रः ॥५१॥
यावत एव मुहूर्त्तान् दृश्यो वर्षाणि हन्ति तावन्ति ।
भूपान् शस्त्रनिपातैरुदयर्क्षं चापि पीडयति ॥५२॥

Slokas 51–52.—During the time of Sun-set a Ketu named Samvarta with a crest smoky and coppery in colour makes his appearance in the west. He occupies a a third of the sky and is stationed like a trident and is frightful to look at. As many Muhurtas as he is visible, for so many years there will be war and strife among kings and they will ultimately perish. Men whose natal star is identical with the one in which the comet appears will also suffer.

तथा च गर्गः

येषां नक्षत्रविषये रूक्षः सज्वाललोहितः ।
दृश्यते बहुमूर्तिश्च तेषां विन्द्यान्महाभयम् ॥
अवर्षं शस्त्रकोपं च व्याधिं दुर्भिक्षमेव च ।
कुर्यान्नृपतिपीडाश्च स्वचक्रपरचक्रतः ॥
यश्चोत्तिष्ठति नक्षत्रे प्रवासं यत्र गच्छति ।
धूपयेद्वा स्पृशेद्वापि हन्याद्देशांस्तदाश्रितान् ॥
तस्याभिषेकनक्षत्रं जन्मभं कर्मभं तथा ।
देशर्क्षं पीडयेद्वापि सशान्त्युपरमो भवेत् ॥
स्निग्धः प्रसन्नो विमलः प्रदक्षिणशिखस्तथा ।
दृश्यन्ते येषु देशेषु शिवं तेषु विनिर्दिशेत् ॥
गगनार्द्धचरः सद्यः प्रधानदेशान् विनाशयेदचिरात् ।
निखिलगगनानुचारी त्रैलोक्यविनाशकः केतुः ॥

ये शस्तास्तान् हित्वा केतुभिराधूपितेऽथवा स्पृष्टे ।
नक्षत्रे भवति वधो येषां राज्ञां प्रवक्ष्ये तान् ॥५३॥

Sloka 53.—Barring the Ketus (comets) that are good, I shall proceed to state the several princes that will be killed according as the other (malefic) comets eclipse the several stars by their tails or come in contact with the same.

अश्विन्यामश्मकपं भरणीषु किरातपार्थिवं हन्यात् ।
बहुलासु कलिङ्गेशं रोहिण्यां शूरसेनपतिम् ॥५४॥

Sloka 54. When the asterism Aswini is dimmed or touched by a malign comet, the chief of the Asmakas will die. If Bharani be the star in question, it is the Kirata king that will be killed. When the star is Krittika, the Kalinga chief will perish. If the star be Rohini, the head of the Surasenas will meet with his death.

औशीनरमपि सौम्ये जलजा जीवाधिपं तथार्द्रासु ।
आदित्येऽश्मकनाथान् पुष्ये मगधाधिपं हन्ति ॥५५॥

Sloka 55. The king of the Useenaras will be killed when a bad comet dims or touches the star Mrigasira. The chief of the fishermen will be killed when the star Ardra is eclipsed by such a comet. The chief of the Asmakas and the lord of the Magadhas will respectively meet with their end when the asterisms Punarvasu and Pushya are contaminated by a malignant comet.

असिकेशं भौजङ्गे पित्र्येऽङ्गं पाण्ड्यनाथमपि भाग्ये ।
औज्जयिनिकमार्यम्णे सावित्रे दण्डकाधिपतिम् ॥५६॥

Sloka 56. If the star be Aslesha, the head of the Asikas will be killed. The ruler of the Magadhas will die if the star in question be Magha. The king of the Pandya kingdom will take his exit when the asterism s Purvaphalguni. When the star is Uttaraphalguni, the

chief of Ujjain will die. The lord of the Dandaka country will be affected when the star is Hasta.

चित्रासु कुरुक्षेत्राधिपस्य मरणं समादिशेत्तज्ज्ञः ।
काश्मीरककाम्बोजौ नृपती प्राभञ्जने न स्तः ॥५७॥

Sloka 57. When a malign Ketu eclipses or touches the star Chittra, people in the know should declare the exit from the world of the chief of Kurukshetra. If the star in question be Swati, the two kings of Kasmira and Kamboja will cease to exist.

इक्ष्वाकुरलकनाथश्च हन्यते यदि भवेद्विशाखासु ।
मैत्रे पुण्ड्राधिपतिर्ज्येष्ठासु च सार्वभौमवधः ॥५८॥

Sloka 58. If Visakha be the asterism that is thus eclipsed, the chiefs of the Ikshvakus and the Alakas will become extinct. A bad comet hitting the star Anuradha, the head of the Pundras will die. An emperor will meet with his end if the star in question be Jyeshta.

मूलेऽन्ध्रमद्रकपती जलदेवे काशिपो मरणमेति ।
यौधेयकार्जुनायनशिबिचैद्यान् वैश्वदेवे च ॥५९॥

Sloka 59. If the star Moola be eclipsed or dimmed by a malign comet, the chiefs of Andhra and Madraka countries will be killed. When the star in question is Purvashadha, the king of Kasi will perish. If it be Uttarashadha, the kings of Yaudheya, Arjunayana, Sibi and Chedi will meet with their destruction.

हन्यात् कैकयनाथं पाञ्चनदं सिंहलाधिपं वाङ्गम् ।
नैमिषनृपं किरातं श्रवणादिषु षट्स्विमान् क्रमशः ॥६०॥

Sloka 60. If the asterism eclipsed happen to be any of the 6 stars from Sravana onwards, the following in their order will respectively meet with their end; 1. the

lord of the Kekayas; 2. of the Panchanadas; 3. the lord of the Simhala; 4. the lord of the Vangas; 5. the king of the Naimisha country; 6. the Chief of the Kiratas.

उल्काभिताडितशिखः शिखी शिवः शिवतरोऽतिवृष्टो यः।
अशुभः स एव चोलावगाणसितहूणचीनानाम् ॥६१॥

Sloka 61. A comet whose crest has been hit by an Ulka (meteor) will prove auspicious; and if there be rain as soon as he is risen, it will be still more auspicious. The same will become unfavourable to the people of Chola, Afghans, the white Huns and the Chinese.

अतिदृष्टः is another reading in the 1st line.

नम्रा यतः शिखिशिखाभिसृता यतो वा
ऋक्षं च यत् स्पृशति तत्कथितांश्च देशान्।
दिव्यप्रभावनिहतान् स यथा गरुत्मान्
भुङ्क्ते गतो नरपतिः परभोगिभोगान् ॥६२॥

Sloka 62. Note the quarters where the crests of the comets are bent or crooked, where they are projecting; also the asterisms hit or touched. The rulers of the countries denoted by or situated in these will be defeated through superhuman power by a foreign king who takes possession of all the pleasures enjoyed by them so far, just as Garuda destroys and feasts on the bodies of the serpents which are his enemies.

तथा च पराशरः

यस्यां दिशि समुत्तिष्ठेत्तां दिशं नाभियोजयेत्।
यतः शिखा यतो धूमस्ततो यायान्नराधिपः॥
प्रतिलोमे यतः केतोर्जयार्थी याति पार्थिवः।
सामात्यवाहनबलः स नाशमधिगच्छति॥

दृष्ट्वा षोडश वासरांश्च शुभदः कौश्चित्प्रदिष्टः शिखी
सर्वारम्भफलप्रदो हि नियतं चैत्रेऽथवा माधवे ।
ऋक्षं यत्परिभुक्तपीडितहतं यच्चाऽऽशिखाभेदितं
तत्सर्वं परिवर्ज्यं शुद्धमपरं पाणिग्रहे वास्तुषु ॥

NOTE.—Compare (with the above) what modern science has to say on the subject of comets :

"What then is a comet according to the latest scientific researches ? The spectroscope has pretty well solved the query. It consists, first, of a more or less solid nucleus of fire, blazing and glowing ; second, of vast masses of incandescent gas, constituting the luminous head; third, solid materials, constituting the tail, which are ponderable, which reflect the Sun's light and are carried along by the influence of the nucleus ; fourth, an immense prolongation of the tail in the nature of attenuated volumes of gas. The solid materials of a comet, it is believed, consist of stones and sand, particles ground by ceaseless attrition. The proof of this is the concession of most astronomers that meteoric showers are shreds and patches of cometic matter, dropped from the tail, and these meteors are stones. The genesis of comets is found to be in the explosion of planetary bodies, a theory not without good scientific authority.

Arago estimates that there are 17,000,000 of these fiery wanderers within the orbit of Neptune, and Lambert regards 500,000,000 as a moderate estimate for those in the solar system. All the astronomers agree that they are scattered through space as profusely as the fish in the seas. The Orbit of the Earth is overwhelmed in a fine net work of cometary orbits, and our globe is like a lost child in a forest full of wild beasts."

CHIDAMBARA IYER.

Thus ends the 11th Adhyaya on the "course of Comets".

अगस्त्यचारः ॥१२॥ Agasthya (Canopus).

भानोर्वर्त्मविघातवृद्धशिखरो विन्ध्याचलः स्तम्भितो
वातापिर्मुनिकुक्षिभित् सुरारिपुञ्जोणश्च यनासुरः ।

पीतश्चाम्बुनिधिस्तपोम्बुनिधिना याम्या च दिग्भूषिता
तस्यागस्त्यमुनेः पयोद्युतिकृतश्चारः समासादयम् ॥१॥

Sloka 1.—The course of Sage Agasthya is treated here briefly, that sage, the ocean of penance, who purifies the waters, who suppressed the Vindhya mountain whose peak or summit grew up obstructing the Sun's path, by whom the demon Vatapi, the enemy of the Gods and the tearer of stomachs of sages, was devoured and absorbed, who drank off the ocean and who adorns the southern quarter.

The sloka is from समाससंहिता.

समुद्रोऽन्तः शैलैर्मकरनखरोत्खातशिखरैः
कृतस्तोयोच्छित्त्या सपदि सुतरां येन रुचिरः ।
पतन्मुक्तामिश्रैः प्रवरमणिरत्नाम्बुनिवहैः
सुरान् प्रत्यादेष्टुं मितमुकुटरत्नानिव पुरा ॥२॥
येन चाम्बुहरणेऽपि विद्रुमैर्भूधरैः समणिरत्नविद्रुमैः ।
निर्गतैस्तदुरगैश्च राजितः सागरोऽधिकतरं विराजितः ॥३॥
प्रस्फुरत्तिमिजलेभजिह्मगः क्षिप्तरत्ननिकरो महोदधिः ।
आपदां पदगतोऽपि यापितो येन पीतसलिलोऽमरश्रियम् ॥४॥
प्रचलत्तिमिशुक्तिजशङ्खचितः सलिलेऽपहृतेऽपि पतिः सरिताम् ।
सतरङ्गसितोत्पलहंसभृतः सरसः शरदीव बिभर्ति रुचम् ॥५॥
तिमिसिताम्बुधरं मणितारकं स्फटिकचन्द्रमनम्बु शरद्द्युति ।
फणिफणोपलरश्मिशिखिग्रहं कुटिलगं शावियच्च चकार यः ॥६॥
दिनकररथमार्गविच्छित्तयेऽभ्युद्यतं यच्चलच्छृङ्ग-
मुद्भ्रान्तविद्याधरांसावसक्तप्रियाव्यग्रदत्ताङ्कदेहाव-
लम्बाम्बरात्युच्छ्रितोद्धूयमानध्वजैः शोभितं
करिकटमदमिश्ररक्तावलेहानुवासासुसारि-
द्विरेफावलीनोत्तमाङ्गैः कृतान् बाणपुष्पैरिवोत्तंसकान्-

धारयद्भिर्मृगेन्द्रैः सनाथीकृतान्तर्दरीनिर्झरम् ।
गगनतलमिवोल्लिखन्तं प्रवृद्धैर्गजाकृष्टफुल्लद्रुम-
त्रासविभ्रान्तमत्ताद्विरेफावली हृष्टमन्द्रस्वनैः
शैलकूटैस्तरक्षर्क्षशार्दूलशाखामृगाध्यासितैः
रहसि मदनसक्तया रेवया कान्तयेवोपगूढं सुराध्या-
सितोद्यानमम्भोशनानन्नमूलानिलाहारविप्रान्वितं
विन्ध्यमस्तम्भयद्यश्च तस्योदयः श्रूयताम् ॥७॥

Slokas 2—7.—Listen ! ye, now, to the description of the appearance of the Sage, who, in days of yore, suddenly heightened the splendour of the ocean by the drying up of its waters through the mountains situated in the interior whose summits were scooped out by the claws of crocodiles and which had streams of water in the form of choice gems and jewels falling upon them along with pearls, putting to shame as it were the Gods having a limited number of gems on their diadems,

He, by whom the ocean though deprived of its watery contents, was made more beautiful by means of the mountains shorn of their trees and decked with gems, jewels and corals and through the serpents that emerged from them in long rows,

He by whom the great ocean though brought to grief being drained off, was raised to divine glory since it displayed glittering whales, water-elephants and serpents, also heaps of gems scattered about,

The Commentator interprets the first two compounds as applying to Devaloka also.

Though the water is taken away, the ocean filled with floundering whales, pearl-oysters and conch-shells,

still possesses the splendour of a lake in autumn with its waves, lotuses and swans,

He who converted the ocean (the lord of the rivers) into the sky, as it had white clouds in the form of whales, stars in the form of gems, the Moon in the form of crystal gem, the autumnal lustre in the form of the waterless bed and Ketus or comets in the form of the rays of the gems on the hoods of serpents,

And he who stemmed the Vindhya Mountain which was bent upon obstructing the course of the Sun's carriage and so had moving peaks, and which was adorned by the flags hoisted aloft in the form of clothes on the bodies of the Vidyadharas, who clinging to the shoulders of their confused lovers eagerly seated them on their own laps ; which possesses streams inside the caves occupied by lions whose heads are covered with bees following the fragrance caused by the tasting of the blood mixed with ichor on the heads of the elephants and are wearing ornamental wreaths of 'Vana' flowers as it were on their heads ; which was scratching as it were, the firmament with its uplifted peaks which had the deep sound of humming of the swarms of the intoxicated bees that were scattered by the shaking of the trees in bloom by the elephants and which (peaks) were the abodes of hyenas, bears, tigers and monkeys ; which is embraced in private by the Rewa river (Narmada) having the Madana trees on her banks just as one is embraced in amorous sport by one's beloved, in whose gardens dwell the Gods and which is accompanied by sages who subsist on water, nothing, roots and air ; such was the Vindhya, when he was stemmed by Agasthya. Listen ! ye, now, to the rising of that sage.

उदये च मुनेरगस्त्यनाम्नः कुसमायोगमलप्रदूषितानि ।
हृदयानि सतामिव स्वभावात् पुनरम्बूनि भवन्ति निर्मलानि ॥८॥

Sloka 8.—At the appearance of Sage Agasthya, the waters that are soiled (in the monsoon) by their contact with mud become clear once again spontaneously, just as the minds that are defiled by the contact with the wicked become purified automatically at the sight of the virtuous.

Cf. Raghavamsa IV-21.

प्रससादोदयादम्भः कुम्भयोनेर्महौजसः ॥

पार्श्वद्वयाधिष्ठितचक्रवाकामापुष्णती सस्वनहंसपङ्क्तिम् ।
ताम्बूलरक्तोत्कपिताग्रदन्ती विभाति योषेव शरत्सहासा ॥९॥

Sloka 9.—The autumn nurturing a row of cackling swans flanked on both sides by ruddy geese, shines like a smiling damsel whose front teeth are tinged red by betel leaves.

It is a well known fact that Agasthya appears in the autumn making it very resplendent with bright moon-light, clear water, beautiful lotuses, charming rows of swans returning from the मानस-Manasa lake and good roads.

सरित्सहासा is another reading.

इन्दीवरासन्नसितोत्पलान्विता सरिद्भ्रमत्षट्पदपङ्क्तिभूषिता ।
सभ्रूलताक्षेपकटाक्षवीक्षणा विदग्धयोषेव विभाति सस्मरा ॥१०॥

Sloka 10.—The autumn which is endowed with white lotuses by the side of blue lilies and which is adorned with rows of hovering bees, appears as charming as a dexterous damsel in love with side-long glances coupled with knitted brows.

इन्दोः पयोदविगमोपहितां विभूतिं द्रष्टुं तरङ्गवलया कुमुदं निशासु ।
उन्मीलयत्यलिनिलीनदलं सुपक्ष्म वापी विलोचनमिवासिततारकान्तं।

Sloka 11.—The pond with the bracelets of eddying waves opens at night the lilies under whose petals rest the bees as its eyes with dark pupils and beautiful lashes, as though to witness the Moon's splendour caused by the disappearance of the clouds.

नानाविचित्राम्बुजहंसकोककारण्डवापूर्णतडागहस्ता ।
रत्नैः प्रभूतैः कुसुमैः फलैश्च भूर्यच्छतीवार्घमगस्त्यनाम्ने ॥१२॥

Sloka 12.—The Earth with the hands of pools replete with various kinds of lotuses, swans, ruddy geese and ducks greets, as it were, Sage Agasthya with the presents, *viz.*, abundant gems, flowers and fruits.

सलिलममरपाज्ञयोज्झितं यद्घनपरिवेष्टितमूर्तिभिर्भुजङ्गैः ।
फणिजनितविषाग्निसम्प्रदुष्टं भवति शिवं तदगस्त्यदर्शनेन ॥१३॥

Sloka 13.—The water which has been poured out at the command of the rain-god Indra, by the serpents whose bodies are wrapt up in the clouds and which (water) is spoiled by fire and poison emitted by them, become pure at the appearance of Sage Agasthya.

स्मरणादपि पापमपाकुरुते किमुत स्तुतिभिर्वरुणाङ्गरुहः ।
मुनिभिः कथितोऽस्य यथार्घविधिः कथयामि तथैव नरेन्द्रहितम् ॥

Sloka 14.—The sage, Varuna's son, removes sin at a mere thought; how much more when it is coupled with invocations! I am now describing for the benefit of the sovereign the method of propitiating the Sage as propounded by the sages.

संख्याविधानात्प्रतिदेशमस्य विज्ञाय सन्दर्शनमादिशेज्ज्ञः ।
तच्चोज्जयिन्यामगतस्य कन्यां भागैः स्वराख्यैः स्फुटभास्करस्य ।१५।

Sloka 15.—The time of rising of Agasthya for each country should be determined and stated through calculations by the astronomer. Now, for Ujjain, it takes place when the Sun's true position is 7° short of sign Kanya.

(a) Colebrooke has copiously commented on this passage. Misc. Essays, ii. p. 353, *seq.* (As Res. ix). The passage from the Panchasiddhantika referred to by Colebrooke, as analogcus to one in the Bhasvati is :

विषुवच्छायार्धगुणा पञ्चकृतिस्तत्कलास्ततश्चापम् ।
छायात्रिसप्तकयुतं दशाभिर्गुणितं विनाड्यस्ताः ॥
ताभिः कर्कटकाद्याद्यल्लग्नं तादृशे सहस्रांशौ ।
याम्याशावनितामुखविशेषतिलको मुनिरगस्त्यः ॥ पञ्चसिद्धान्तिका ॥

"Multiply half the length of the equinoctial shadow by 25; take from this product, expressed in minutes, the corresponding arc : add the length of the shadow multiplied by 21; multiply by 10 ; this gives the number in Vinadis. At this number, reckoning from the beginning of Cancer, stands the Sun when Agasthya rises in the south, like a mark on the front of a damsel."

तथा च समाससंहितायाम् ।
सप्तभिरंशैः कन्यामप्राप्ते रोमके तु दिवसकरे ।
दृश्योऽगस्त्योऽवन्त्यां तत्समपूर्वापरेऽप्येवम् ॥

ईषत्प्रभिन्नेऽरुणरश्मिजालैर्नैशेऽन्धकारे दिशि दक्षिणस्याम् ।
सांवत्सरावेदितदिग्विभागे भूपोऽर्घमुर्व्यां प्रयतः प्रयच्छेत् ॥१६॥

कालोद्भवैः सुरभिभिः कुसुमैः फलैश्च
रत्नैश्च सागरभवैः कनकाम्बरैश्च ।
धेन्वा वृषेण परमान्नयुतैश्च भक्ष्यै-
र्दध्यक्षतैः सुरभिधूपविलेपनैश्च ॥१७॥

Slokas 16-17.—At the time when the nocturnal darkness is just pierced by the mass of Aruna's rays, the king being pure should offer in the south on the Earth the

presents consisting of fragrant flowers and fruits of the season, of gems from the sea, of gold, garment, milch cows, bulls, Payasa, edible curd, coloured rice, fragrant incense and pastes when the particular direction of the rise is announced by the astronomer.

नरपतिरिममर्घं श्रद्धानो दधानः
प्रविगतगददोषो निर्जितारातिपक्षः ।
भवति यदि च दद्यात्सप्तवर्षाणि सम्य-
ग्जलनिधिरशनायाः स्वामितां याति भूमेः ॥१८॥

Sloka 18.—Should a king make these offerings with a devout heart, he would be free from all diseases, and conquer the entire host of his enemies. If he should make such offerings for a period of seven years continuously according to rules, he would rule over the entire earth girdled by the ocean.

द्विजो यथालाभमुपाहृतार्घः प्राप्नोति वेदान् प्रमदाश्च पुत्रान् ।
वैश्यश्च गां भूरि धनं च शूद्रो रोगक्षयं धर्मफलं च सर्वे ॥१९॥

Sloka 19.—Should a Brahmin make the offerings according to his status, he would be blessed with a thorough knowledge of the Vedas, a charming wife and sons. If he be a Vaisya, he would get cattle. If he be a Sudra, he would become very wealthy. All persons in general who may undertake this will be free from diseases and will get benefits of virtue.

रोगान् करोति परुषः कपिलस्त्ववृष्टिं
धूम्रो गवामशुभकृत्स्फुरणो भयाय ।
माञ्जिष्ठरागसदृशः क्षुधमाहवांश्च
कुर्यादणुश्च पुररोधमगस्त्यनामा ॥२०॥

Sloka 20.—Agasthya causes diseases when he is rough ; drought, when he is russet ; harm to cows, if smoky ; if he should be throbbing, there would be fear engendered ; if similar to madder in colour, he brings famine and wars ; when he is tiny, he forebodes the siege of the town.

शातकुम्भसदृशः स्फटिकाभस्तर्पयन्निव महीं किरणाग्रैः ।
दृश्यते यदि तदा प्रचुरान्ना भूर्भवत्यभयरोगजनाढ्या ॥२१॥

Sloka 21.—If he shines like gold or crystal and appears to refresh, as it were, the Earth with streams of his rays, the country will have plenty of food and team with a contented and healthy population.

तथा च गर्गः ।

शङ्खकुन्देन्दुगोक्षीरमृणालरजतप्रभः ।
दृश्यते यद्यगस्त्यः स्यात्सुभिक्षक्षेमकारकः ॥
वैश्वानरार्चिप्रतिमैर्मांसशोणितकर्दमैः ।
रणैर्भयैश्च विविधैः क्लिश्यते प्रजा ॥

उल्कया विनिहतः शिखिना वा क्षुद्भयं मरकमेव विधत्ते ।
दृश्यते स किल हस्तगतेऽर्के रोहिणीमुपगतेऽस्तमुपैति ॥२२॥

Sloka 22.—If he be struck by a meteor or comet, he will bring danger of famine and pestilence. It is said that he rises when the Sun is in the asterism Hasta and sets when the Sun has reached Rohini.*

* "See Colebrooke, *l.c.* His statement that there are three periods of rising and setting, according to Utpala, is not quite exact. On the contrary, Utpala expressly intimates that the rising of Canopus when the Sun stands in Hasta, is contrary to science, and only repeated by the author out of deference for the Ancients. He says किलेत्यागमसूचने, which is quite true ; where our author uses किल, it is so much as *relata refero* यद्यत्रापि गणितसाम्यं न भवति तथाप्याचार्येण पूर्वशास्त्रदृष्टत्वात् कृतम् । The three periods of rising are

enumerated by Parasara, as quoted by Utpala. Here part of the passage:

तथा च पराशरः । हस्तस्थे सवितर्युदेति रोहिणीसंस्थे प्रवसति । अथास्य त्रिविधश्चारोदयकालो दृष्टः। आश्वयुग्बहुलाष्टमीपञ्चदश्योः कार्तिकाष्टम्यां वा । तत्राश्वयुग्बहुलोदितः सुवृष्टिक्षेमारोग्यसम्पत्करः । " —Dr. Kern.

अपि च । हन्यादुदेष्टा यदागस्त्यं केतुर्वाप्युपधूपयेत् ।
दुर्भिक्षं जनमारश्च तदा जगति जायते ॥
सुस्निग्धवर्णः श्वेतश्च शातकुम्भसमप्रभः ।
मुनिः क्षेमसुभिक्षाय प्रजानामभयाय च ॥

Thus ends the 12th Adhyaya on the 'Course of Agasthya.'

सप्तर्षिचारः ॥१३॥ The Seven Sages.

सैकावलीव राजति ससितोत्पलमालिनी सहासेव ।
नाथवतीव च दिग्यैः कौवेरी सप्तभिर्मुनिभिः ॥१॥
ध्रुवनायकोपदेशान्नरिनर्तीवोत्तरा भ्रमद्भिश्च ।
यैश्चारमहं तेषां कथयिष्ये वृद्धगर्गमतात् ॥२॥

Slokas 1-2.—I shall describe according to the theory of Sage Vriddha Garga, the course of the Seven Seers, by whom the northern region has a lord as it were, through whom she shines as if adorned with a necklace of pearls, like a maiden with a joyful countenance wearing a wreath of white lotuses ; the seers by whose circular movements, the northern region seems verily dancing at the instruction of the Pole-Star, the leader.

तथा च भट्टब्रह्मगुप्तः ।

ध्रुवयोर्बद्धं सव्यगममराणां क्षितिजसंस्थमुडुचक्रम् ।
अपसव्यगमसुराणां भ्रमति प्रवहानिलक्षिप्रम् ॥
तेषां मुनीनां चारमहं वृद्धगर्गमतात् कथयिष्ये ।
वृद्धगर्गो नाम महामुनिस्तन्मतात्तत्कृताच्छास्त्रात् ॥ इति

आसन्मघासु मुनयः शासति पृथ्वीं युधिष्ठिरे नृपतौ ।
षड्द्विकपञ्चद्वियुतः शककालस्तस्य राज्ञश्च ॥३॥

Sloka 3.—The Seven Sages were in the lunar mansion—Magha—when King Yudhishtira was ruling over the earth, the period of that King being 2526 years before the commencement of the Saka (Vikramarka?) era.

The assumption made by certain commentators that शक should invariably refer to Vikrama Saka (56 B. C.) does not seem to be altogether correct. For, it is said in the Mahabharata that Kali set in soon after Krishna's departure. This should be 3102 B. C. Hence the age of Yudhishtira should be somewhere at the earlier part of the 32nd century before Christ. Subtracting 2526 from this figure we find that the Saka referred to in the Sloka should be in the 7th Century B. C. (far earlier than the age of the Buddha —5th century B. C.). Hence the above remark.

तथा च वृद्धगर्गः ।
कलिद्वापरसन्धौ तु स्थितास्ते पितृदैवतम् ।
मुनयो धर्मनिरताः प्रजानां पालने रताः ॥

एकैकस्मिन्नृक्षे शतं शतं ते चरन्ति वर्षाणाम् ।
प्रागुदयतोऽप्यविवराद्दजून्नयति तत्र संयुक्ताः ॥४॥

Sloka 4.—The sages in their course remain for a period of 100 years in each lunar mansion. Whichever star to the east of which the sages rise, makes them conspicuous, in that they are said to be posited.

प्रागुत्तरतश्चैते सदोदयन्ते ससाध्वीकाः is another reading.

According to this reading, the meaning will be "they rise constantly in the northeast, together with the chaste Arundhatee."

तथा च कश्यपः ।

शतं शतं तु वर्षाणामेकैकस्मिन् महर्षयः ।
नक्षत्रे निवसन्त्येते ससाध्वीका महातपाः ॥

पूर्वे भागे भगवान्मरीचिरपरे स्थितो वासिष्ठोऽस्मात् ।
तस्याङ्गिरास्ततोऽत्रिस्तस्यासन्नः पुलस्त्यश्च ॥५॥
पुलहः क्रतुरिति भगवानासन्ना अनुक्रमेण पूर्वाद्यात् ।
तत्र वसिष्ठं मुनिवरमुपाश्रितारुन्धती साध्वी ॥६॥

Slokas 5-6—Sage Marichi is situated in the east ; to the west of him is Vasishta ; to his west is Angiras ; and to the west of Angiras is situated Atri ; in his neighbourhood can be seen Pulasthya. Next to him are in order Pulaha and Kratu. Arundhatee, the paragon of virtue, is following the great Sage Vasishta.

उल्काशनिधूमाद्यैर्हता विवर्णा विरश्मयो ह्रस्वाः ।
हन्युः स्वं स्वं वर्गं विपुलाः स्निग्धाश्च तद्वृद्ध्यै ॥७॥

Sloka 7.—When these stars are pale, devoid of beams, vexed by meteors, thunderbolts, smoke and the like, or tiny, they will destroy severally their own dependencies (as stated below), while they tend to make the same prosper if they appear large and bright.

तथा च वृद्धगर्गः ।
उल्कया केतुना वापि धूमेन रजसापि वा ।
हता विवर्णाः स्वल्पा वा किरणैः परिवर्जिताः ॥
स्वं स्वं वर्गं तदा हन्युर्मुनयः सर्व एव ते ।
विपुलाः स्निग्धवर्णाश्च स्ववर्गपरिपोषकाः

गन्धर्वदेवदानवमन्त्रौषधिसिद्धयक्षनागानाम् ।
पीडाकरो मरीचिर्ज्ञेयो विद्याधराणां च ॥८॥
शकयवनदरदपारतकाम्बोजांस्तापसान्वनोपेतान् ।
हन्ति वसिष्ठोऽभिहतो विवृद्धिदो रश्मिसम्पन्नः ॥९॥
आङ्गिरसो ज्ञानयुता धीमन्तो ब्राह्मणाश्च निर्दिष्टाः ।
अत्रेः कान्तारभवा जलजान्यम्भोनिधिः सरितः ॥१०॥

रक्षःपिशाचदानवदैत्यभुजङ्गाः स्मृताः पुलस्त्यस्य ।
पुलहस्य तु मूलफलं क्रतोस्तु यज्ञाः सयज्ञभृतः ॥११॥

Slokas 8-11—Marichi is to be understood to do harm (when vexed) to the Gandharvas, Gods, demons, spells, herbs, angels, Yakshas, Nagas and Vidyadharas. Vasishta, when hurt, proves destructive to the Sakas, Yavanas, Daradas, Paratas, Kambojas and hermits living in the forest; when radiant, he bestows prosperity.

Scholars, intelligent men and Brahmins are enumerated as belonging to Angiras; and foresters, aquatic products, the ocean and rivers are allotted to Sage Atri.

Giants, devils, demons, Daityas and serpents are said to belong to Fulasthya; to Pulaha, roots and fruits, and to Kratu, sacrifices and sacrificers.

तथा च वृद्धगर्गः ।

देवदानवगन्धर्वाः सिद्धपन्नगराक्षसाः ।
नागा विद्याधराः सर्वे मरीचेः परिकीर्तिताः ॥
यवनाः पारताश्चैव काम्बोजा दरदाः शकाः ।
वसिष्ठस्य विनिर्दिष्टास्तापसा वनमाश्रिताः ॥
धीमन्तो ब्राह्मणा ये च ज्ञानविज्ञानपारगाः ।
रूपलावण्यसयुक्ता मुनेरङ्गिरसः स्मृताः ॥
कान्तारजास्तथाम्भोजा अत्रयें सरिदाश्रिताः ।
पिशाचा दानवा दैत्या भुजङ्गा राक्षसास्तथा ॥
पुलस्त्यस्य विनिर्दिष्टाः पुष्पं मूलं फलं च यत् ।
तत्सर्वं पुलहस्योक्तं यज्ञा यज्ञभृतश्च ये ॥
क्रतोरेव विनिर्दिष्टा वेदज्ञा ब्राह्मणास्तथा ॥

Thus ends the 13th Adhyaya on the 'Course of the Seven Sages.'

कूर्मविभागाध्यायः ॥१४॥ Kurma Vibhaga.

With reference to our Puranas, it can be ascertained that जम्बूद्वीप-Jambudweepa (one of the seven continents surrounding the mountain Meru) was divided into nine sub-continents each being termed a वर्ष-Varsha. These nine divisions are (1) कुरु-Kuru (2) हिरण्मय-Hiranmaya (3) रम्यक-Ramyaka (4) इलावृत-Ilavrita (5) हरि-Hari (6) केतुमाला-Ketumala (7) भद्राश्व-Bhadraswa (8) किन्नर-Kinnara and (9) भारत-Bharata. The name of the Adhyaya suggests in itself that the word कूर्म-Kurma instead of being literally translated as 'tortoise' should be construed to mean 'Globe.' This is further supported by the first Sloka of the chapter which starts with nine divisions of the 27 lunar mansions—each division consisting of 3 stars commencing from Krittika. The reader will note that the original divisions of the zodiac started from the first quarter of Krittika, the star owned by the Sun, the lord of the nine planets.

That our ancient authors went hand in hand with a thorough knowledge of the 18 Puranas is another reason for us to interpret कूर्म as Globe. For जयदेव-Jayadeva, the poet, in his गीतगोविन्द-Gitagovinda, while describing the 10 incarnations of Vishnu as

वेदानुद्धरते जगन्निवहते भूगोलमुद्बिभ्रते
दैत्यं दारयते बलिं छलयते क्षत्रक्षयं कुर्वते ।
पौलस्त्यं जयते हलं कलयते कारुण्यमातन्वते
म्लेच्छान्मूर्च्छयते दशाकृतिकृते कृष्णाय तुभ्यं नमः ॥

observes the कूर्मावतार as 'जगन्निवहते' (one who carries the Globe on his back) and this interpretation is now taken advantage of.

Also क्षितिरतिविपुलतरे । तव तिष्ठति पृष्ठे । धरणिधरणकिण चक्रगरिष्ठे
केशव धृतकच्छपरूप जय जगदीश हरे ।

Also compare the following सुभाषित—

यो धत्ते शेषनागं तदनु वसुमतीं स्वर्गपातालयुक्तां
युक्तां सर्वैः समुद्रैर्हिमगिरिकनकप्रस्थमुख्यैर्नगेन्द्रैः ।
एतद्ब्रह्माण्डमस्यामृतघटसदृशं भाति वंशे मुरारेः
पायाद्वः कूर्मदेहः प्रकटितमहिमा माधवः कामरूपी ॥

The following remarks of Dr. H. Kern on the subject will also be of interest :

"The word *Kurma* is the specific Sanskrit form of a word once common to all Indo-European tongues, viz. *Kurma*, Lat. *culmus*, Teuton. *holm*, etc. It does not originally denote the 'tortoise' itself, but its back, for the proper meaning is "mound, buckle, half-globe, holm" Even in Sanskrit, in such compounds as *Kurmonnata*, the word signifies the form of the back of the tortoise. At the time when the word *Kurma Vibhaga* became current, *Kurma* was taken in its proper sense. Yet in later times, they wholly mistook the meaning and made an absurd drawing, representing a tortoise, as if *Kurma* could denote a level! The rendering by 'Globe' is not wholly exact, since properly only a half-globe, a *holm* is supposed to be raised above the waters."

नक्षत्रत्रयवर्गैराग्नेयाद्यैर्व्यवस्थितैर्नवधा ।
भारतवर्षे मध्यप्रागादिविभाजिता देशाः ॥१॥

Sloka 1—To the nine triads of stars commencing from Krittika belong the nine regions of the earth having Bharata Varsha as its centre and proceeding thence to the East, South-east, etc.

तथा च गर्गः ।
कृत्तिकाद्यैस्त्रिनक्षत्रैर्भवर्गैर्नवभिः क्षितिः ।
कल्पिता मध्यदेशादौ प्रागादिक्रमयोगतः ॥
कृत्तिकाद्यस्त्रिनक्षत्रो मध्यदेशे गणो यदा ।
पापैरुपहतो हन्ति मध्यदेशानखिलांस्तदा ॥
रौद्राधिको हन्ति पूर्वां सार्पाद्यः पूर्वदक्षिणाम् ।
आर्यम्णाद्यस्तथा याम्यां स्वात्याद्यो दक्षिणापराम् ॥
ज्येष्ठाद्यः पश्चिमामाशां वैश्वाद्यश्चापरोत्तराम् ।
वारुण्याद्यो हन्ति सौम्यां पौष्णाद्यः शूलिनो दिशम् ॥

भद्रारिमेदमाण्डव्यसाल्वनीपोज्जिहानसंख्याताः ।
मरुवत्सघोषयामुनसारस्वतमत्स्यमाध्यमिकाः ॥२॥
माथुरकोपज्योतिषधर्मारण्यानि शूरसेनाश्च ।
गौरग्रीवोद्देहिकपाण्डुगुडाश्वत्थपाञ्चालाः ॥३॥
साकेतकङ्ककुरुकालकोटिकुकुराश्च पारियात्रनगः ।
औदुम्बरकापिष्ठलगजाह्वयाश्चेति मध्यमिदम् ॥४॥

Slokas 2-4—To the central region belong the following :—Bhadra, Arimeda, Mandavya, Salwa, Neepa, Ujjihana, Sankhyata, Marwar, Vatsa, Ghosha, those of the Yamuna and the Saraswati, Mathsya, Madhyamika, Mathura, Upajyotisha, Dharmaranya, Surasena, Gouragriva, Uddehika, Pandu, Guda, Aswattha, Panchala, Ayodhya, Kanka, Kuru, Kalakoti, Kukura, Pariyatra mountain, Udumbara, Kapisthala and Hastinapura.

अथ पूर्वस्यामञ्जनवृषभध्वजपद्ममाल्यवद्गिरयः ।
व्याघ्रमुखसुह्मकर्वटचान्द्रपुराः शूर्पकर्णाश्च ॥५॥
खसमगधशिबिरगिरिमिथिलसमतटोड्राश्ववदनदन्तुरकाः ।
प्राग्ज्योतिषलौहित्यक्षीरोदसमुद्रपुरुषादाः ॥६॥
उदयगिरिभद्रगौडकपौण्ड्रोत्कलकाशिमेकलाम्बष्ठाः ।
एकपदताम्रलिप्तककोसलका वर्धमानाश्च ॥७॥

Slokas 5-7—To the east are situated the four mountains, *viz.* Anjana, Vrishabhadhvaja, Padma and Malyavan ; then the Vyaghramukhas, Suhma, Karvatas, Chandrapura, the Surpakarnas, Khasas, Magadha, Mount Sibira, Mithila, Samathata, Orissa, the Aswavadanas, the Danturakas, Pragjyotisha, river Lauhitya, the milky ocean, cannibals, mountain of Sunrise, the Bhadras, Gaudas, Paundras, Utkala, Kasi, Mekala, the Ambashthas, the one-footed people, Tamraliptakas, Kosala and Burdwan.

आग्नेय्यां दिशि कोसलकलिङ्गवङ्गोपवङ्गजठराङ्गाः ।
शौलिकविदर्भवत्सान्ध्रचेदिकाश्चोर्ध्वकण्ठाश्च ॥८॥
वृषनालिकेरचर्मद्वीपा विन्ध्यान्तवासिनस्त्रिपुरी ।
श्मश्रुधरहेमकुड्यव्यालग्रीवा महाग्रीवाः ॥९॥
किष्किन्धकण्टकस्थलनिषादराष्ट्राणि पुरिकदाशार्णाः ।
सह नग्नपर्णशबरैराश्लेषाद्ये त्रिके देशाः ॥१०॥

Slokas 8-10—In the South east are situated Kosala, Kalinga, Vanga, Upavanga, Jatharanga, Saulikas, Vidarbha, the Vatsas, Andhra, Chedi, the Urdhvakanthas, the island of Vrisha, Nalikera Charmadweepa, the inhabitants of the Vindhya range, Tripuri, Smasrudharas, Hemakudya, the Vyalagreevas, the Mahagreevas, Kishkindha, Kantakastthala, the territory of the aborigines, the Purikas, the Dasarnas, naked Sabaras and Parna Sabaras (Sabaras clothed in leaves). These are the regions standing under the group commencing with Aslesha.

अथ दक्षिणेन लङ्का कालाजिनसौरिकीर्णतालिकटाः ।
गिरिनगरमलयदर्दुरमहेन्द्रमालिन्द्यभरुकच्छाः ॥११॥
कङ्कटकङ्कणवनवासिशिबिकफणिकारकोङ्कणाभीराः ।
आकरवेणावर्तकदशपुरगोनर्दकेरलकाः ॥१२॥
कर्णाटमहाटविचित्रकूटनासिक्यकोल्लगिरिचोलाः ।
क्रौञ्चद्वीपजटाधरकावेर्यो रिष्यमूकश्च ॥१३॥
वैदूर्यशंखमुक्तात्रिवारिचरधर्मपट्टनद्वीपाः ।
गणराज्यकृष्णवेल्लूरपिशिकशूर्पाद्रिकुसुमनगाः ॥१४॥
तुम्बवनकार्मणेयकयाम्योदधितापसाश्रमा ऋषिकाः ।
काञ्चीमरुचीपट्टनचेर्यार्यकसिंहला ऋषभाः ॥१५॥
बलदेवपट्टनं दण्डकावनतिमिङ्गिलाशना भद्राः ।
कच्छोऽथ कुञ्जरदरी सताम्रपर्णीति विज्ञेयाः ॥१६॥

Slokas 11-16—In the south are situated Lanka, the Kalajinas, Saurikeernas, Talikatas, Girinagara, the Malaya, Dardura, Mahendra and Malindya hills, the Bharukachchas, the Kankatas, Kankanas, Vanavasi, the Sibikas, Phanikaras, Konkans, Abheeras, the nine-region, the Vena river, the Avartakas, Dasapura, the Gonardas, Kerala, Karnatic, the Great forest, Chitrakuta hill, Nasik, Kolla-

giri, the Cholas, the Krauncha island, Jatadharas, the Kaveri, the Rishyamukha (mountain), the mines of Vaidurya, conch shells, and pearls, Atri's hermitage, the mariners, Dharmapattana, the islands, Ganarajya, Krishna Velluru, the Pisikas, the Surpa mountain, mount Kusuma, Tambavana, the Karmaneyakas, the southern ocean, the hermitages, the Risheekas, Kanchi, Maruchipattana, Cheryaryakas, the Simhalese, the Rishabhas, Baladevapattana, Dandaka forest, the whale-eaters, Bhadras, Kachchas, elephant caves and the Tamraparni river.

नैर्ऋत्यां दिशि देशाः पह्लवकाम्बोजसिन्धुसौवीराः ।
वडवामुखारवाम्बष्ठकपिलनारीमुखानर्ताः ॥१७॥
फेणगिरियवनमार्गरकर्णप्रावेयपारशवशूद्राः ।
बर्बरकिरातखण्डक्रव्यादाभीरचंचूकाः ॥१८॥
हेमगिरिसिन्धुकालकरैवतकसुराष्ट्रबादरद्रविडाः ।
स्वात्याद्ये भत्रितये ज्ञयश्च महार्णवोऽत्रैव ॥१९॥

Slokas 17-19.—In the southwest, lie the following tracts: of the Pallavas, Kambojas, Sindhu-Sauveeras, Vadavamukhas, Aravas, Ambashthas, Kapilas, Nareemukhas, Anartas, the Phenagiri, Yavanas, Margaras, Karnapraveyas, Parasavas, Sudras, Barbaras, Kiratas, Khandas, Kravyadas (raw-meat-eaters), Abheeras, Chanchukas, the Hemagiri, the Indus, the Kalakas, the Raivatakas, the Sourashtras, the Badaras and the Dravidas. These and the great ocean stand under the group of asterisms headed by Swati.

अपरस्यां मणिमान् मेघवान् वनौघः क्षुरार्पणोऽस्तगिरिः ।
अपरान्तकशान्तिकहैहयप्रशस्ताद्रिवोक्काणाः ॥२०॥
पञ्चनदरमठपारततारक्षितिजृङ्गवैश्यकनकशकाः ।
निर्मर्यादा म्लेच्छा ये पश्चिमदिक्स्थितास्ते च ॥२१॥

Slokas 20-21—In the west are the Manimath and Meghavat hills, Vanaugha, Mount Kshurarpana, Asthagiri, the Aparanthakas, Santikas, Haihayas, Mount Prasasta, the Vokkanas, the Punjab, Ramathas, Paratas, Tarakshiti, the Jringas, Vaisyas, Gold-Scythians and all the lawless hordes of barbarians living in the west.

दिशि पश्चिमोत्तरस्यां माण्डव्यतुषारतालहलमद्राः ।
अश्मककुलूतहलडाः स्त्रीराज्यनृसिंहवनखस्थाः ॥२२॥
वेणुमती फल्गुलुका गुलुहा मरुकुच्छचर्मरङ्गाख्याः ।
एकविलोचनशूलिकदीर्घग्रीवास्यकोशाश्च ॥२३॥

Slokas 22-23—In the northwest are the Mandavyas, Tusharas, Talas, Halas, Madras, Asmakas, Kulutas, Haladas, the kingdom of Women, Nrisimha forest, the Khastthas, the river Venumatee,the Phalgulukas, Guluhas, Marukuchchas, Charmarangas, the one-eyed men, Sulikas, Deerghagreevas, Deerghasyas and Deerghakosas

उत्तरतः कैलासो हिमवान् वसुमान् गिरिर्धनुष्मांश्च ।
क्रौञ्चो मेरुः कुरवस्तथोत्तराः क्षुद्रमीनाश्च ॥२४॥
कैकयवसातियामुनभोगप्रस्थार्जुनायनाग्नीध्राः ।
आदर्शान्तर्द्वीपित्रिगर्ततुरगाननाः श्वमुखाः ॥२५॥
केशधरचिपिटनासिकदासेरकवाटधानशरधानाः ।
तक्षशिलपुष्कलावतकैलावतकण्ठधानाश्च ॥२६॥
अम्बरमद्रकमालवपौरवकच्छारदण्डपिङ्गलकाः ।
माणहलहूणकोहलशीतकमाण्डव्यभूतपुराः ॥२७॥
गान्धारयशोवतिहेमतालराजन्यखचरगव्याश्च ।
यौधेयदासमेयाः श्यामाकाः क्षेमधूर्ताश्च ॥२८॥

Slokas 24-28—In the north, lie the mountains known as Kailasa, Himalaya, Vasumat, Dhanushmat, Krauncha

and Meru, the Kuru country (north and south), the Kshudra meenas, Kaikayas, Vasatis, Yamunas, Bhoga-prasttha, the Arjunayanas, Agneedhras, Adarsas, Antar-dweepa, Trigartha, the Turagananas, the Svamukhas, Kesadharas, Chipitanasikas (flat noses), Daserakas, Vatadhanas, Saradhanas, Taxila, Pushkalavata, Kaila-vata, the Kanthadhanas, Ambaravata, Madrakas, Malwa, Pauravas, Kachcharas, Dandapingalakas, Manahalas, Huns, Kohalas, Seetakas, Mandavyas, Bhutapura, Gand-hara, Yasovatee, the Hematalas, Kshatriyas, the Khacha-ras, the Gavyas, the Yaudheyas, Dasameyas, Syamakas and Kshemadhurtas.

ऐशान्यां मेरुकनष्टराज्यपशुपालकीरकाश्मीराः ।
अभिसारदरदतङ्गणकुलूतसैरिन्ध्रवनराष्ट्राः ॥ २९॥
ब्रह्मपुरदार्वडामरवनराज्यकिरातचीनकौणिन्दाः ।
भल्लाः पटोलजटासुरकुनटखसघोषकुचिकाख्याः ॥३०॥
एकचरणानुविद्धाः सुवर्णभूर्वसुधनं दिविष्टाश्च ।
पौरवचीरनिवासित्रिनेत्रमुञ्जाद्रिगान्धर्वाः ॥३१॥

Slokas 29-31—In the north east are situated Meruka, Nashtarajya, Pasupala, Keera, Kashmir, the Abhisaras, Daradas, Tanganas, Kulutas, Sairindhras, Vanarashtras, Brahmapura, the Darvas, Damaras, Vanarajya, Kiratas, China, the Kaunindas, Bhallas, Patolas, Jatasuras, Kunatas, Khasas, Ghoshas, Kuchikas, one-footed men, the Anuviddhas, gold regions, Vasudhanas, Divishtas, Pauravas, people clad in bark, Trinetras, Mount Munja and the Gandharvas.

वर्गैराग्नेयाद्यैः क्रूरग्रहपीडितैः क्रमेण नृपाः ।
पाञ्चालो मागधिकः कालिङ्गश्च क्षयं यान्ति ॥३२॥

आवन्तोऽथानर्त्तो मृत्युं चायाति सिन्धुसौवीरः ।
राजा च हारहौरो मद्रेशोऽन्यश्च कौणिन्दः ॥३३॥

Slokas 32-33—When these groups of asterisms beginning with Krittika are hurt by malefic planets, the kings of the following countries will in their order be destroyed :—Panchala, Magadha, Kalinga, Avantee, Anarta, Sindhusauveera, Haraheura, Madra and Kuninda.

Thus ends the 14th Adhyaya on the 'Divisions of the Globe.'

नक्षत्रव्यूहः ॥१५॥ Allotment of animate and inanimate objects to the several asterisms.

आग्नेये सितकुसुमाहिताग्निमन्त्रज्ञसूत्रभाष्यज्ञाः ।
आकरिकनापितद्विजघटकारपुरोहिताब्दज्ञाः ॥१॥

Sloka 1.—To Krithika are assigned: white flowers, Brahmins performing daily Agnihotra, reciters of sacred hymns, those who know the sacrificial rules, grammarians, miners, barbers, Brahmins, potters, priests and astrologers.

रोहिण्यां सुव्रतपण्यभूपधनियोगयुक्तशाकटिकाः ।
गोवृषजलचरकर्षकशिलोच्चयैश्वर्यसम्पन्नाः ॥२॥

Sloka 2.—To Rohini are assigned: observers of vows, merchandises, kings, wealthy persons, Yogins, cartmen, cows, bulls aquatic animals, agriculturists, mountains and men in authority.

मृगशिरसि सुरभिवस्त्राब्जकुसुमफलरत्नवनचरविहङ्गाः ।
मृगसोमपीथिगान्धर्वकामुका लेखहाराश्च ॥३॥

Sloka 3.—To Mrigasiras—fragrant things, garments, aquatic products, flowers, fruits, gems, foresters, birds,

beasts, drinkers of Soma juice, musicians, lovers and letter-bearers.

रौद्रे वधबन्धानृतपरदारस्तेयशाठ्यभेदरताः ।
तुषधान्यतीक्ष्णमन्त्राभिचारवेतालकर्मज्ञाः ॥४॥

Sloka 4.—To Ardra—Slayers, catchers, liars, adulterers, thieves, rogues, sowers of discord, husk-grain, cruel-minded people, charmers, sorcerers and men versed in the art pertaining to goblins.

आदित्ये सत्यौदार्यशौचकुलरूपधीयशोऽर्थयुताः ।
उत्तमधान्यं वणिजः सेवाभिरताः सशिल्पजनाः ॥५॥

Sloka 5.—To Punarvasu—truthful, charitably-disposed, pure, high-born, handsome, intelligent, renowned and rich men, valuable grain, merchants, servants and artisans.

पुष्ये यवगोधूमाः शालीक्षुवनानि मन्त्रिणो भूपाः ।
सलिलोपजीविनः साधवश्च यज्ञेष्टिसक्ताश्च ॥६॥

Sloka 6.—To Pushya—barley, wheat, rice, sugar-cane, forests, ministers, kings, fishermen and the like, honest-folk and persons engaged in big and small sacrifices.

अहिदेवे कृत्रिमकन्दमूलफलकीटपन्नगविषाणि ।
परधनहरणाभिरतास्तुषधान्यं सर्वभिषजश्च ॥७॥

Sloka 7.—To Aslesha—counterfeits, bulbs, roots, fruits, worms, reptiles, poison, robbers, husk-grain and all classes of physicians.

पित्र्ये धनधान्याढ्याः कोष्ठागाराणि पर्वताश्रयिणः ।
पितृभक्तवणिक्शूराः क्रव्यादाः स्त्रीद्विषो मनुजाः ॥८॥

Sloka 8.—To Magha—people rich in money and corn, granaries, mountaineers, men who are dovoted to their elders and manes, merchants, heroes, carnivorous beings and women-haters.

प्राक्फल्गुनीषु नटयुवतिसुभगगान्धर्वशिल्पिपण्यानि ।
कर्पासलवणमाक्षिकतैलानि कुमारकाश्चापि ॥९॥

Sloka 9.—To Purvaphalguni—actors, young damsels, amiable persons, musicians, artists, merchandises, cotton, salt, honey, oil and boys.

आर्यम्णे मार्दवशौचविनयपाखण्डिदानशास्त्ररताः ।
शोभनधान्यमहाधनकर्मानुरताः समनुजेन्द्राः ॥१०॥

Sloka 10.—To Uttaraphalguni—mild, pure, modest, heretical, charitable and learned persons, fine corn, highly wealthy men, those intent on their duties and kings.

हस्ते तस्करकुञ्जररथिकमहामात्रशिल्पिपण्यानि ।
तुषधान्यं श्रुतयुक्ता वणिजस्तेजोयुताश्चात्र ॥११॥

Sloka 11.—To Hasta-robbers, elephants, charioteers elephant-drivers, artisans, merchandises, husked-grain, men versed in the Vedas, traders and energetic men.

त्वाष्ट्रे भूषणमणिरागलेख्यगान्धर्वगन्धयुक्तिज्ञाः ।
गणितपटुतन्तुवायाः शालाक्या राजधान्यानि ॥१२॥

Sloka 12.—To Chittra—persons skilled in the art of ornamenting, jewelry, painting, writing, singing and perfumery, as well as mathematicians, weavers, opthalmic physicians and king's corn.

स्वातौ खगमृगतुरगा वणिजो धान्यानि वातबहुलानि ।
अस्थिरसौहृदलघुसत्त्वतापसाः पण्यकुशलाश्च ॥१३॥

Sloka 13—. To Swati—birds, beasts, horses, traders, corn, such produces of the field as cause flatulence (கடலை, Bengal gram, etc), fickle-minded friends, feeble characters, ascetics and connoisseurs of wares.

इन्द्राग्निदैवते रक्तपुष्पफलशाखिनः सतिलमुद्गाः ।
कर्पासमाषचणकाः पुरन्दरहुताशभक्ताश्च ॥१४॥

Sloka 14.—To Visakha—tree with red blossoms and fruits, sesamum, green-gram, cotton, black gram, Bengal gram and men devoted to Indra and Agni.

मैत्रे शौर्यसमेता गणनायकसाधुगोष्ठियानरताः ।
ये साधवश्च लोके सर्वं च शरत्समुत्पन्नम् ॥१५॥

Sloka 15.—To Anuradha—men of prowess, heads of corporations, friends of the good, those delighting in assemblies, travellers, honest people in the world and all things that grow in autumn.

पौरन्दरेऽतिशूराः कुलवित्तयशोऽन्विताः परस्वहृतः ।
विजिगीषवो नरेन्द्राः सेनानां चापि नेतारः ॥१६॥

Sloka 16.—To Jyeshtha—great martial heroes, those that are endowed with noble family, wealth, and fame, thieves, monarchs intent on conquest and commandants.

मूले भेषजभिषजो गणमुख्याः कुसुममूलफलवार्ताः ।
बीजान्यतिधनयुक्ताः फलमूलैर्ये च वर्त्तन्ते ॥१७॥

Sloka 17.—To Moola—medicines, physicians, deacons of corporations, persons dealing in flowers, roots and fruits, seeds, very rich men and those that feed on fruits and roots.

आप्ये मृदवो जलमार्गगामिनः सत्यशौचधनयुक्ताः ।
सेतुकरवारिजीविकफलकुसुमान्यम्बुजातानि ॥१८॥

Sloka 18.—To Purvashadha—tender-hearted men, navigators, fishermen, aquatic animals, etc., those who are devoted to truth, purity and wealth, constructors of bridges, those that live by water, and aquatic fruits and flowers.

विश्वेश्वरे महामात्रमल्लकरितुरगदेवतासक्ताः ।
स्थावरयोगा भोगान्विताश्च ये तेजसा युक्ताः ॥१९॥

Sloka 19.—To Uttarashadha—mahouts, wrestlers, elephants, horses, devotees of gods, immoveables, warriors, persons enjoying pleasures and militant persons.

श्रवणे मायापटवो नित्योद्युक्ताश्च कर्मसु समर्थाः ।
उत्साहिनः सधर्मा भागवताः सत्यवचनाश्च ॥२०॥

Sloka 20.—To Sravana—jugglers, the ever-active, able, energetic and righteous men, devotees of Vishnu and truthful persons.

वसुभे मानोन्मुक्ताः क्लीबाश्चलसौहृदाः स्त्रियां द्वेष्याः ।
दानाभिरता बहुवित्तसंयुताः शमपराश्च नराः ॥२१॥

Sloka 21.—To Dhanishtha—men without pride, eunuchs, fickle friends, men obnoxious to their wives, charitable, very rich and peace-loving persons.

वरुणेशे पाशिकमत्स्यबन्धजलजानि जलचराजीवाः ।
सौकरिकरजकशौण्डिकशाकुनिकाश्चापि वर्गेऽस्मिन् ॥२२॥

Sloka 22.—To Satabhishak—snarers, anglers, aquatic products and dealers in fish, etc., as well as boar-hunters, washermen, distillers and fowlers.

आजे तस्करपशुपालहिंस्रकीनाशनीचशठचेष्टाः ।
धर्मव्रतैर्विरहिता नियुद्धकुशलाश्च ये मनुजाः ॥२३॥

Sloka 23.—To Purvabhadra—robbers, cowherds, murderous persons, niggards, low and false-hearted people, those who are devoid of virtue and religious observances, and those that are clever in duel.

आहिर्बुध्न्ये विप्राः क्रतुदानतपोयुता महाविभवाः ।
आश्रमिणः पाखण्डा नरेश्वराः सारधान्यं च ॥२४॥

Sloka 24.—To Uttarabhadra—Brahmins, those that are devoted to sacrifices, charity and penance, very rich persons, hermits, heretics, monarchs and valuable corn.

पौष्णे सलिलजफलकुसुमलवणमणिशङ्खमौक्तिकाब्जानि ।
सुरभिकुसुमानि गन्धा वणिजो नौकर्णधाराश्च ॥२५॥

Sloka 25.—To Revati—aquatic fruits, flowers and the like, salt, gems, conch shell, pearls, lotuses, perfumes, fragrant flowers, traders and helmsmen.

अश्विन्यामश्वहराः सेनापतिवैद्यसेवकास्तुरगाः ।
तुरगारोहा वणिजो रूपोपेतास्तुरगरक्षाः ॥२६॥

Sloka 26.—To Aswini—horse-dealers, commandants, physicians, attendants, horses, horse-riders, traders, handsome persons and horse-grooms.

याम्येऽसृक्पिशितभुजः क्रूरा वधबन्धताडनासक्ताः ।
तुषधान्यं नीचकुलोद्भवा विहीनाश्च सत्वेन ॥२७॥

Sloka 27.—To Bharani—those that feed on blood and flesh, cruel men, slayers, catchers, cudgellers, husk-grain, low-born persons and men wanting in character.

पूर्वात्रयं सानलमग्रजानां राज्ञां तु पुष्येण सहोत्तराणि ।
सपौष्णमत्र पितृदैवतं च प्रजापतेर्भं च कृषीवलानाम् ॥२८॥
आदित्यहस्ताभिजिदाश्विनानि वणिग्जनानां प्रवदन्ति तानि ।
मूलत्रिनेत्रानिलवारुणानि भान्युग्रजातेः प्रभविष्णुतायाः ॥२९॥

सौम्यैन्द्रचित्रावसुदैवतानि सेवाजनस्वाम्यमुपागतानि ।
सार्पं विशाखा श्रवणो भरण्यश्चण्डालजातेरभिनिर्दिशन्ति ॥३०॥

Slokas 28-30.—The three asterisms Purvaphalguni, Purvashadha and Purvabhadrapada as well as Krittika belong to the Brahmin class. The three Uttaras along with Pushya belong to the Kshatriya class. Revati, Rohini, Anuradha and Magha belong to the husbandmen. Punarvasu, Hasta, Abhijit and Aswini belong to the merchant class. Moola, Ardra, Swati and Satabhishak belong to the powerful class of cruel persons. Mrigasiras, Jyeshtha, Chittra and Dhanishtha own the servant class. Aslesha, Visakha, Sravana and Bharani belong to the outcasts.

रविरविसुतभोगमागतं क्षितिसुतभेदनवक्रदूषितम् ।
ग्रहणगतमथोल्कया हतं नियतमुषाकरपीडितं च यत् ॥३१॥
तदुपहतमिति प्रचक्षते प्रकृतिविपर्यययातमेव वा ।
निगदितपरिवर्गदूषणं कथितविपर्ययगं समृद्धये ॥३२॥

Slokas 31-32.—A lunar mansion is said to be hurt when occupied by the Sun or Saturn, when damaged by Mars cutting through or retrograding in it, when merged in an eclipse, when hit by a meteor, when manifestly crushed by the Moon, or in short, when something extraordinary happens with it. All this is destructive to the forementioned dependency of the particular asterism, whereas the contrary augurs prosperity.

तथा च कश्यपः

शनैश्चरस्य सूर्यस्य यदृक्षं भोगमागतम् ।
धरित्रीतनयेनापि भिन्नं वक्रप्रदूषितम् ॥
राहुग्रस्तमथोल्काभिर्हतमुत्पातदूषितम् ।

चन्द्रेण पीडितं यत्र प्रकृतेरन्यथा स्थितम् ॥
तत्रोपद्रुतकं विन्द्यान्नक्षत्रं हन्ति सर्वदा ।
स्ववर्गमन्यथा नित्यं पुष्णाति निरुपद्रवम् ॥

Thus ends the 15th Adhyaya on the—"Nakshatras"

ग्रहभक्तियोगः ॥१६॥ Countries, People, and Things belonging to the domain of each planet.

प्राङ्नर्मदार्द्धशोणोड्रवङ्गसुह्माः कलिङ्गबाह्लीकाः ।
शकयवनमगधशबरप्राग्ज्योतिषचीनकाम्बोजाः ॥१॥
मेकलकिरातविटका बहिरन्तःशैलजाः पुलिन्दाश्च ।
द्रविडानां प्रागर्द्धं दक्षिणकूलं च यमुनायाः ॥२॥
चम्पोदुम्बरकौशाम्बिचेदिविन्ध्याटवीकालिङ्गाश्च ।
पुण्ड्रा गोलाङ्गूलश्रीपर्वतवर्द्धमानानि ॥३॥
इक्षुमतीत्यथ तस्करपारतकान्तारगोपबीजानाम् ।
तुषधान्यकटुकतरुकनकदहनविषसमरशूराणाम् ॥४॥
भेषजभिषक्चतुष्पदकृषिकरनपहिंस्रयायिचौराणाम् ।
व्यालारण्ययशोयुततीक्ष्णानां भास्करः स्वामी ॥५॥

Slokas 1-5.—The Sun presides over the eastern half of the Narmada District, the Sone, Orissa, Vanga, Suhma, Kalinga, Balkh, Scythians, Yavanas, Magadha, Sabaras, Prakjyotisha, China, Kamboja, Mekala, Kirata, Vitaka, people in and outside mountains, Pulindas, eastern half of the Dravidas, the south bank of the Jumna, Champa, Udumbara, Kausambi, Chedi, Vindhya forest, Pundra, Golangula, Sriparvata, Burdwan, river Ikshumatee, robbers, Paratas, wilderness, herdsmen, seeds, husk-grain, pungent substances, trees, gold, fire, poison, heroes,

medicines, physicians, quadrupeds, ploughmen, kings, evil-doers, chiefs on march, thieves, serpents, woods, renowned men and men of cruel disposition.

तथा च काश्यपः ।

प्रागर्द्धं नर्मदायाश्च शोणः शबरमागधाः ।
उड्रा वङ्गाः कलिङ्गाश्च वल्हीका यवनाः शकाः ॥
काम्बोजा मेकलाः सुह्माः प्राग्ज्योतिषकैरातकाः ।
चीनाः सर्वे सुशैलेयाः पार्वता बहिरन्तजाः ॥
यमुनाया याम्यकूलं कौशाम्ब्यौदुम्बराणि च ।
विन्ध्याटवी च पुण्ड्राश्च वर्धमानाश्च पर्वताः ॥
श्रीपर्वतश्चेदिपुरं गोलाङ्गूलं तथैव च ।
इक्षुमत्याश्रिता ये च जनाः शूरा मदोत्कटाः ॥
कान्तारमथ गोपाश्च कन्दरास्तस्करास्तथा ।
समरे विषमाः शूरास्तरवः कटुका अपि ॥
चतुष्पदा भेषजं च धान्यं वा भिषजस्तथा ।
अरण्यवासिव्यालाश्च कार्षका बालकास्तथा ॥
गौरपत्यं च किञ्जल्कं पुंसञ्ज्ञा ये च जन्तवः ।
सर्वेषां भास्करः स्वामी तेजस्तेजस्विनामपि ॥

गिरिसलिलदुर्गकोसलभरुकच्छसमुद्ररोमकतुषाराः ।
वनवासितङ्गणहलस्त्रीराज्यमहार्णवद्वीपाः ॥६॥
मधुररसकुसुमफलसलिललवणमणिशङ्खमौक्तिकाब्जानाम् ।
शालियवौषधिगोधूमसोमपाक्रन्दविप्राणाम् ॥७॥
सितसुभगतुरगरतिकरयुवतिचमूनाथभोज्यवस्त्राणाम् ।
शृङ्गिनिशाचरकार्षकयज्ञविदां चाधिपश्चन्द्रः ॥८॥

Slokas 6-8.—The Moon presides over mountains, fortresses, forts protected by moats, Kosala, Bharukachcha the ocean, Romans, Tocharians, Vanavasi, Tangana, Hala, Strirajya, the islands of the great ocean, sweet things, flowers, fruits, water, salt, jewels, conch shells, pearls, aquatic products, rice, barley, herbs, wheat,

drinkers of Soma-juice, the आक्रन्द kings (in the cycle of 12 kings, they occupy the position of one of the hind spokes—Raghuvamsa IX-15), Brahmins, white objects, beloved person, horses, lovers, young women, commandants, eatables, clothes, horned animals, demons, agriculturists, persons acquainted with Sacrificial rules.

तथा च काश्यपः ।

पर्वता जलदुर्गाश्च कोसलास्तङ्गणा हलाः ।
स्त्रीराज्यं मरुकच्छश्च तुषारा वनवासिनः ॥
मौक्तिकं मणिशङ्खाब्जमौषधं कुसुमं फलम् ।
द्वीपा महार्णवे ये च मधुरा लवणादयः ॥
गोधूमाः शालयः शृङ्गिकार्षकाश्च यवा अपि ।
सोमपा ब्राह्मणा ये च यज्ञज्ञास्तु सुरासवम् ॥
स्त्रीसौभाग्यसमेताश्च लास्यहास्येक्षितानि च ।
निशाचराधिपश्चन्द्रो दृष्टानां च प्रकीर्त्तितः ॥

शोणस्य नर्मदाया भीमरथायाश्च पश्चिमार्द्धस्थाः ।
निर्विन्ध्या वेत्रवती सिप्रा गोदावरी वेणा ॥९॥
मन्दाकिनी पयोष्णी महानदी सिन्धुमालतीपाराः ।
उत्तरपाण्ड्यमहेन्द्राद्रिविन्ध्यमलयोपगाश्चोलाः ॥१०॥
द्रविडाविदेहान्ध्राश्मकभासापरकौङ्कणाः समन्त्रिषिकाः ।
कुन्तलकेरलदण्डककान्तिपुरम्लेच्छसङ्कारिणः ॥११॥
नासिक्यभोगवर्धनाविराटविन्ध्याद्रिपार्श्वगा देशाः ।
ये च पिबन्ति सुतोयां तापीं ये चापि गोमतीसलिलम् ॥१२॥
नागरकृषिकरपारतहुताशनाजीविशस्त्रवार्त्तानाम् ।
आटविकदुर्गकर्वटवधिकनृशंसावलिप्तानाम् ॥१३॥
नरपतिकुमारकुञ्जरदाम्भिकडिम्भाभिघातपशुपानाम् ।
रक्तफलकुसुमविद्रुमचमूपगुडमद्यतीक्ष्णानाम् ॥१४॥
कोशभवनाग्निहोत्रिकधात्वाकरशाक्यभिक्षुचौराणाम् ।
शठदीर्घवैरबह्वाशिनां च वसुधासुतोऽधिपतिः ॥१५॥

Slokas 9-15.—Mars presides over the people residing in the western half of the Sonne, Narmada and Bheema-ratha, the Nirvindhya, Vetravatee, Sipra, Godavari, Vena, Ganges, Payoshnee, Mahanadee, Sindhu, Malatee, Para, Uttara Pandya, those who live near mount Mahendra, Vindhya, Malaya, Chola, Dravida, Videha, Andhra, Asmaka, Bhasapara, Kounkana, Manthrishika, Kuntala, Kerala, Dandaka, Kantipura, Mlechchas, half-castes, Nassik, Bhogavardhana, Virata, the countries bordering on the Vindhya mountains, people living on the banks of the Taptee and the Gumtee, towns people, agriculturists, Paratas, people who live by fire, warriors, foresters, fortresses, Karvatas, slayers, murderous men, arrogant fellows, kings, boys, elephants, hypocrites, infanticides, shepherds, red fruits and flowers, coral, generals, jaggory, toddy, cruel men, treasury, keepers of sacred fire, mines, Buddhist monks, thieves, rogues vindictive and gluttonous persons.

Sloka 12 is omitted in some editions.

तथा च काश्यपः ।

महेन्द्रविन्ध्यमलयाः सिप्रा वेणा महानदी ।
गोदावर्या नर्मदाया भीमायाः पश्चिमा दिशः ॥
चेदिकाः कौङ्कणा दुर्गा द्रविडा वेत्रवत्नदी ।
मन्दाकिनी पयोष्णी च मालती सिन्धुपारकाः ॥
पाण्ड्याश्चोत्तरदेशस्था विदेहान्ध्राश्मकास्तथा ।
भासापराः कुन्तलाश्च केरला दण्डकास्तथा ॥
नागराः पौरवाश्चैव कार्षकाः शस्त्रवृत्तयः ।
हुताशनाजीविनो ये कुञ्जराः पशुपास्तथा ॥
साङ्ग्रामिका नृशंसाश्च सङ्कराश्चोपघातकाः ।
कुमारा भूमिजस्योक्ता दाम्भिकास्तस्करास्तथा ॥

लोहित्यः सिन्धुनदः सरयूर्गाम्भीरिका रथाख्या च ।
गङ्गाकौशिक्याद्याः सरितो वैदेहकाम्बोजाः ॥१६॥

मथुरायाः पूर्वार्द्धं हिमवद्गोमन्तचित्रकूटस्थाः ।
सौराष्ट्रसेतुजलमार्गपण्याबिलपर्वताश्रयिणः ॥१७॥
उदपानयन्त्रगान्धर्वलेख्यमणिरागगन्धयुक्तिविदः ।
आलेख्यशब्दगणितप्रसाधकायुष्यशिल्पज्ञाः ॥१८॥
चरपुरुषकुहकजीवकशिशुकविशठसूचकाभिचाररताः ।
दूतनपुंसकहास्यज्ञभूततन्त्रेन्द्रजालज्ञाः ॥१९॥
आरक्षकनटनर्तकघृततैलस्नेहबीजतिक्तानि ।
व्रतचारिरसायनकुशलवेसराश्चन्द्रपुत्रस्य ॥२०॥

Slokas 16-20.—Mercury presides over the Lohitya, Indus, Sarayu, Gambheerika, Ratha, Ganges, Kausikee and other rivers, Videha, Kamboja, the eastern half of Muttra, people living in the regions of the Himalaya, Gomanta, Chitrakuta, Saurashtra, bridges, water-routes, merchandise, inhabitants of caverns, hillmen, water-reservoirs, mechanics, songsters, copyists, gem-dyeing-perfumery experts, painters, grammarians, mathematicians, outfitters, preparers of potions securing longevity, artisans, spies, jugglers, infants, poets, imposters, tale-bearers, exorcisers, envoys, eunuchs, buffoons, people versed in demonology and magic, policemen, actors, dancers, ghee, oil, oil-seeds, bitter substances, observers of vows, chemists and mules.

तथा च काश्यपः ।

चित्रकूटगिरी रम्यो हिमवान् कौशिकी तथा ।
मथुरायाश्च पूर्वार्द्धं लोहित्यः सिन्धुरेव च ॥
गाम्भीरिका च सरयू रथाख्या गण्डकी नदी ।
गान्धर्वा लेखहाराश्च तथोदाराश्च कार्त्रिमाः ॥
वैदेहाः सर्वजलजाः काम्बोजाश्च सुराष्ट्रिकाः ।
गन्धयुक्तिविदो ये च सौगान्धिपदलेपनाः ॥

सुवर्णरजत रत्नं मातङ्गतुरगादि यत् ।
पौरा जनपदाः सौम्याः सोमपुत्रवशे स्थिताः ॥

सिन्धुनदपूर्वभागो मथुरापश्चार्द्धभरतसौवीराः ।
स्रुघ्नोदीच्यविपाशासरिच्छतद्रू रमठशाल्वाः ॥२१॥
त्रैगर्तपौरवाम्बष्ठपारता वाटधानयौधेयाः ।
सारस्वतार्जुनायनमत्स्यार्द्धग्रामराष्ट्राणि ॥२२॥
हस्त्यश्वपुरोहितभूपमन्त्रिमाङ्गल्यपौष्टिकासक्ताः ।
कारुण्यसत्यशौचव्रतविद्यादानधर्मयुताः ॥२३॥
पौरमहाधनशब्दार्थवेदविदुषोऽभिचारनीतिज्ञाः ।
मनुजेश्वरोपकरणं छत्रध्वजचामराद्यं च ॥२४॥
शैलेयकमांसीतगरकुष्ठरससैन्धवानि वल्लीजम् ।
मधुररसमधूच्छिष्टानि चोरकश्चेति जीवस्य ॥२५॥

Slokas 21-25.—To Jupiter belong the eastern part of the Indus, the western half of Muttra, the Bharatas, Sauveeras, Srughnas, Northerners, the Vipasa river, Satadru, the Ramatas, Salwas, Trigartas, Pauravas, Ambashtas, Paratas, Vatadhanas, Yaudheyas, Saraswatas, Arjunayanas, half the rural provinces of Mathsya, elephants, horses, royal priests, kings, ministers, people engaged in auspicious ceremonies and preparation of tonics, compassionate, truthful, pure, pious, learned, charitable and righteous men, citizens, rich men, grammarians, philologists and vedic scholars, exorcisers, politicians, royal equipments, umbrellas, banners, chowries, etc, benzoin (கல்பாசி), costus (கோஷ்டம்) Jatamansi (சடாமாஞ்சி) Tahara (தகரவிரை), quicksilver, Saindhava salt, beans, sweet juices, bees-wax and choraka perfume (the husk of cardamom known in Tamil as கச்சோலம் or ஏலத்தோல்).

तथा च काश्यपः । त्रैगर्तसिन्धुसौवीराः शतद्रूमथुरे अपि ।
स्रुघ्नोदीच्यविपाशाश्च पारताम्बष्ठकास्तथा ॥

राजा पुरोहितो मन्त्री माङ्गल्यं पौष्टिकं व्रतम् ।
कारुण्यं कर्म सिद्धानां विद्याशौचतपस्विनां ॥
मत्स्याश्च वाटधानाश्च यौधेयाश्चार्जुनायनाः ।
सारस्वताश्च रमठा हस्त्यश्वध्वजचामराः ॥
शब्दार्थविदुषः पौरा नीतिज्ञाः शीलसंयुताः ।
मांसीतगरकुष्ठं च शैलेयं लवणं रसाः ॥
मधुरस्वादवल्ल्यन्नं विप्राणां चाधिपो गुरुः ॥

तक्षशिलमार्त्तिकावतबहुगिरिगान्धारपुष्कलावतकाः ।
प्रस्थलमालवकैकयदाशार्णोशीनराः शिबयः ॥२६॥
ये च पिबन्ति वितस्तामिरावतीं चन्द्रभागसरितं च ।
रथरजताकरकुञ्जरतुरगमहामात्रधनयुक्ताः ॥२७॥
सुरभिकुसुमानुलेपनमणिवज्रविभूषणाम्बुरुहशय्याः ।
वरतरुणयुवतिकामोपकरणमृष्टान्नमधुरभुजः ॥२८॥
उद्यानसलिलकामुकयशःसुखौदार्यरूपसम्पन्नाः ।
विद्वदमात्यवणिग्जनघटकृच्चित्राण्डजास्त्रिफलाः ॥२९॥
कौशेयपट्टकम्बलपत्रौर्णिकरोध्रपत्रचोचानि ।
जातीफलागुरुवचापिप्पल्यश्चन्दनं च भृगोः ॥३०॥

Slokas 26-30.—To Venus belong Taxila, Marthi, Kavata, Bahugiri, Gandhara, Pushkalavataka, Prastthala, Malwa, Kaikaya, Dasarna, Useenara, Sibi, those that dwell on the banks of Vitasta, Iravatee, Chandrabhaga, chariots, silver-mines, elephants, horses, elephant-drivers, wealthy men, fragrant things, flowers, unguents, gems, diamonds, ornaments, lotuses, couches, good bride-grooms and brides, aphrodisiacs, those who partake of sumptuous and delicious dishes, parks, baths, lovers, those endowed with renown, happiness, generosity and charming personality, scholars, ministers, merchants, potters, (various kinds of) coloured birds, the three fruits, கடுக்காய்,

தானிக்காய், நெல்லிக்காய் — மாதுலம்பழம், பேரீச்சம்பழம், திராக்ஷைப்பழம்—silk, wool, bleached silk, Rodhra (வெள்ளை லொத்திமரம்), Patra (ஜாதிபத்ரி), Chocha (லவங்கப்பட்டை), nutmeg (ஜாதிக்காய்), Agaru (காரகில்), Vacha (வசம்பு), Pippili (திப்பிலி) and sandalwood.

तथा च काश्यपः ।

चन्द्रभागां वितस्तां चैरावतीं च पिबन्ति ये ।
पुष्करावतकैकेया गान्धारप्रस्थलास्तथा ॥
दशार्णा मालवास्तक्षशिला मौक्तिकमेव च ।
धनाढ्याः कुञ्जरा अश्वाः प्रस्थलं च विलेपनम् ॥
सुरूपसुभगोद्यानकामुकाः कामचारिणः ।
वेसरा मधुरा हृद्याः सलिलाशयजीविनः ॥
तरुणा योषितः क्रीडाविदुषो जनगोष्ठिकाः ।
चित्राण्डजाश्च कौशेयं पत्रौर्णं काशिकौशिकाः ॥
पिप्पल्यश्चन्दनं जातीफलमामलकानि च ।
गन्धपत्रस्य लोध्रस्य शुक्रश्चाधिपतिः स्मृतः ॥

आनर्त्तार्बुदपुष्करसौराष्ट्राभीरशूद्ररैवतकाः ।
नष्टा यस्मिन् देशे सरस्वती पश्चिमो देशः ॥३१॥
कुरुभूमिजाः प्रभास विदिशा वेदस्मृती महीतटजाः ।
खलमलिननीचतैलिकविहीनसत्त्वोपहतपुंस्त्वाः ॥३२॥
बान्धनशाकुनिकाशुचिकैवर्त्तविरूपवृद्धसौकरिकाः ।
गणपूज्यस्खलितव्रतशबरपुलिन्दार्थपरिहीनाः ॥३३॥
कटुतिक्तरसायनाविधवयोषितो भुजगतस्करमहिष्यः ।
खरकरभचणकवातलनिष्पावाश्चार्कपुत्रस्य ॥३४॥

Sloka 31-34.—Saturn presides over the Anartas, the Arbudas, Pushkaras, Saurashtras, Abheeras, Sudras, Raivatakas, the country where the Saraswati river disappears, the western country, the inhabitants of Thaneswar, Prabhasa, Vidisa, river Vedasmritee, those who dwell

along the banks of the Mahee river, rogues, dirty fellows, unrighteous men, oil mongers, cowards eunuchs, Jailors and prisoners, fowlers, impure fellows, fishers, deformed persons, old men, swine-herds, foremen of companies, those that have broken their vows, the Sabaras, Pulindas, poor men, pungent and bitter things, tonics, widows, snakes, thieves, she-buffaloes, donkeys, camels, Bengal gram, such grains in pods as cause flatulence and Nishpavas (பெருமட்பயறு).

तथा च काश्यपः।
अर्बुदो रैवतगिरिः सौराष्ट्रा भीरुकास्तथा।
सरस्वतीपश्चिमाशा प्रभासं कुरुजाङ्गलम्॥
आनर्त्तशूद्रा विदिशा खलतैलिकनीचकाः।
वेदस्मृती सौकरिका मलिनश्च महीतटम्॥
दुःशीलशाकुना हीनाः पशुबन्धनकास्तथा।
पाखण्डिनश्च वैतण्डा निर्ग्रन्थाः शबराः कृशाः॥
विरूपाः कटुतिक्तानि रसायनविषादिनः।
पुलिन्दास्तस्कराः सर्पा महिषोष्ट्रखराः शुनी॥
चणका वातला वल्लाः पुंस्त्वसत्त्वविवर्जिताः।
काकगृध्रश्रृगालानां वृकाणां च प्रभुः शनिः॥

गिरिशिखरकन्दरदरीविनिविष्टा म्लेच्छजातयः शूद्राः।
गोमायुभक्षशूलिकवोक्काणाश्वमुखविकलाङ्गाः॥३५॥
कुलपांसनहिंस्रकृतघ्नचौरनिःसत्यशौचदानाश्च।
खरचरनियुद्धवित्तीव्ररोषगर्त्ताश्रया नीचाः॥३६॥
उपहतदाम्भिकराक्षसनिद्राबहुलाश्च जन्तवः सर्वे।
धर्मेण च सन्त्यक्ता माषतिलाश्चार्कशशिशत्रोः॥३७॥

Slokas 35-37.—To Rahu belong the inhabitants of mountain-peaks, dens and caves, barbarian tribes, Sudras, jackal-eaters, the Shoolikas, Vokkanas, Kinnaras, crippled persons, those who disgrace their lineage, evil-doers,

ungrateful men, thieves, faithless, dirty and stingy persons, donkeys, spies, duelists, wrathful persons, children in the womb, low people, reprobates, hypocrites, giants, all sleepy beings, lawless men, black gram and sesamum.

तथा च काश्यपः ।
बुभुक्षितास्तीक्ष्णरोषा विभिन्नाः कुलपांसनाः ।
नीचा म्लेच्छोत्सादकाश्च गर्त्तस्थाः पारदारिकाः ॥
सत्यधर्मविहीनाश्च गिरिस्थाः कन्दराश्रिताः ।
प्रतापसत्यहीनाश्च शृगालादा महाशनाः ॥
तिलाश्च बाहुयुद्धज्ञा माषाश्चोराः खराश्चराः ।
यज्ञान् हिंसन्ति ये नित्यं राहुस्तेषामधीश्वरः ॥

गिरिदुर्गपह्लवश्वेतहूणचोलावगाणमरुचीनाः ।
प्रत्यन्तधनिमहेच्छव्यवसायपराक्रमोपेताः ॥३८॥
परदारविवादरताः पररन्ध्रकुतूहला मदोत्सिक्ताः ।
मूर्खाधार्मिकविजिगीषवश्च केतोः समाख्याताः ॥३९॥

Slokas 38-39.—Ketu presides over mountain strongholds, the Pahlavas, Swetas, Huns, Cholas, Afgans, desert, Chinese, the cavemen, rich men, highly ambitious persons, energetic men, those endowed with prowess, adulterer, disputants, those that take pleasure in others' misfortunes, persons elated with pride, fools, unrighteous people and men desirous of conquest.

तथा च काश्यपः ।
प्राकाराभ्युच्छ्रिताः शृङ्गगिरिस्था विजिगीषवः ।
प्रत्यन्तवासाभिरताः परच्छिद्रविशारदाः ॥
मूर्खा विज्ञानहीनाश्च निर्मर्यादा नरास्तथा ।
परदाररता नीचाः केतोरिति विनिर्दिशेत् ॥

तथा च समाससंहितायाम् ।
भानोरङ्गकलिङ्गवङ्गयमुनाः श्रीपर्वताः पारता
वाह्लीकोत्कटसुह्मशोणमगधाः प्राङ्नर्मदा द्राशकाः ।

कौशाम्बी शबरान्ध्रपौण्ड्रयवना याम्याश्रिता मेकला-
श्चीनोदुम्बरवर्द्धमानविकटाश्चेक्षुमत्याश्रिताः ॥
जलपर्वतदुर्गं कोशला वनिताराज्यतुषारतङ्गणाः ।
वनवासहूलाः सरस्वती शीतांशोर्भरुकच्छरोमकाः ॥
क्षितिजस्य महानदी पयोष्णी वेणा वेत्रवती च मालती ।
मलयद्रविडाश्मकान्ध्रचोला भीमार्द्धे स्वपरे च ये स्थिताश्च ॥
परेविन्ध्यं पश्चिमः शोणभागो गोदावर्याः कूलमद्रिर्महेन्द्रः ।
सिप्रा सिन्धुर्भूमिजस्येति देशा वैदेहाख्याः काङ्कणाः केरलाश्च ॥
सौम्यस्य सौराष्ट्रिकभोजदेशा गङ्गाश्रिताश्चोत्तरकूलनद्यः ।
विन्ध्यार्द्धमन्त्यं मथुरापुरस्तात्सुवास्तुविन्ध्याद्रिगुहाश्रिताश्च ॥
जीवस्य सारस्वतमत्स्यशाल्वाः प्राक्सिन्धुभागो मथुरापुरार्द्धम् ।
स्रुघ्नः शतद्रू रमठा विपाशा त्रैगर्तयौधेयकपारताश्च ॥
देशा भृगोस्तक्षशिला वितस्ता गान्धारकाः कैकयमालवाश्च ।
दाशार्णकौशीनरचन्द्रभागाश्चेद्याह्वसिप्रास्थलकालकाख्याः
सरस्वती यत्र गता प्रणाशं वेदस्मृती मालवकाः सुराष्ट्राः ।
पाश्चात्यदेशा विदिशा मही च सौरेः स्मृताः पुष्करमर्बुदश्च ॥
राहोः कृतघ्नकुलपांसननीचशूद्रा वोक्काणशूलिकनियुद्धविदुप्रकोपाः ।
गोमायुभक्षगिरिदुर्गनिवासिनश्च गर्भस्थहिंस्रपरदाररताः खलाश्च ॥
शिखिनो वनसंस्थितावगाणा मरुभूपह्लवचोलहूणचीनाः ।
व्यवसायपराक्रमोपपन्नाः परदारानुरता मदोत्कटाश्च ॥

उदयसमये यः स्निग्धांशुर्महान् प्रकृतिस्थितो
यदि च न हतो निर्घातोल्कारजोग्रहमर्दनैः ।
स्वभवनगतः स्वोच्चप्राप्तः शुभग्रहवीक्षितः
स भवति शिवस्तेषां येषां प्रभुः परिकीर्तितः ॥४०॥

Sloka 40.—A planet proves beneficent to those whose lord he is declared to be, if at rising, he be large, of glossy rays and in his natural state, if no portentous thunder, meteors, dust or planetary conflict annoy him, and when he is posited in his own house, has reached his exaltation point and is aspected by benefics.

अभिहितविपरीतलक्षणे क्षयमुपगच्छति तत्परिग्रहः ।
डमरभयगदातुराजना नरपतयश्च भवन्ति दुःखिताः ॥४१॥
यदि न रिपुकृतं भयं नृपाणां स्वसुतकृतं नियमादमात्यजं वा ।
भवति जनपदस्य चाप्यवृष्ट्या गमनमपूर्वपुराद्रिनिम्नगासु ॥४२॥

Slokas 41-42.—If a planet shows signs contrary to the above-mentioned ones, his dependency will decay; people and kings will feel sad, be suffering from battles, unsafety and disease. If no danger awaits the kings from their foes, surely, it threatens them from their own sons or ministers. Moveover, in consequence of drought, the country-people will frequent towns, mountains and rivers which they had never visited before.

तथा च गर्गः ।

स्निग्धरश्मिविशालश्च प्रकृतिस्थश्च यो ग्रहः ।
ग्रहयुद्धरजोधूमनिर्घातोल्काघनाहतः ॥
स यदा स्वोच्चराशिस्थो मित्रभे स्वगृहेऽपि वा ।
स्थितः शुभग्रहैर्दृष्टः स पुष्णाति परिग्रहम् ॥
स्वमन्यथा हन्ति वर्गं जननाशं करोति च ।
नृपाणां भयदः प्रोक्तस्त्ववृष्टिभयकारकः ॥

Thus ends the 16th Adhyaya on the 'Planets and the countries, etc. presided over by them.'

ग्रहयुद्धाध्यायः ॥१७॥ Planetary Conflicts.

युद्धं यथा यदा वा भविष्यमादिश्यते त्रिकालज्ञैः ।
तद्विज्ञानं करणे मया कृतं सूर्यसिद्धान्तात् ॥१॥

Sloka 1.—How and when a conflict of the planets will take place according to the teaching of the sages who

know the past, present and future has been explained by me in the (astronomical treatise, *viz.*) Pancha Siddhantika on the lines of the Suryasiddhanta.

वियति चरतां ग्रहाणामुपर्युपर्यात्ममार्गसंस्थानाम् ।
अतिदूराद्दृग्विषये समतामिव सम्प्रयातानाम् ॥२॥
आसन्नक्रमयोगाद्भेदोल्लेखांशुमर्द्दनासव्यैः ।
युद्धं चतुष्प्रकारं पराशराद्यैर्मुनिभिरुक्तम् ॥३॥

Slokas 2-3.—The planets move in the firmament with their orbits lying one over another, but, owing to the great distance, they appear to our eyest o move on one even surface. According to the degree of their (seeming) approachment, there are four kinds of conflicts as stated by Parasara and other sages, *viz.* भेद-Bheda (occultation, cleaving), उल्लेख-Ullekha (grazing), अंशुमर्द्दन-Amsumardana (clashing of the rays) and अपसव्य-Apasavya (passing southward)

तथा च पराशरः । भेदनमारोहणमुल्लेखनं रश्मिसंसर्गश्चेति । ग्रहयुद्धं चतुर्विधमाचक्षते कुशलाः । तेषां पूर्वात्पूर्वो गरीयान् ।

तथा च गर्गः ।

छादनं रोधनं चैव रश्मिमर्द्दस्तथैव च ।
अपसव्यं ग्रहाणां च चतुर्धा युद्धमुच्यते ॥

तथा च काश्यपः ।

सर्वग्रहेभ्यः शीघ्रेन्दुस्ततस्तस्यैव चात्मजः ।
भार्गवो रविभौमौ च जीवो मन्दः शनैश्चरः ॥
शीघ्रगा मन्दगाश्चेति काले स्वेकर्क्षगामिनः ।
ततो योगो भवेदेषां यतोऽधस्थैकमाश्रिताः ॥
उपर्युपरि संस्थास्ते दृश्यन्ते युगपत्स्थिताः ।
भेदोल्लेखांशुमर्द्दाश्चापसव्यश्च तथापरः ॥
चतुष्प्रकारः संयोगो ज्ञेयो तु दिविचारिणाम् ।

Utpala writes thus: यत्र ग्रहद्वयमप्येकबिम्बमिव लक्ष्यते स भेदः। अधःस्थेनोर्ध्वस्थश्छाद्यते इति यावत् यत्र ग्रहस्य ग्रहेण बिम्बपरिधिसंस्पर्शः क्रियते स उल्लेखः। अंशवो रश्मयस्तेषामंशूनां किरणानां परस्परं मर्दनं। भेदोल्लेखव्यातिरेकेणासन्नयोर्द्वयोर्ग्रहयोः परस्परं रश्मयः संयुक्ता विहन्यमाना इव लक्ष्यन्ते तदंशुमर्दनम्।

"The *Apasavyam* or *Asavyam Yuddham* takes place when the interval is somewhat less than a degree; at a greater interval there is no conflict at all." Dr. Kern.

भेदे वृष्टिविनाशो भेदः सुहृदां महाकुलानां च।
उल्लेखे शस्त्रभयं मन्त्रिविरोधः प्रियान्नत्वम् ॥४॥
अंशुविरोधे युद्धानि भूभृतां शस्त्ररुक्क्षुदवमर्दाः।
युद्धे चाप्यपसव्ये भवन्ति युद्धानि भूपानाम् ॥५॥

Slokas 4-5.—At the occurrence of an occultation, rains will fail and discord will prevail among friends and powerful families. When planets graze each other, there is danger from the sword, dissensions among royal councillors and dearth of food. At a clashing of the rays, there will be war between kings and desolation by sword, disease and famine. At the अपसव्य-Apasavya conflict, their will be hostile encounters between monarchs.

Utpala says: अपसव्यः प्रदक्षिण उच्यते। समं कृत्वा दक्षिणोत्तरावस्थानमपसव्यमुच्यते। आचार्येण चन्द्रग्रहसमागमे अपसव्यलक्षणं कृ'। शशिनि फलमुदक्स्थ इत्यादि। (XVIII-8 *infra.*)

Dr. Kern adds—"This is not difficult to understand, for the Moon leaving, in her eastward course, a planet or star at her own right (*i. e.* standing north from the planet or star), may be said to make a *pradakshina*; standing to the south, *i. e.*, leaving a planet or star at her left, she makes an *apasavya*. Thus Apasavya means "from the left, at the left," and, in a special application, "at the south side;" but from this, it does not necessarily follow that *apasavya* originally was simply the opposite of *Savya*, "left". Yet it cannot be doubted that they have taken *apasavya* as the reverse of *Savya*, or, in other words, that *apa* was understood to mean, not "from the side," but "not;" therefore *asavya* was considered to be simply synonymous with *apasavya*. Moreever, *Savya* has got the meaning of "right," precisely the reverse of its most common acceptation, *viz*, "left."

Not to be confounded with this acceptation of *Savya* is its use in augury. Applied to augural birds, etc., *Savya* is strictly and properly "left," but as birds first appearing from the left of the observer move in the direction of his right, and keep him at their own right, *savya*, "left," and *pradakshina*, "moving to the right," imply the same, without being the same. Utpala remarks ;

सर्वे एव शकुनादयो यातुर्वामपार्श्वादग्रत आगत्य दक्षिणपार्श्वेणाक्रामन्ति यत् तत्प्रदक्षिणं सव्यञ्च । एतद्विपरीतं दक्षिणपार्श्वाद्वामपार्श्वेगमनं यत्तदपसव्यम्।

In astronomical works, *Savya* "moving (revolving) toward the right" and *Apasavya* "moving toward the left, is common enough ;*e. g.* Surya Siddhanta xii—55 ; Siddhanta Siromani, Goladhyaya 3—51, Arya Bhatiya IV—16.

रविराक्रन्दो मध्ये पौरः पूर्वेऽपरे स्थितो यायी ।
पौरा बुधगुरुरविजा नित्यं शीतांशुराक्रन्दः ॥६॥
केतुकुजराहुशुक्रा यायिन एते हता ग्रहा हन्युः ।
आक्रन्दयायिपौरान् जयिनो जयदाः स्ववर्गस्य ॥७॥

Slokas 6-7—The Sun when standing in the meridian is called आक्रन्द-Akranda, *i. e.*, an ally coming to the rescue ; when in the east, he is a पौर-Paura, *i. e.*, a king staying in town ; in the west, he is a यायी-Yayee, a king who marches off. Mercury, Jupiter and Saturn are always Pauras, while the Moon is always Akranda. Ketu, Mars, Rahu and Venus are marching planets.. All the planets known as the Akranda, Yayee, and Paura when hurt, will destroy severally kings coming to the rescue, marching and staying in town. In the case of their being victorious, they bestow victory on their own class of kings.

पौरे पौरेण हते पौराः पौरान् नृपान्विनिघ्नन्ति ।
एवं याय्याक्रन्दा नागरयायिग्रहाश्चैव ॥८॥

Sloka 8.—When a पौर-Paura planet is overpowered by another of the same description, kings keeping the town will kill others in the same predicament. The same

applies to याम्य and आक्रन्द planets and kings. In case of a conflict between पौर and याम्य planets, that which is victorious will bestow victory on its own class of kings.

दक्षिणदिक्स्थः परुषो वेपथुरप्राप्य सन्निवृत्तोऽणुः ।
अधिरूढो विकृतो निष्प्रभो विवर्णश्च यः स जितः ॥९॥

Sloka 9.—A planet is defeated when he is standing south, rough, quivering, retrograding without actually coming in contact with the other, small, mounted upon, of unnatural appearance, without brilliance and colourless.

Parasara adds अभिहत or struck.

तथा च पराशरः । दशभिर्लक्षणैर्ग्रहं जितं विन्द्यात् विवर्णः परुषः सूक्ष्मो याम्याशामार्गस्थोऽधिरूढो निष्प्रभो विकृतोऽभिहतोऽप्राप्य निवृत्तो वेपनश्च अन्यथा विजयी ।

तथा च गर्गः । अरश्मिर्लोहितः श्यामः परुषः सूक्ष्म एव च ।
अपसव्यगतो यश्च चक्रान्तःपतितस्तथा ॥
च्युतः स्थानाद्धतो यश्च प्रतिस्तब्धस्तथैव च ।
निष्प्रभो विकृतश्चापि जवेनाभिहतश्च यः ॥
अप्राप्य वा निवृत्तो यो वेपनः कृष्ण एव च ।
लक्षणैः सप्तदशाभिर्ग्रहं विन्द्यात्पराजितम् ॥

उक्तविपरीतलक्षणसम्पन्नो जयगतो विनिर्देश्यः ।
विपुलः स्निग्धो द्युतिमान् दक्षिणदिक्स्थोऽपि जययुक्तः ॥१०॥

Sloka 10.—A planet not possessing the above characteristics should be considered as victorious, *i. e.*, when it is large, glossy and brilliant, even though stationed in the south.

तथा च गर्गः । द्युतिमान् रश्मिसम्पन्नः प्रसन्नो रजतप्रभः ।
बृहद्रूपधरश्चैव यः समेत्य ग्रहो भवेत् ॥
प्रभावर्णाधिको यश्च ग्रहमावृत्य तिष्ठति ।
तादृशं जयिनं विन्द्याद्ग्रहं ग्रहसमागमे ॥

तथा च पुलिशाचार्यः । सर्वे जयिन उदक्स्था दक्षिणदिक्स्थो जयी शुक्रः ॥

द्वावपि मयूखयुक्तौ विपुलौ स्निग्धौ समागमे भवतः ।
तत्रान्योन्यं प्रीतिर्विपरीतावात्मपक्षघ्नौ ॥११॥

Sloka 11.—When two planets at conjunction are radiant, large and glossy, they are said to be in love with each other, and the same will be the case with the parties denoted by them ; while in the contrary case they destroy those who belong to their own party.

युद्धं समागमे वा यद्यव्यक्तौ स्वलक्षणैर्भवतः ।
भुवि भूभृतामपि तथा फलमव्यक्तं विनिर्देश्यम् ॥१२॥

Sloka 12.—If, owing to the indistinctness of the indications, it cannot be made out whether a conflict or a conjunction is taking place, the effects concerning the potentates on earth are said to be equally uncertain.

युद्ध-Yudda-war is among the non-luminaries while समागम-Samagama is between the Moon and one of the non-luminaries. Sometimes a conflict may take place without bringing out the conqueror clearly owing to both the planets being equally radiant, etc.

गुरुणा जितेऽवनिसुते बाह्लीका यायिनोऽग्निवार्ताश्च ।
शशिजेन शूरसेनाः कलिङ्गशाल्वाश्च पीड्यन्ते ॥१३॥
सौरेणारे विजिते जयन्ति पौराः प्रजाश्च सीदन्ति ।
कोष्ठागारम्लेच्छक्षत्रियतापश्च शुक्रजिते ॥१४॥

Slokas 13-14.—When Mars is defeated by Jupiter, the Bahlikas, chieftains marching off and people living by fire will be destroyed. When he is defeated by Mercury, the Surasenas, Kalingas and Salwas will suffer. When defeated by Saturn, kings staying in town will be victorious, but the subjects will come to grief. If he be defeated by Venus, granaries, Mlechchas and Kshatriyas will suffer.

भौमेन हते शशिजे वृक्षसरित्तापसाश्मकनरेन्द्राः ।
उत्तरदिक्स्थाः क्रतुदीक्षिताश्च सन्तापमायान्ति ॥१५॥
गुरुणा जिते बुधे म्लेच्छशूद्रचौरार्थयुक्तपौरजनाः ।
त्रैगर्तपार्वतीयाः पीड्यन्ते कम्पते च मही ॥१६॥
रविजेन बुधे ध्वस्ते नाविकयोधाब्जसधनगर्भिण्यः ।
भृगुणा जितेऽग्निकोपः सस्याम्बुदयायिविध्वंसः ॥१७॥

Slokas 15-17.—When Mercury is beaten by Mars, trees, rivers, ascetics, the Asmakas, kings, northerners, and persons performing sacrifices will suffer. When he is defeated by Jupiter, the barbarians, Sudras, thieves, rich men, citizens, Trigarthas and Parvateeyas come to grief and there will be an earthquake. If Mercury be defeated by Saturn, sailors, soldiers, aquatic products, rich men and pregnant women will suffer. When he is overcome by Venus, fires will break out and corn, clouds and marching kings will be ruined.

जीवे शुक्राभिहते कुलूतगान्धारकैकया मद्राः ।
शाल्वा वत्सा वङ्गा गावः सस्यानि पीड्यन्ते ॥१८॥
भौमेन हते जीवे मध्यो देशो नरेश्वरा गावः ।
सौरेण चार्जुनायनवसातियौधेयशिबिविप्राः ॥१९॥
शशितनयेनापि जिते बृहस्पतौ म्लेच्छसत्यशस्त्रभृतः ।
उपयान्ति मध्यदेशश्च सङ्क्षयं यच्च भक्तिफलम् ॥२०॥

Slokas 18-20.—When Jupiter is vanquished by Venus, the Kulutas, Gandharas, Kaikayas, Madras, Salwas Vatsas, Vangas, cows and corn will be destroyed. When he is defeated by Mars, the middle country, kings and cows will suffer. When he is defeated by Saturn, the Arjunayanas, Vasathees, Yaudheyas, Sibis, and Brahmins will suffer. When by Mercury, the barbarians, truthful

men, swordsmen and the middle country will be ruined. This affects also those described in Adhyaya XVI—21-25 *supra.*

शुक्रे बृहस्पतिजिते यायी श्रेष्ठो विनाशमुपयाति ।
ब्रह्मक्षत्रविरोधः सलिलं च न वासवस्त्यजति ॥२१॥
कोसलकालिङ्गवङ्गा वत्सा मत्स्याश्च मध्यदेशयुताः ।
महतीं व्रजन्ति पीडां नपुंसकाः शूरसेनाश्च ॥२२॥
कुजविजिते भृगुतनये बलमुख्यवधो नरेन्द्रसङ्ग्रामाः ।
सौम्येन पार्वतीयाः क्षीरविनाशोऽल्पवृष्टिश्च ॥२३॥
रविजेन सिते विजिते गणमुख्याः शस्त्रजीविनः क्षत्रम् ।
जलजाश्च निपीड्यन्ते सामान्यं भक्तिफलमन्यत् ॥२४॥

Slokas 21-24.—When Venus is defeated by Jupiter, the marching chieftain will meet with his end; discord will arise between Brahmins and Kshatriyas, and there will be no rain; the Kosalas, Kalingas, Vangas, Vatsas, Mathsyas, the middle country people, eunuchs and the Surasenas will suffer severely. When he is defeated by Mars, commandants of armies will be slain, and kings will wage war. When defeated by Mercury, the Parvateeyas will be lost; there will be no milk-supply and rain will be scarce. When he is defeated by Saturn, foremen of corporations, military men, Kshatriyas and aquatic animals will be afflicted. Moreover, the general effect mentioned in Adhyaya XVI—26-30 will take place.

असिते सितेन निहतेऽर्घवृद्धिरहिविहगमानिनां पीडा ।
क्षितिजेन तङ्गणान्ध्रोड्रकाशिबाह्लीकदेशानाम् ॥२५॥
सौम्येन पराभूते मन्देऽङ्गवणिग्विहङ्गपशुनागाः ।
सन्ताप्यन्ते गुरुणा स्त्रीबहुला महिषकशकाश्च ॥२६॥

Slokas 25-26.—When Saturn is subdued by Venus, prices soar up, snakes, birds, and proud men suffer. Likewise, the Tangana, Andhra, Udra, Kasi and Bahleeka countries will come to grief when Saturn is overcome by Mars. When he is defeated by Mercury, the Angas, merchants, birds, cattle and elephants suffer ; and when defeated by Jupiter, countries where women are predominating in number, the Mahishakas and Scythians will be afflicted.

अयं विशेषोऽभिहितो हतानां कुजज्ञवागीशसितासितानाम् ।
फलं तु वाच्यं ग्रहभक्तितोऽन्यद्यथा तथा घ्नन्ति हताः स्वभक्तीः ॥

Sloka 27.—Thus have been described the special effects of the defeat of Mars, Mercury, Jupiter, Venus and Saturn. The other—*viz.* general—effects are to be determined from the previous Adhyaya. The more any planet is stricken, the more will he ruin all that belongs to his department.

तथा च पराशरः ।

ग्रहस्य ये यस्य हताः स्वदेशाः पीडांशमृच्छन्ति स एव तस्य ।
सम्प्रामवीर्यस्य जये समर्था भवन्ति तस्याद्विवनुस्पदाख्याः ॥

Thus ends the 17th Adhyaya on 'Planetary Conflict.'

शशिग्रहसमागमाध्यायः ॥१८॥ Conjunction of the Moon with planets or stars.

भानां यथासम्भवमुत्तरेण यातो ग्रहाणां यदि वा शशाङ्कः ।
प्रदक्षिणं तच्छुभकृन्नराणां याम्येन यातो न शिवः शशाङ्कः ॥१॥

Sloka 1.—The Moon moving (more or less)to the north of the stars or planets wherever possible, *i. e.*, keep-

ing them to her right side, augurs prosperityto mankind. If she goes in the opposite direction, it is not auspicious to them.

तथा च ऋषिपुत्रः

> दक्षिणेनापसव्य स्यादुत्तरेण प्रदक्षिणम् ।
> ग्रहाणां चन्द्रमा ज्ञेयो नक्षत्राणां तथैव च ॥

तथा च वृद्धगर्गः

> नक्षत्राणां ग्रहाणां वा यदा तूत्तरग: शशी ।
> तत्प्रदक्षिणमित्याहुर्भवेत्क्षेमसुवृष्टये ॥
> नक्षत्राणां ग्रहाणां वा यदा दक्षिणतो व्रजेत् ।
> अपसव्यं तदेव स्यादवृष्टिभयलक्षणम् ॥

चन्द्रमा यदि कुजस्य यात्युदक्पार्वतीयबलशालिनां जयः ।
क्षत्रियाः प्रमुदिताः सयायिनो भूरिधान्यमुदिता वसुन्धरा ॥२॥

Sloka 2.—If the Moon moves to the north of Mars, the Parvateeyas and mighty men will be victorious ; Kshatriyas and marching kings will be cheerful and the earth will rejoice in the abundance of corn.

उत्तरतः स्वसुतस्य शशाङ्कः पौरजयाय सुभिक्षकरश्च ।
सस्यचयं कुरुते जनहार्दिं कोशचयं च नराधिपतीनाम् ॥३॥

Sloka 3.—The Moon moving to the north of Mercury brings victory to the kings in the town, confers plenty of food and corn, happiness on people, and influx of wealth to the treasuries of kings.

बृहस्पतेरुत्तरगे शशाङ्के पौरद्विजक्षात्रियपण्डितानाम् ।
धर्मस्य देशस्य च मध्यमस्य वृद्धिः सुभिक्षं मुदिताः प्रजाश्च ॥४॥

Sloka 4.—When the Moon is to the north of Jupiter, kings guarding towns, Brahmins, Kshatriyas, scholars, righteousness and the middle country will thrive ; there will be plenty of food and the people will be happy.

भार्गवस्य यदि यात्युदक् शशी कोशयुक्तगजवाजिवृद्धिदः ।
यायिनां च विजयो धनुष्मतां सस्यसम्पदपि चोत्तमा तदा ॥५॥

Sloka 5.—When the Moon is to the north of Venus, hoarders of wealth, elephants and horses will flourish, archers and marching chiefs will conquer and the crops will be at their best.

रविजस्य शशी प्रदक्षिणं कुर्याच्चेत्पुरभूभृतां जयः ।
शकबाह्लिकसिन्धुपह्लवा मुद्भाजो यवनैः समन्विताः ॥६॥

Sloka 6.—Should the Moon move to the north of Saturn, sovereigns keeping the town would triumph, and the Scythians, Bahleekas, Sindhus, Pahlavas and Yavanas would be joyful.

येषामुदग्गच्छति भग्रहाणां प्रालेयरश्मिर्निरुपद्रवश्च ।
तद्द्रव्यपौरेतरभक्तिदेशान् पुष्णाति याम्येन निहन्ति तानि ॥७॥

Sloka 7.—If the Moon move to the north of a star or a planet, herself remaining unhurt, she benefits the substances, kings in town or marching chiefs as the case may be, and the countries assigned to the particular star or planet. If on the other hand she moves to the south of the same, she destroys the above-mentioned belongings.

शशिनि फलमुदक्स्थे यद्ग्रहस्योपदिष्टं
भवति तदपसव्ये सर्वमेव प्रतीपम् ।
इति शशिसमवायाः कीर्तिता भग्रहाणां
न खलु भवति युद्धं साकमिन्दोर्ग्रहर्क्षैः ॥८॥

Sloka 8.—All the effects announced in the case of the Moon standing north of a planet become nullified when she stands south. Thus have been described the Moon's conjunction with stars and planets. There is

absolutely no fight between the Moon on one side and a planet or a star on the other.

तथाऽऽचार्यविष्णुचन्द्रः ।

दिवसकरेणास्तमयः समागमः शीतरश्मिसहितानाम् ।
कुसुतादीनां युद्धं निगद्यतेऽन्योन्ययुक्तानाम् ॥ इति ॥
यश्चाऽक्रमादित्यस्य जयपराजयं ते गोलवासना बाह्याः ।

Thus ends the 18th Adhyaya on "the Conjunction of the Moon with the Planets or Stars."

ग्रहवर्षफलाध्यायः ॥१९॥ The years presided over by each of the planets and their results.

Utpala has made the following remarks :

कस्य ग्रहस्य कस्मिन्वर्षे कीदृशानि शुभाशुभानि फलानि भवन्तीति । यत आचार्येण पूर्वमेव प्रतिज्ञातमासीत् । पञ्चसिद्धान्तिकायाम्

वर्ष यद्यस्य फलं मासे च मुनिप्रणीतमालोक्य ।
तत्तद्वृत्तैर्वक्ष्ये होरातन्त्रोत्तरविधाने ॥ इति-

It will thus be seen that Varahamihira fulfils the promise he had made above (in the Panchasiddhantika), by treating of this subject in the present work. Dr. Kern remarks in his foot notes:—

"It is not known which source has been chiefly used by our author in this particular instance ; thus much, however, is certain, that long before his time Greek horoscopy had been introduced into India."

By मुनिप्रणीत, Varahamihira certainly refers to Garga, Parasara and a host of other Hindu astrologers as he has consistently been doing in all his works. No doubt, Yavana lived before Varahamihira and that Greek astrology was not unknown in India in his time. But to say that this idea about Varsha and Masa Phalas has been introduced into India by Yavana is certainly incorrect as sages who lived in India ages before have freely spoken about these. It may safely be said that ancient sages of India like

Garga, Parasara, etc., have known all about these and that Varahamihira perfected all these things in his Samhita as promised, knowing also that Yavanacharya also has known all about these.

It may not be out of place to bring to the notice of the readers that Maharshi Parasara, the father of the celebrated Vyasa, popularly known as वेदव्यास-Vedavyasa, existed far before the advent of Kali (कलि), that is, the fourth millennium B. C., and that for a sage of this repute, it is not correct to conclude that Parasara had to learn everything from the West. What I want to impress is that our ancient sages who were founders of the Six Angas (षडङ्ग) of the Vedas, did not require any foreign agency to put them in the way, but that they were in themselves, each a mine of knowledge. Further, to support my statement that Indian culture existed earlier than the Greeks, I quote below the following line from Raghuvamsa:—

यवनीमुखपद्मानां सेहे मधुमदं न सः ॥

सर्वत्र भूर्विरलसस्ययुता वनानि
दैत्याद्रिभक्षयिषुदंष्ट्रिसमावृतानि ।
नद्यश्च नैव हि पयः प्रचुरं स्रवन्ति
रुग्भेषजानि न तथातिबलान्वितानि ॥१॥
तीक्ष्णं तपत्यदितिजः शिशिरेऽपि काले
नात्यम्बुदा जलमुचोऽचलसन्निकाशाः ।
नष्टप्रभर्क्षगणशीतकरं नभश्च
सीदन्ति तापसकुलानि सगोकुलानि ॥२॥
हस्त्यश्वपत्तिमदसह्यबलैरुपेता
बाणासनासिमुशलातिशयाश्चरन्ति ।
घ्नन्तो नृपा युधि नृपानुचरैश्च देशान्
संवत्सरे दिनकरस्य दिनेऽथ मासे ॥३॥

Slokas 1-3.—The state of things in a year, month or day presided over by the Sun will be as follows: everywhere, the earth is covered with very little crop, the

forests are infested with voracious tusked animals as a visitation ; very little water flows in the rivers ; medicines do not show their usual potency. Even in winter, the Sun burns scorchingly ; clouds, though big as mountains, do not pour forth sufficient rain. The Moon and the cluster of stars in the sky lose their brilliance. Groups of hermits and cattle languish. Monarchs with irresistible forces consisting of elephants, horses and foot-soldiers, with their followers and with an excellent armament of bows, swords and clubs go about destroying the lands by war.

तथा च यवनेश्वरः ।

अब्दाश्रयं लक्षणमीरितं यद्ग्रहस्वभावप्रभवं जनानाम् ।
तदेव तन्मासदिनर्तुयुक्तं तदीश्वरस्थानविकल्पितं च ॥
दिवाकराब्दे रणविग्रहोग्रक्षितीश्वरस्तीव्रविषज्वराग्निः ।
अवर्षशुष्कद्रुमशुष्कसस्यप्रचण्डव न्ह्युग्रविषाक्षिरोगाः ॥

तथा च समाससंहितायाम् ।

तीक्ष्णोऽर्कः स्वल्पसस्यश्च गतमेघोऽतितस्करः ।
बहूरगव्याधिगणो भास्कराब्दो रणाकुलः ॥

व्याप्तं नभः प्रचलिताचलसन्निकाशै-
  र्व्यालाञ्जनालिगवलच्छविभिः पयोदैः ।
गां पूरयद्भिरखिलाममलाभिरद्भि-
  रुत्कण्ठकेन गुरुणा ध्वनितेन चाशाः ॥४॥
तोयानि पद्मकुमुदोत्पलवन्त्यतीव
  फुल्लद्रुमाण्युपवनान्यलिनादितानि ।
गावः प्रभूतपयसो नयनाभिरामा
  रामा रतैरविरतं रमयन्ति रामान् ॥५॥
गोधूमशालियवधान्यवरेक्षुवाटा
  भूः पाल्यते नृपतिभिर्नगरात्कराढ्या ।

चित्याङ्किता क्रतुवरेष्टिविघुष्टनादा
संवत्सरे शिशिरगोरभिसम्प्रवृत्ते ॥६॥

Slokas 4-6.—During the year presided over by the Moon, the sky will be covered with clouds which resemble moving mountains, which show the dark hue of snakes, collyrium, bees and buffaloes' horn, and which fill the whole earth with pure water and the quarters with a deep sound that creates pangs of separation in the minds of lovers. The water-sheets are decked with lotuses and lilies, the trees are blossoming and the bees humming in the parks ; the cows yield abundant milk, and charming ladies increasingly delight their handsome lovers with amorous sports. (Kings rule over the earth rich in wheat, paddy, barley, Kalama rice and plantations of sugarcane, and in towns and mines marked with sacrificial altars and resounding with the noise of great and small sacrifices.

उत्कण्ठितेन is another reading for उत्कण्ठकेन.

तथा च यवनेश्वरः ।
सम्पन्नसस्येक्षुपशष्पशालिप्ररूढगुल्मो बहुवर्षधारः ।
रत्नौषधिस्नेहपटुप्रसेकश्चान्द्रो रतिस्त्रीसुखवर्धनोऽब्दः ॥

तथा च समाससंहितायाम् ।
बहुवर्षातिसस्यश्च गवां क्षीरप्रदायकः ।
चन्द्राब्दः कामिनामिष्टश्चित्याङ्कितमहीतलः ॥

वातोद्धूतश्चरति वह्निरतिप्रचण्डो
ग्रामान्वनानि नगराणि च सन्दिधक्षुः ।
हाहेति दस्युगणपातहता रटन्ति
निःस्वीकृता विपशवो भुवि मर्त्यसंघाः ॥७॥
अभ्युन्नता वियति संहतमूर्तयोऽपि
मुञ्चन्ति न क्वचिदपः प्रचुरं पयोदाः ।

सीम्नि प्रजातमपि शोषमुपैति सस्यं
निष्पन्नमप्यविनयादपरे हरन्ति ॥८॥
भूपा न सम्यगभिपालनसक्तचित्ताः
पित्तोत्थरुक्प्रचुरता भुजगप्रकोपः ।
एवंविधैरुपहता भवति प्रजेयं
संवत्सरेऽवनिसुतस्य विपन्नसस्या ॥९॥

Slokas 7-9.—In the year presided over by Mars, most violent fires roused by the wind spread out threatening to consume villages, forests and towns ; crowds of men ruined by the inroads of hordes of robbers and bereft of their properties and cattle cry out 'alas, alas', throughout the land. The clouds, although bulky in appearance and piled up will not let loose anywhere much water. Even the crops that grow in the low-lying lands wither out. Even if it should bear fruit, it will be forcibly taken away by robbers. Kings do not attend whole-heartedly to their governing duties. Bilious diseases prevail ; there will be trouble from snakes. Mankind whose crops have failed will be thus afflicted by various calamities.

तथा च यवनेश्वरः ।
रणप्रचण्डः क्षितिपोऽल्पसस्यो विशुष्कवारिद्रुमशष्पशीर्णः ।
अङ्गारकाब्दः प्रचुरोरगाग्निरातङ्कचौर्यैश्च दुरवृष्टि दुष्टः ॥
तथा च समाससंहितायाम् ।
अग्नितस्कररोगाढ्यो नृपविग्रहदायकः ।
गतसस्यो बहुव्यालो भौमाब्दो बालहा भृशम् ॥

मायेन्द्रजालकुहकाकरनागराणां
गान्धर्वलेख्यगणितास्त्रविदां च वृद्धिः ।
पिप्रषिया नृपतयोऽद्भुतदर्शनानि
दित्सन्ति तुष्टिजननानि परस्परेभ्यः ॥१०॥

वार्त्ता जगत्यवितथा विकला त्रयी च
सम्यक्चरत्यपि मनोरिव दण्डनीतिः ।
अध्यक्षरस्त्वभिनिविष्टधियोऽपि केचि-
दान्वीक्षिकीषु च परं पदमीहमानाः ॥११॥
हास्यज्ञदूतकविबालनपुंसकानां
युक्तिज्ञसेतुजलपर्वतवासिनां च ।
हार्दिं करोति मृगलाञ्छनजः स्वकेऽब्दे
मासेऽथवा प्रचुरता भुवि चौषधीनाम् ॥१२॥

Slokas 10-12.—If Mercury be the lord of the year, month or day, men proficient in the art of jugglery, enchantments and magic, mines, townspeople, musicians, painters, accountants and military men will thrive; kings will desire to exchange beautiful things creating joy among themselves with the idea of cultivating friendship. Rearing of cattle, trade, and husbandry will thrive through honesty. Vedic studies will be in a state of perfection. Justice will be administered scrupulously by kings as by Manu himself. Some will apply their mind to Yoga Vidya and others desiring the highest state to the science of logic. Jestlers, envoys, poets, children, eunuchs, perfumers and those that live near bridges, water and mountains will be happy. The earth will abound in herbs.

तथा च यवनेश्वरः ।
संन्धानदानप्रयतः क्षितीशः स्वाध्यायतीर्थाध्वरभीर्द्विजौघः ।
निराधिरुज्मध्यमसस्यवर्षो बौधः सुहृत्स्नेहविवर्धनोऽब्दः ॥
तथा च समाससंहितायाम् ।
ब्रह्मक्षत्रस्य सस्यानां जनानां च कलाविदाम् ।
वृद्धिप्रदोऽब्दो बौधस्तु भूपसाम्यकरः क्षितौ ॥

ध्वनिरुच्चरितोऽध्वरे द्युगामी विपुलो यज्ञमुषां मनांसि भिन्दन् ।
विचरत्यनिशं द्विजोत्तमानां हृदयानन्दकरोऽध्वरांशभाजाम् ॥१३॥

क्षितिरुत्तमसस्यवत्यनेकद्विपपत्त्यश्वधनोरुगोकुलाढ्या ।
क्षितिपैरभिपालनप्रवृद्धा द्युचरस्पर्द्धिजना तदा विभाति ॥१४॥
विविधैर्वियदुन्नतैः पयोदैर्वृतमुर्वीं पयसाभितर्पयद्भिः ।
सुरराजगुरोः शुभे तु वर्षे बहुसस्या क्षितिरुत्तमर्द्धियुक्ता ॥१५॥

Slokas 13-15.—(In the auspicious year presided over by Jupiter,) the deep sounds produced in sacrifice by the great priests chanting Vedic hymns go up to heaven continually rending the hearts of evil spirits and delighting the hearts of the Gods partaking of the offerings. (The earth is so full of excellent crops, so teeming with elephants, horse and foot, so stored with wealth and large herds of cows, and so prosperous owing to the protection of her rulers, that her people seem to vie with the denizens of heaven. The sky is covered with numerous towering clouds that regale the earth with water. (The earth will be blessed with plenty of corn and great prosperity.

तथा च यवनेश्वरः ।

सुवर्षयज्ञोत्सवसम्प्रदानो नीरुग्यथो धर्मपरोऽवनीशः ।
स्फीतानुपानैर्बहुसस्यकर्मा गुरोः स्वकर्मप्रयतप्रजोऽब्दः ॥

तथा च समाससंहितायाम् ।

बहुयज्ञोऽतिसस्यश्च गोगजाश्वाहितस्तथा ।
पुरन्दरगुरोरब्दो बहुसस्यप्रदः शिवः ॥

शालीक्षुमत्यपि धरा धरणीधराभधाराधरोज्झितपयःपरिपूर्णवप्रा ।
श्रीमत्सरोरुहतताम्बुतडागकीर्णा योषेव भात्यभिनवाभरणोज्ज्वलाङ्गी
क्षत्रं क्षितौ क्षपितभूरिबलारिपक्षमुद्घुष्टनैकजयशब्दविराविताशम्
संहृष्टशिष्टजनदुष्टविनष्टवर्गां गां पालयन्त्यवनिपा नगराकराढ्याम् ॥
पेपीयते मधु मधौ सह कामिनीभिर्जेगीयते श्रवणहारि सवेणुवीणम् ।
बोभुज्यतेऽतिथिसुहृत्स्वजनैः सहान्नमब्दे सितस्य मदनस्य जयावघोषः

Slokas 16-18.—In a year presided over by Venus, the earth will abound in rice and sugarcane; its surface will be filled with water poured out by clouds resembling mountains ; it will be studded with tanks whose water is decked with beautiful lotuses and thus it will shine like a damsel with her limb dazzling through fresh ornaments. The kings will smash the mighty hosts of enemies making the quarters resound with the loud cries of victory. And the kings will rule over the earth rich in towns, mines and good people that are contented ; and all bands of wicked persons will be annihilated. In the vernal season, young men will drink frequently wine with their beloveds ; people constantly will sing melodiously to the accompaniment of flute and lute. Men will dine often with their guests, friends and relatives ; and the cries of victory of the God of Love will be heard everywhere.

तथा च यवनेश्वरः ।

पर्याप्तसौख्यस्फुटसस्यमेघाः प्ररूढवल्लीवरशष्पपुष्पः ।
कामप्रकामः क्षितिपो मुदाढ्यः शौक्रोऽङ्गनाहर्षवसुप्रदोऽब्दः ॥

तथा च समाससंहितायाम्

सस्याढ्यो धर्मबहुलो गतातङ्को बहूदकः ।
कामिनां कामदः कामं सिताब्दो नृपशर्मदः ॥

उद्वृत्तदस्युगणभूरिरणाकुलानि राष्ट्राण्यनेकपशुवित्तविनाकृतानि ।
रोरूयमाणहतबन्धुजनैर्जनैश्च रोगोत्तमाकुलकुलानि बुभुक्षया च ॥ १९
वातोद्धताम्बुधरवर्जितमन्तरिक्षमारुग्णनैकविटपं च धरातलं द्यौः ।
नष्टार्कचन्द्रकिरणातिरजोऽवनद्धातोयाशयाश्च विजलाः सरितोऽपितन्व्यः
जातानि कुत्रचिददतोयतया विनाशमृच्छन्ति पुष्टिमपराणि जलोक्षितानि
सस्यानि मन्दमभिवर्षति वृत्रशत्रुर्वर्षे दिवाकरसुतस्य सदा प्रवृत्ते ॥

Slokas 19-21.—In a year presided over by Saturn, the country will be torn by many battles of unruly bands

of robbers, will be deprived of cattle and properties and whole families will cry piteously owing to the murder of their near and dear ones and be oppressed by fell diseases and hunger. The sky will be bereft of clouds being chased by the wind ; all the trees with their branches broken down will cover the earth. The sky will not be illuminated by the rays of the Sun and the Moon, since it is covered with a dense mass of dust. Tanks and lakes will dry up ; and the rivers will become very shallow. In some parts, the crops will perish for want of water, in others, they get on being watered by artificial means ; and the Rain-god yields but little rain.

तथा च यवनेश्वरः

तुष्टाल्पवर्षः प्रबलानिलाग्निर्विपन्नसस्यश्चलितक्षितीशः ।
मृत्युक्षुधातङ्कभयोपजुष्टः शनैश्वरोऽब्दः पशुशूद्रगोघ्नः ॥

तथा च समाससंहितायाम्
दुर्भिक्षमरकं रोगान् करोति पवनं तथा ।
शनैश्चरोऽब्दो दोषांश्च विग्रहांश्चैव भूभुजाम् ॥
संवत्सरोक्तं सकलमृतुमासायनेषु च ।
फलं ग्रहस्य वक्तव्यं बलयुक्तस्य नान्यथा ॥

अणुरपटुमयूखो नीचगोऽन्यैर्जितो वा
न सकलफलदाता पुष्टिदोऽतोऽन्यथा यः ।
यदशुभमशुभेऽब्दे मासजं तस्य वृद्धिः
शुभफलमपि चैवं याप्यमन्योन्यतायाम् ॥२२॥

Śloka 22.—If a planet be small, with faint rays, be posited in his depression house or be overcome by another, he will not give any good result. If he be otherwise *i. e.*, big, with brilliance, posited in a good house, or be victorious in war, he will confer great prosperity. If the lords of the year and the month be both malefic, then

their evil effects will be aggravated in the particular month. On the other hand, if both be benefic, the good effects will be heightened. If one of them be good and the other bad, the result will be trifling.

तथा च देवलः

बली वर्षपतिः पुष्टं फलं यच्छति शोभनम् ।
विबलश्च तथानिष्टं वर्षमासदिनात्मकम् ॥

Thus ends the 19th Aduyaya "on the years presided over by the several planets."

ग्रहशृङ्गाटकाध्यायः ॥२०॥ The Planetary Triangle.

यस्यां दिशि दृश्यन्ते विशन्ति ताराग्रहा रविं सर्वे ।
भवति भयं दिशि तस्यामायुधकोपक्षुधातङ्कैः ॥१॥

Sloka 1.—The direction in which all the non-luminaries are sighted after their emergence from the Sun or are eclipsed by the Sun will be afflicted with famine, war and diseases.

तथा च काश्यपः ।
भूमिपुत्रादयः सर्वे यस्यामस्तमिते रवौ ।
दृश्यन्तेऽस्तमये वापि यत्र यान्ति रवेस्ततः ॥
दुर्भिक्षं शस्त्रकोपं च जनानां मरकं भवेत् ।
अन्योन्यं भूमिपाः सर्वे विनिघ्नन्ति प्रजास्तथा ॥

चक्रधनुः शृङ्गाटकदण्डपुरप्रासवज्रसंस्थानाः ।
क्षुदवृष्टिकरा लोके समराय च मानवेन्द्राणाम् ॥२॥

Sloka 2.—The configurations termed चक्र (chakra-discus), धनुस (Dhanus-bow), शृङ्गाटक (Sringataka-triangle), दण्ड (Danda-staff), पुर (Pura-town,) प्रास (Prasa-dart) and वज्र (Vajra thunder-bolt), bring famine and drought to mankind and promote war among kings.

तथा च काश्यपः ।

विहायोक्तं च संस्थानं दृश्यन्ते वै ग्रहा यदा ।
तदा न तत्फलं ब्रूयाल्लोके नाशुभदाश्च ते ॥

यस्मिन् खांशे दृश्या ग्रहमाला दिनकरे दिनान्तगते ।
तत्रान्यो भवति नृपः परचक्रोपद्रवश्च महान् ॥३॥

Sloka 3.—In any part of the sky where a cluster of planets is seen at Sunset, there will be another king in the country corresponding to that quarter, and there will be great trouble from foreign foes.

यस्मिन्नृक्षे कुर्युः समागमं तज्जनान् ग्रहा हन्युः ।
अविभेदिनः परस्परममलमयूखाः शिवास्तेषाम् ॥४॥

Sloka 4.—When planets come together in any asterism, people belonging to that particular asterism (*vide* Adhyaya XIV, *supra*) will be killed. But they will prove auspicious to the same people if they shed bright rays and do not occult each other.

तथा च समाससंहितायाम् ।

सर्वे यदा दिनकरं विशन्ति कुर्युर्ग्रहास्तदा पीडाम् ।
क्षुच्छस्त्रभयातङ्कैरपरैश्च परस्पराघातैः ॥
प्रत्यर्चिषः प्रसन्नाः सम्भृतकिरणाः प्रदक्षिणावर्ताः ।
सुस्निग्धामलतनवः क्षेमसुभिक्षावहास्ते स्युः ॥

ग्रहसंवर्तसमागमसम्मोहसमाजसन्निपाताख्याः ।
कोशश्चेत्येतेषामभिधास्ये लक्षणं सफलम् ॥५॥

Sloka 5.—I shall now describe the characteristics and effects of the six planetary combinations, *viz.*, संवर्त Samvarta - concourse, समागम – Samagama — gathering, सम्मोह Sammoha - tarnishing, समाज Samaja – meeting, सन्निपात Sannipata-encounter, and कोश Kosa-fellowship.

एकर्क्षे चत्वारः सह पौरयायिनोऽथवा पञ्च ।
संवर्त्तो नाम भवेच्छिखिराहुयुतः स सम्मोहः ॥६॥

पौरः पौरसमेतो यायी सह यायिना समाजाख्यः ।
यमजीवसङ्गमेऽन्यो यद्यागच्छेत्तदा कोशः ॥७॥
उदितः पश्चादेकः प्राक् चान्यो यदि स सन्निपाताख्यः ।
अविकृततनवः स्निग्धा विपुलाश्च समागमे धन्याः ॥८॥

Slokas 6-8.—When four or five planets, marching or stationary, congregate in a single asterism, the Yoga is termed संवर्त or concourse. If they be also combined with Rahu or a comet, it is called सम्मोह or tarnishing. When a stationary planet associates with another stationary planet, or one on march with another of the same type, the conjunction is named समाज or meeting. When some other planet joins the party made up of Jupiter and Saturn, there is कोश or fellowship. If two planets, one rising heliacally in the east and the other in the south (a little behind), it is called सन्निपात or an encounter. Any conjunction of planets other than the above five is called समागम or gathering, in which the effect will always be auspicious, if the planets be large, resplendent, and natural in appearance.

तथा च समाससंहितायाम् ।

ग्रहकोशसन्निपातौ संवर्त्तसमागमौ समाजश्च ।
सम्मोहश्चेति तेषां लक्षणमस्तात्समादेश्यम् ॥
सूर्यजगुरुसंयोगे द्वावप्येकोऽपरः समागच्छेत् ।
स हि भवति कोशसञ्ज्ञो दुर्भिक्षभयावहो लोके ॥
एक उदितः प्रतीच्यामपरः प्राच्यां ग्रहोदितो यदि च ।
अन्योन्यमथो रश्मिभिर्विलिखेरन् हि सन्निपाताख्यः ॥
सह पौरेण च पौरो यायी सह यायिना ग्रहो यश्च ।
दृश्येत समायुक्तः स समाजाख्यः समुद्दिष्टः ॥
अथ यायिनागराख्याश्चत्वारः पञ्च वा सह भवेयुः ।
एकर्क्षे संवर्तः शिखिराहुयुतः स सम्मोहः ॥

समौ तु संवर्त्तसमागमाख्यौ सम्मोहकोशौ भयदौ प्रजानाम् ।
समाजसंज्ञे सुसमा प्रदिष्टा वैरप्रकोपः खलु सन्निपाते ॥९॥

Sloka 9.—The effects of the two Yogas **संवर्त** and **समागम** are indifferent, *i. e.*, neither good, nor bad, **सम्मोह** and **कोश** are dangerous to people. In **समाज** Yoga, the year will be very beneficial, while in **सन्निपात** there will certainly be the raging of hostilities.

तथा च काश्यपः ।
संवर्तसङ्गमौ मध्यौ सम्मोहो भयदः स्मृतः ।
कोशश्चानिष्टफलदः समाजाख्यः सुमध्यमः ॥
सन्निपाते महावैरमन्योन्यमुपजायते ।
तथा च समाससंहितायाम् ।
संवर्त्तसमागमयो: साम्यं मोहे भयानि कोशे च ।
सुसमा समाजसञ्ज्ञे वैराण्यथ सन्निपाताख्ये ॥
तथा चात्रायं विशेषः समाससंहितायाम् ।
दुर्भिक्षरोगतस्करशस्त्रावृष्टिक्षुधं ग्रहाः कुर्युः ।
आनलवीथ्यां ज्ञेया अजवीथ्यां नेत्रपरिहानिः ॥
शस्त्रभयं मृगवीथ्यां जारद्गव्यां क्षुधं च रोगाश्च ।
पशुनाशं गोवीथ्यामृषभाख्यायां च नृपपीडा ॥
सुसुभिक्षमिरावत्यां गजवीथ्यां च क्रतूत्सवामोदाः ।
अतिजलमोक्षं कुर्युर्नागाख्यायां च सर्वे तु ॥
ग्रहोदये प्रवासे च सोमसूर्यग्रहे तथा ।
विचार्य वीथीमार्गांश्च लोके ब्रूयाच्छुभाशुभम् ॥

Thus ends the 20th Adhyaya on " the Planetary Triangle."

गर्भलक्षणम् ॥२१॥ Pregnancy of clouds.

अन्नं जगतः प्राणाः प्रावृट्कालस्य चान्नमायत्तम् ।
यस्मादतः परीक्ष्यः प्रावृट्कालः प्रयत्नेन ॥१॥

Sloka 1.—As food is the elixir of life to living beings, and as that food is dependent on the monsoon, it should be investigated carefully.

तल्लक्षणानि मुनिभिर्यानि निबद्धानि तानि दृष्ट्वेदम् ।
क्रियते गर्गपराशरकाश्यपवज्रादिरचितानि ॥२॥

Sloka 2.—Having read the characteristics enunciated by ancient sages such as Garga, Parasara, Kasyapa and Vajra, in their works, I am now giving the properties of the rainy season.

दैवविदविहितचित्तो द्युनिशं यो गर्भलक्षणे भवति ।
तस्य मुनेरिव वाणी न भवति मिथ्याम्बुनिर्देशे ॥३॥

Sloka 3.—The prediction of an astrologer who day and night attentively watches the symptoms of the pregnancy of clouds will come true like that of a sage when he determines the fall of rain.

किं वातः परमन्यच्छास्त्रज्यायोऽस्ति यद्विदित्वैव ।
प्रध्वंसिन्यपि काले त्रिकालदर्शी कला भवति ॥४॥

Sloka 4.—Which science is snperior to this astrological science which determines the exact time of rain, since by knowing this science alone, one gets the power of visualising the past, present and the future even in this Kali age which destroys all good things ?

केचिद्वदन्ति कार्त्तिकशुक्लान्तमतीत्य गर्भदिवसाः स्युः ।
न च तन्मतं बहूनां गर्गादीनां मतं वक्ष्ये ॥५॥

Sloka 5.—Some sages declare that the days of pregnancy begin after the full-moon of Kartika month; but that opinion is not shared by the majority. Here I shall give the opinion of Garga and others.

तथा च सिद्धसेनः ।

शुक्लपक्षमतिक्रम्य कार्त्तिकस्य विचारयेत् ।
गर्भाणां सम्भवं सम्यक् सस्यसम्पत्तिकारणम् ॥

मार्गशिरःसितपक्षप्रतिपत्प्रभृति क्षपाकरेऽषाढाम् ।
पूर्वां वा समुपगते गर्भाणां लक्षणं ज्ञेयम् ॥६॥

Sloka 6.—The symptoms of pregnancy are to be detected when the Moon transits Purvashadha commencing from the first day of Margasira.

तथा च गर्गः ।
शुक्लादौ मार्गशीर्षस्य पूर्वाषाढाव्यवस्थिते ।
निशाकरे तु गर्भाणां तत्रादौ लक्षणं वदेत् ॥
कश्यपोऽपि
सितादौ मार्गशीर्षस्य प्रतिपद्दिवसे तथा ।
पूर्वाषाढागते चन्द्रे गर्भाणां धारणं भवेत् ॥

यन्नक्षत्रमुपगते गर्भश्चन्द्रे भवेत्स चन्द्रवशात् ।
पञ्चनवते दिनशते तत्रैव प्रसवमायाति ॥७॥

Sloka 7.—The foetus formed during the Moon's stay in a particular asterism will be born 195 (Solar) days hence, the Moon standing again in the same asterism according to the laws of her revolution.

तथा च समाससंहितायाम् ।
पौषासितपक्षाद्यैः श्रावणशुक्लादयो विनिर्देश्याः ।
सार्द्धैः षड्भिर्मासैर्गर्भविपाकः स नक्षत्रे ॥

सितपक्षभवाः कृष्णे शुक्ले कृष्णा द्युसम्भवा रात्रौ ।
नक्तंप्रभवाश्चाहनि सन्ध्याजाताश्च सन्ध्यायाम् ॥८॥

Sloka 8.—The foetuses formed in the bright half of the month will come out in the dark half and *vice versa*, those formed in the day time will come out at night and *vice versa* and those which are formed at dawn in the evening and *vice versa.*

तथा च गर्गः ।
दिवा भवति यो गर्भो रात्रौ स इति पच्यते ।
शुक्लपक्षे समुद्भूतः कृष्णे पक्षे च वर्षति ॥

पौर्णमास्यामथोत्पन्नः सामावास्यां प्रवर्षति ।
अमावास्यां समुद्भूतः पूर्णमास्यां प्रवर्षति ॥
पूर्वसन्ध्यासमुद्भूतः पश्चिमायां प्रवर्षति ।
पश्चिमायां समुद्भूतः पूर्वसन्ध्यां प्रवर्षति ॥
पूर्वाह्णे यः समुद्भूतः पश्चाद्रात्रौ प्रवर्षति ।
निशायां पश्चिमे यश्च स पूर्वाह्णे प्रसूयते ॥
दिनार्द्धे तु समुत्पन्नः स निशार्द्धे प्रसूयते । इति ।

मृगशीर्षाद्या गर्भा मन्दफलाः पौषशुक्लजाताश्च ।
पौषस्य कृष्णपक्षेण निर्दिशेच्छ्रावणस्य सितम् ॥९॥
माघसितोत्था गर्भाः श्रावणकृष्णे प्रसूतिमायान्ति ।
माघस्य कृष्णपक्षेण निर्दिशेद्भाद्रपदशुक्लम् ॥१०॥
फाल्गुनशुक्लसमुत्था भाद्रपदस्यासिते विनिर्देश्याः ।
तस्यैव कृष्णपक्षोद्भवास्तु ये तेऽश्वयुक्शुक्ले ॥११॥
चैत्रसितपक्षजाताः कृष्णेऽश्वयुजस्य वारिदा गर्भाः ।
चैत्रासितसम्भूताः कार्तिकशुक्लेऽभिवर्षन्ति ॥१२॥

Slokas 9-12.—The foetuses formed in the beginning of Margasirsha and Pushya are of little consequence. Those formed in the dark half of Pushya may come out in the bright half of Sravana. Similarly, those that are formed in the bright half of Magha will see the light of the day in the dark fortnight of Sravana. The former part of Bhadrapada may be fixed upon as the time of birth corresponding to the dark half of Magha. Those that are formed in the first half of Phalguna may be said to come out in the latter half of Bhadrapada. But those in the dark fortnight of Phalguna will be born in the bright half of Aswayuja. The clouds that are formed in the first half of Chaitra will yield water in the latter half of Aswayuja; and those that are formed in the latter half of Chaitra will rain in the first half of Kartika.

तथा च गर्गः ।

माघेन श्रावणं विन्द्यान्नभस्यं फाल्गुनेन तु ।
चैत्रेणाश्वयुजं प्राहुर्वैशाखेन तु कार्तिकम् ॥
शुक्लपक्षेण कृष्णं तु कृष्णपक्षेण चेतरम् ।
रात्र्यह्नोश्च विपर्यासं कार्यं काले विनिश्चयम् ॥ इति

पराशरस्याप्येवं मतम् ।

पूर्वोद्भूताः पश्चादपरोत्थाः प्राग्भवन्ति जीमूताः ।
शेषास्वपि दिक्ष्वेवं विपर्ययो भवति वायोश्च ॥१३॥

Sloka 13.—The clouds formed in the east will give water in the west and *vice versa.* The same rule holds good in the case of the other pairs of directions. In like manner, the winds too are reverse at the two periods.

तथा च पराशरः ।

अथ माघेन श्रावणं फाल्गुनेन भाद्रपदं चैत्रेणाश्वयुजं वैशाखेन तु कार्तिकं शुक्लेन कृष्णं कृष्णेन शुक्लं दिवसेन रात्रिं रात्र्या दिवसं गर्भाः प्रवर्षन्ति ॥

ह्लादिमृदूदक्शिवशक्रादिग्भवो मारुतो वियद्विमलम् ।
स्निग्धसितबहुलपरिवेषपरिवृतौ हिममयूखार्कौ ॥१४॥

पृथुबहुलस्निग्धघनं घनसूचीक्षुरकलोहिताभ्रयुतम् ।
काकाण्डमेचकाभं वियद्विशुद्धेन्दुनक्षत्रम् ॥१५॥

सुरचापमन्द्रगर्जितविद्युत्प्रतिसूर्यका शुभा सन्ध्या ।
शशिशिवशक्राशास्थाः शान्तरवाः पक्षिमृगसंघाः ॥१६॥

विपुलाः प्रदक्षिणचराः स्निग्धमयूखा ग्रहा निरुपसर्गाः ।
तरवश्च निरुपसृष्टाङ्कुरा नरचतुष्पदा हृष्टाः ॥१७॥

गर्भाणां पुष्टिकराः सर्वेषामेव योऽत्र तु विशेषः ।
स्वर्तुस्वभावजनितो गर्भविवृद्ध्यै तमभिधास्ये ॥१८॥

Slokas 14-18—The good symptoms at the time of the conception of clouds are the following: a delightful

and cool breeze from the north, north-east, or east; a clear sky; the Sun and the Moon surrounded by a glossy, bright and thick halo; the sky covered with large, bulky, smooth, needle-like or razor-like, red clouds or having the colour of the crows-eggs or a peacock's neck when the Moon and the stars shine brightly; a good twilight—morning or evening—accompanied by a rain-bow, good rumbling of thuuder, lightning and a mock Sun; groups of birds and animals crying pleasantly in the north, north-east or east; the planets being large beaming brightly moving to the north (of the asterisms) and unhurt; trees with their sprouts unimpaired, and men and quadrupeds happy; these symptoms nourish all the embryos. There are however some special rules tending to the growth of the embryos and arising from the particular nature of the season which I am now propounding.

तथा च पराशरः । अथ गर्भसंस्थासु माघादिषु चतुर्षु मासेषु या शुचौ धारणा । नभोनभस्यौ प्रावृट् तस्या अनु वर्षा येषु प्रसवन्ति । तत्र चापाभ्रविद्युत्स्तनयित्नुवर्षाणि गर्भांस्तांल्लक्षयेत्प्रशस्तानप्रशस्तांश्च । प्रशस्ताभाश्च यस्मिन् काले सूर्येन्दुनक्षत्राश्रयाणां वर्षालिङ्गानां प्रादुर्भावः । पञ्चरूपता गर्भाणां धारणं मासेन शुद्धिरिति ॥

पौषे समार्गशीर्षे सन्ध्यारागोऽम्बुदाः सपरिवेषाः ।
नात्यर्थं मृगशीर्षे शीतं पौषेऽतिहिमपातः ॥१९॥
माघे प्रबलो वायुस्तुषारकलुषद्युती रविशशाङ्कौ ।
अतिशीतं सघनस्य च भानोरस्तोदयौ धन्यौ ॥२०॥
फाल्गुनमासे रूक्षश्चण्डः पवनोऽभ्रसम्प्लवाः स्निग्धाः ।
परिवेषाश्चासकलाः कपिलस्ताम्रो रविश्च शुभः ॥२१॥
पवनघनवृष्टियुक्ताश्चैत्रे गर्भाः शुभाः सपरिवेषाः ।
घनपवनसलिलविद्युत्स्तनितैश्च हिताय वैशाखे ॥२२॥

Slokas 19-22.—The happy tokens in the months of Margasirsha and Pushya are a red glow of the horizon at dawn and evening, clouds with halos, not too severe cold in Margasirsha and not too thick frost in Pushya; in Magha, a strong wind, the Sun and the Moon dim by mist, severe cold, and the Sun rising or setting with clouds; in the month of Phalguna, a rough and violent gale, glossy floating banks of clouds, an incomplete halo round the Sun or the Moon and the Sun russet or red; in the month of Chaitra, the foetuses forming among wind, clouds, rain and halos are of good augury; and in the month of Vaisakha, such as are attended with clouds, wind and rain, lightning and thunder, are favourable.

तथा च काश्यप: ।
शीतमभ्रं तथा वायुश्चन्द्रार्कपारिवेषणम् ।
माघे मासि परीक्षेत श्रावणे वृष्टिमादिशेत् ॥
फाल्गुने चाभ्र सङ्घातं वृष्टिस्तनितमेव च ।
पुरो वाताश्च ये प्रोक्ता मासि भाद्रपदे शुभम् ॥
बहुपुष्पफला वृक्षा वाता: शर्करवर्षिण: ।
शीतवर्षं तथाभ्राणि चैत्रेणाश्वयुजं वदेत् ॥
वहन्ति मृदवो वाता: पुर: शीघ्रं प्रदक्षिणा: ।
वैशाखे तानि रूपाणि कार्तिके मासि वर्षति ॥
तथा च समाससंहितायाम् ।
शस्तानि मृगान्मासाच्छीतहिमवायुमेघकृतानि ।
स्तनिततडिज्जलमारुतघनतापान्यतिशयं तु वैशाखे ॥
कृष्णेन शुक्लपक्ष: सितेन कृष्णो निशा दिनोत्थेन ।
राज्याह: सन्ध्यायां सन्ध्यादिव्यत्ययाज्जलदा: ॥

मुक्तारजतनिकाशास्तमालनीलोत्पलाञ्जनाभासा: ।
जलचरसत्त्वाकारा गर्भेषु घना: प्रभूतजला: ॥२३॥
तीव्रदिवाकरकिरणाभितापिता मन्दमारुता जलदा: ।
रुषिता इव धाराभिर्विसृजन्त्यम्भ: प्रसवकाले ॥२४॥

Slokas 23-24.—Clouds that resemble pearls, silver, Kamala flower, lily or collyrium in colour and which are in the shape of aquatic animals will contain abundant water in their embryo. Those clouds which have been scorched by the burning rays of the Sun and fanned by a gentle breeze will at the time of delivery pour torrents of water as if they were angry.

तथा च समाससंहितायाम् ।

पृथुघनबहुला जलदा जलचरसत्त्वान्विताः शुभा गर्भाः ।
स्निग्धसितबहुलपरिवेषपरिवृतौ हिमकरोष्णकरौ ॥
नृखगमृगा मुदिता निरुपहतास्तरवः ।
वियदमलं च यदा भवति तदा सुसमा ॥
स्निग्धतडित्प्रतिसूर्यकमत्स्यशक्रधनुःप्रथमापरमध्ये ।
शान्तरवा मृगपक्षिमनुष्याः शक्रशशीश्वरदिक्पवनाश्च ॥

गर्भोपघातलिङ्गान्युल्काशनिपांसुपातदिग्दाहाः ।
क्षितिकम्पखपुरकीलककेतुग्रहयुद्धनिर्घाताः ॥२५॥
रुधिरादिवृष्टिवैकृतपरिघेन्द्रधनूंषि दर्शनं राहोः ।
इत्युत्पातैरेतैस्त्रिविधैश्चान्यैर्हतो गर्भः ॥२६॥

Slokas 25-26—The following are the indications for the miscarrying of the foetus: Fall of meteors, lightning, dust-storm, false fire in the quarters, earth-quake, appearance of forms of cities in the sky, Thamasa Keelakas, Ketu, planetary warfare, portentous thunder, unnatural phenomena in rain, such as blood, a cross line of clouds at Sunset or Sunrise (*vide* Adhyaya XLVII-19; *infra*), rainbow and eclipse of the Sun or the Moon. By these and similar portents of three kinds, *viz.*, celestial, atmospheric and terrestrial, an embryo gets destroyed.

तथा च गर्गः ।

अश्मवर्षं तमोवर्षं मांसशोणितवर्षणम् ।
उल्कानिर्घातकम्पश्च वज्रपातस्तथैव च ॥

परिवेषाः परिधयो वासवस्य धनूंषि च ।
अनभ्रस्तनितं वर्षं दिशां दाहस्तथैव च ॥
अनार्तवं पुष्पफलं वारणीयेषु वर्षणम् ।
ग्रहयुद्धेषु घोरेषु हतान् गर्भान् विनिर्दिशेत् ॥

तथा च पराशरः । तेषां ग्रहाणामुदयास्तमयोल्कानिर्घाताशनिपातगन्धर्वनगरदिग्दाहार्करश्मिवर्णविकारभूचलनप्रादुर्भावो वर्षास्ववर्षाय ॥

स्वर्तुस्वभावजनितैः सामन्यैर्यैश्च लक्षणैर्वृद्धिः ।
गर्भाणां विपरीतैस्तैरेव विपर्ययो भवति ॥२७॥

Sloka 27.—Signs, precisely the reverse of those, both general and special, for any particular season, by which the growth of an embrayo is assured, produce the contrary results.

भद्रपदाद्वयविश्वाम्बुदेवपैतामहेष्वथर्क्षेषु ।
सर्वेष्वृतुषु विवृद्धो गर्भो बहुतोयदो भवति ॥२८॥

Sloka 28.—A foetus that develops when the Moon stands in any of the five asterisms, *viz.*, Purvabhadra, Uttarabhadra, Purvashadha, Uttarashadha and Rohini in any season will yield plenty of rain.

शतभिषगाश्लेषार्द्रास्वातिमघासंयुतः शुभो गर्भः ।
पुष्णाति बहून् दिवसान् हन्त्युत्पातैर्हतस्त्रिविधैः ॥२९॥

Sloka 29.—An embryo that is formed in Satabhishak, Aslesha, Ardra, Swati or Magha proves fertile and develops (or rains) for many days; while, being stricken with three-fold portents (referred to above), it is destroyed.

त्रिविधमुत्पातलक्षणमाचार्येण समाससंहितानिबन्धने स्पष्टतरमुक्तम्-
दिव्यं ग्रहर्क्षजातं भुवि भौमं स्थिरचरोद्भवं यच्च ।
दिग्दाहोल्कामारुतपरिवेषाद्य वियत्प्रभवम् ॥

तथा च गर्गः । प्राजापत्यं मघाश्लेषा रौद्रं चानिलवारुणम् ।
आषाढाद्वितयं चैव तथा भद्रपदाद्वयम् ॥

नक्षत्रदशकं चैतद्यदि स्याद्ग्रहदूषितम् ।
न गर्भाः सम्पदं यान्ति योगक्षेमं न कल्पते ॥
उल्कयाभिहतं वापि केतुना वाप्यधिष्ठितम् ।
न गर्भाः सम्पदं यान्ति वासवश्च न वर्षति ॥

मृगमासादिष्वष्टौ षट् षोडश विंशतिश्चतुर्युक्ता ।
विंशतिरथ दिवसत्रयमेकतमर्क्षेण पञ्चभ्यः ॥३०॥

Sloka 30.—Foetuses coming into being when the Moon is in conjunction with any of the aforesaid asterisms during the month of Margasirsha, Pushya, Magha, Phalguna, Chaitra and Vaisakha will yield rain after 195 days for 8, 6, 16, 24, 20 and 3 days respectively.

ऋषिपुत्र आह

माघे षोडशसंख्यास्तु षोडशाष्टौ च फाल्गुने ।
विंशतिश्चैत्रमासे तु त्रयश्चेन्द्राग्निदैवते ॥
अष्टौ सौम्येऽथ षट् पौषे संख्यास्तासु च वर्षति ।

पञ्चनिमित्तैः शतयोजनं तदर्द्धार्द्धमेकहान्यातः ।
वर्षति पञ्चनिमित्ताद्रूपेणैकेन यो गर्भः ॥३१॥

Sloka 31.—If an embryo be accompanied by the five phenomena, *viz.*, wind, water, lightning, thunder and cloud, it will pour rain over an area of 100 Yojanas and for every phenomenon less, over half the extent of the previous one; but if it has only one phenomenon, over five Yojanas around.

द्रोणः पञ्चनिमित्ते गर्भे त्रीण्याढकानि पवनेन ।
षड् विद्युता नवाभ्रैः स्तनितेन द्वादश प्रसवे ॥३२।

Sloka 32.—The quantity of rainfall will at the season amount to a Drona if the embryo has the five concomitants; three Adhakas are the result of wind; six, of ightning; nine, of clouds and twelve, of thunder.

A Drona = 200 Palas. An Adhaka = ¼ th of a Drona or 11 oz. Avoir. According to Parasara, an Adhaka is the capacity of a vessel with a circular mouth 20 inches in diameter and whose depth is eight inches.

वृष्टेराढकद्रोणप्रमाणपरिज्ञानं पराशर आह-
आढकांश्चतुरो द्रोणमपां विन्द्यात्प्रमाणतः ।
धनुः प्रमाणं मेदिन्या विन्द्याद्द्रोणातिवर्षणम् ॥
समे विंशांगुलनाहे द्विचतुष्कांगुलोच्छ्रिते ।
भाण्डे वर्षति सम्पूर्णं ज्ञेयमाढकवर्षणम् ॥

तथा चाचार्य आह ।
हस्तविशालं कुण्डकमधिकृत्याम्बुप्रमाणनिर्देशः ।
पञ्चाशत्पलमाढकमनेन मिनुयाज्जलं पतितम् ॥ इति

—Adh. XXIII-2, *infra.*

तथा च वृद्धगर्गः ।

वाते तु आढकं विन्द्यात्स्तनिते तु द्वादशाढकम् ॥
नवाढकं तथाभ्रेषु द्योतितेषु षडाढकम् ॥
निमित्तपञ्चकोपेते द्रोणं वर्षति वासवः ॥

क्रूरग्रहसंयुक्ते करकाशनिमत्स्यवर्षदा गर्भाः ।
शशिनि रवौ वा शुभसंयुतेक्षिते भूरिवृष्टिकराः ॥३३॥

Sloka 33.—If the asterism at which an embryo is formed be afflicted by a malefic planet, it will pour down showers of hail stones, thunderbolt and fish. If at that time, the Moon or the Sun be posited in this star and be conjoined with or aspected by a benefic, there will be copious rain.

गर्भसमयेऽतिवृष्टिर्गर्भाभावाय निर्निमित्तकृता ।
द्रोणाष्टांशेऽभ्यधिके वृष्टे गर्भः स्रुतो भवति ॥३४॥

Sloka 34.—Too much rain without apparent cause at the time of the formation of foetuses tends to their destruction. If the quantity of rainfall exceed ⅛ th of a Drona, there will be its miscarriage.

गर्भसमये गर्भग्रहणकाले निर्निमित्तकृता अतिवृष्टिः ।
निमित्तं कारणं यथा ।
प्रायो ग्रहाणामुदयास्तकाले समागमे मण्डलसङ्क्रमे च ।
पक्षक्षये तीक्ष्णकरायनान्ते वृष्टिर्गतेऽर्के नियमेन चान्द्रौ ॥ इति

गर्भः पुष्टः प्रसवे ग्रहोपघातादिभिर्यदि न वृष्टः ।
आत्मीयगर्भसमये करकामिश्रं ददात्यम्भः ॥३५॥

Sloka 35.—If a full-grown embryo does not yield rain at the proper season owing to planetary and other evil influences, it will rain with hail-stones at the same period as it formed at the beginning.

काठिन्यं याति यथा चिरकालधृतं पयः पयस्विन्याः ।
कालातीतं तद्वत्सलिलं काठिन्यमुपयाति ॥३६॥

Sloka 36.—Just as the milk of a milch cow grows hard if retained too long, so does the water kept back beyond its time.

पवनसलिलविद्युद्गर्जिताऽभ्रान्वितो यः
स भवति बहुतोयः पञ्चरूपाभ्युपेतः ।
विसृजति यदि तोयं गर्भकालेऽतिभूरि
प्रसवसमयमित्वा शीकराम्भः करोति ॥३७॥

Sloka 37.—An embryo which has got the five concomitant signs, *viz.*, wind, rain, lightning, thunder and clouds, since it is composed of these, yields plenty of rain. One which at the time of formation loses too much water produces at the period of delivery, a drizzle.

This sloka is from समाससंहिता.

Thus ends the 21st Adhyaya on the "Pregnancy of Clouds."

गर्भधारणाध्यायः ॥२२॥ Pregnancy of the Air.

ज्यैष्ठसितेऽष्टम्याद्याश्चत्वारो वायुधारणा दिवसाः ।
मृदुशुभपवनाः शस्ताः स्निग्धघनस्थगितगगनाश्च ॥१॥

Sloka 1.—The first four days commencing from the 8th day of the bright half of Jyeshta are sustained by the winds ; and they will prove favourable if they be attended with soft and gentle breeze, and if the sky be covered with glossy clouds.

तत्रैव स्वात्याद्ये वृष्टे भचतुष्टये क्रमान्मासाः ।
श्रावणपूर्वा ज्ञेयाः परिस्रुता धारणास्ताः स्युः ॥२॥

Sloka—2. If there be rain in the four asterisms beginning with Swati in the same month and fortnight, the four months commencing with Sravana will be in order the retainers of rain. That is, there will be no rain in the several months if there be rain in the corresponding asterism.

तथा च काश्यपः ।

ज्येष्ठस्य शुक्लाष्टम्यां तु नक्षत्रे भगदैवते ।
चत्वारो धारणाः प्रोक्ता मृदुवातसमीरिताः ॥
नीलाञ्जननिभैर्मेघैर्विद्युत्स्थगितमारुतैः ।
विस्फुलिङ्गरजोधूम्रश्छन्नौ शशिदिवाकरौ ॥
एकरूपाः शुभा ज्ञेया अशुभाः सान्तराः स्मृताः ।
अनार्यैस्तस्करैर्घोरैः पीडा चैव सरीसृपैः ॥
ततः स्वात्यादिनक्षत्रैश्चतुर्भिः श्रावणादयः ।
परिपूर्णाः शुभास्ताः स्युः सौम्याः शिवसुभिक्षकाः ॥
स्वातौ तु श्रावणं हन्याद्वृष्टेऽथेन्द्राग्निदैवते ।
भाद्रपदे त्ववृष्टिः स्यान्मैत्रे चाश्वयुजे स्मृता ॥
ऐन्द्रे तु कार्त्तिके त्वेवं वृष्टे वृष्टिं निहन्ति च ।
एतेषु यदि नो वृष्टिस्तदा सौभिक्षलक्षणम् ॥

यदि ताः स्युरेकरूपाः शुभास्ततः सान्तरास्तु न शिवाय ।
तस्करभयदाश्चोक्ताः श्लोकाश्चाप्यत्र वासिष्ठाः ॥३॥

Sloka 3.—If those four days of retention (धारणा-Dharana) be of the same type, the result will be auspicious. If, unlike, they prove disastrous and are said to engender danger from thieves. The following is the authority of sage Vasishta.

सविद्युतः सपृषतः सपांसूत्करमारुताः ।
सार्कचन्द्रपरिच्छन्ना धारणाः शुभधारणाः ॥४॥
यदा तु विद्युतः श्रेष्ठाः शुभाशाः प्रत्युपस्थिताः ।
तदापि सर्वसस्यानां वृद्धिं ब्रूयाद्विचक्षणः ॥५॥
सपांसुवर्षाः सापश्च शुभा बालक्रिया अपि ।
पक्षिणां सुस्वरा वाचः क्रीडा पांसुजलादिषु ॥६॥
रविचन्द्रपरीवेषाः स्निग्धा नात्यन्तदूषिताः ।
वृष्टिस्तदापि विज्ञेया सर्वसस्यार्थसाधिका ॥७॥
मेघाः स्निग्धाः संहताश्च प्रदक्षिणगतिक्रियाः ।
तदा स्यान्महती वृष्टिः सर्वसस्याभिवृद्धये ॥८॥

Slokas 4-8.—The days of retention of the foetus will be favourable if they be accompanied by lightning, water-drops, dust-storm, and the Sun and the Moon screened by the clouds. If there should be beautiful flashes of lightning emanating from (moving towards ?) the auspicious quarters, an intelligent astronomer should predict the thriving of all crops. If on the same day there be rain with dust or if children engage themselves in happy sports, the cries of birds be pleasant and their sport be in dust, water or the like, if the Sun and the Moon be encircled by halos which are glossy and not broken, then, there will be rain tending to the growth

of all crops. If the clouds be glossy, collected together and moving in a clockwise manner, there will be a heavy rain favouring the growth of all crops.

Thus ends the 22nd Adhyaya on "Pregnancy of the Air".

प्रवर्षणाध्यायः ॥२३॥ The Quantity of Rainfall.

ज्यैष्ठ्यां समतीतायां पूर्वाषाढादिसम्प्रवृष्टेन ।
शुभमशुभं वा वाच्यं परिमाणं चाम्भसस्तज्ज्ञैः ॥१॥

Sloka 1.—If there should be rain in the asterisms commencing with Purvashadha after the full Moon in the month of Jyeshta, the astronomer should judge the quantity and the good or bad effects of the rain.

तथा च गर्गः ।

ज्येष्ठे मूलमतिक्रम्य मासि प्रतिपदग्रतः ।
वर्षासु वृष्टिज्ञानार्थं निमित्तान्युपलक्षयेत् ॥

हस्तविशालं कुण्डकमधिकृत्याम्बुप्रमाणनिर्देशः ।
पञ्चाशत्पलमाढकमनेन मिनुयाज्जलं पतितम् ॥२॥

Sloka 2.—The quantity of rainfall should be determined through a gauge whose diameter is one cubit, and when it contains 50 palas, it will be equal to one Adhaka.

तथा च समाससंहितायाम् ।

ज्येष्ठस्य पौर्णमासीमतीत्यभूमुद्रया यथा वृष्टे ।
आप्याद्यैर्जलमानं मागधमानेन हस्तमिते ॥ यदुक्तम् ।

येन धरित्री मुद्रा जनिता वा बिन्दवस्तृणाग्रेषु ।
वृष्टेन तेन वाच्यं परिमाणं वारिणः प्रथमम् ॥३॥

Sloka 3.—The quantity of rain should be gauged on the day of the asterism during which there is rain

for the first time through the (amouut of) rain by which the earth is cleared of dust or the drops of water on the tips of blades of grass.

केचिद्यथाभिवृष्टं दशयोजनमण्डलं वदन्त्यन्ये ।
गर्गवसिष्ठपराशरमतमेतद्द्वादशाभ्र परम् ॥४॥

Sloka 4.—Some sages such as Kasypa opine that if there be rain in a certain area at the beginning, there will be good rain there throughout the season; while others such as Devala maintain that if there be rain over an area of ten Yojanas, there will be plenty of rain during the whole season. But, according to Garga, Vasishta and Parasara, good rain during the season should be predicted if there be rainfall over an area of not less than twelve Yojanas.

तथा च कश्यपः ।
प्रवर्षणे यथा देशं वर्षणं यदि दृश्यते ।
वर्षाकालं समासाद्य वासवो बहु वर्षति ॥
तथा च देवलः ।
प्रवर्षणे यदा वृष्टं दशयोजनमण्डलम् ।
वर्षाकालं समासाद्या वासवो बहु वर्षति ॥
तथा च गर्गः ।
आषाढादिषु वृष्टेषु योजनद्वादशात्मके ।
प्रवृष्टे शोभनं वर्षं वर्षाकाले विनिर्दिशेत् ॥ इति.

येषु च भेष्वभिवृष्टं भूयस्तेष्वेव वर्षति प्रायः ।
यदि नाप्यादिषु वृष्टं सर्वेषु तदा त्वनावृष्टिः ॥५॥

Sloka 5.—In whichever stars there was rain at the beginning, there will generally be rain once again in the same stars. If there was no rain at all in any one of the asterisms beginning with Purvashadha at the time of delivery, then there will be no rain in the season.

हस्ताप्यसौम्यचित्रापौष्णधनिष्ठासु षोडश द्रोणाः ।
शतभिषगैन्द्रस्वातिषु चत्वारः कृत्तिकासु दश ॥६॥
श्रवणे मघानुराधाभरणीमूलेषु दश चतुर्युक्ताः ।
फल्गुन्यां पञ्चकृतिः पुनर्वसौ विंशतिर्द्रोणाः ॥७॥
ऐन्द्राग्न्याख्ये वैश्वे च विंशतिः सार्पभे दश त्र्यधिकाः ।
आहिर्बुध्न्यार्यम्णप्राजापत्येषु पञ्चकृतिः ॥८॥
पञ्चदशाजे पुष्ये च कीर्तिता वाजिभे दश द्वौ च ।
रौद्रेऽष्टादश कथिता द्रोणा निरुपद्रवेष्वेते ॥९॥

Slokas 6-9.—If there should be rain in any one of the asterisms, *viz*., Hasta, Purvashadha, Mrigasira, Chittra, Revati and Dhanishta, the quantity of rainfall in the season will be 16 Dronas; in Satabhishak, Jyeshta and Swati, it will be 4 Dronas; in Krittika, 10 Dronas; in Sravana, Magha, Anuradha, Bharani and Moola, 14 Dronas; in Purvaphalguni, 25 Dronas; in Punarvasu, 20 Dronas; in Visakha and Uttarashadha, 20 Dronas; in Aslesha, 13 Dronas. In Uttarabhadra, Uttaraphalguni and Rohini, it is 25 Dronas. In Purvabhadra and Pushya, it is 15 Dronas; in Aswini, 12 Dronas; in Ardra, it is 13 Dronas. These quantities will hold good, provided the asterisms are not hurt in any way.

तथा च समाससंहितायाम्

दश युक्ता द्विकृतखतिथिरसाष्टादिग्विषयरामजलतिथिभिः ।
तिथिरसरसैश्च विरसाः सदशकृताः षड्विहीनाश्च ॥
जलषट्कदशकसहिता जलरसयुक्ताः षड्ूनाश्च ।
विषयतिथिषट्कसहिताश्चाश्विन्यादिषु जलद्रोणाः ॥-इति.

रविरविसुतकेतुपीडिते भे क्षितितनयत्रिविधाद्भुताहते च
भवति च न शिवं न चापि वृष्टिः शुभसहिते निरुपद्रवे शिवं च ॥

Sloka 10.—If an asterism be afflicted by the Sun, Saturn or Ketu, or hurt by Mars, or by the three-fold portent, there will be no prosperity to mankind, nor will there be any rain. But if the asterism be unhurt and conjoined with benefics, beneficial results will accrue.

तथा च गर्गः ।

सूर्यसौराहते वाष्यं नक्षत्र भौमघातिते ।
उत्पातैस्त्रिविधैर्वापि राहुणा केतुनापि वा ॥
अवृष्टिमशुभं विन्द्याद्विपरीते शुभं वदेत् ।

Thus ends the 23rd Adhyaya on "The Quantity of Rainfall".

रोहिणीयोगाध्यायः ॥२४॥ The Moon's Conjunction with Rohini

कनकशिलाचयविवरजतरुकुसुमासक्तिमधुकरानुरुते ।
बहुविहगकलहसुरयुवतिगीतमन्द्रस्वनोपवने ॥१॥
सुरनिलयशिखरिशिखरे बृहस्पतिर्नारदाय यानाह ।
गर्गपराशरकाश्यपमयाश्च यान् शिष्यसङ्घेभ्यः ॥२॥
तानवलोक्य यथावत् प्राजापत्येन्दुसम्प्रयोगार्थान् ।
स्वल्पग्रन्थेनाहं तानेवाभ्युद्यतो वक्तुम् ॥३॥

Slokas 1-3.—I shall now try to expound briefly the good and bad effects arising from the Moon's conjunction with Rohini, having duly taken cognisance of them as explained by Garga, Parasara, Kasyapa and Maya to their hosts of pupils and as instructed by Brihaspati to Narada in the park on the summit of the Meru, which resounds with the humming of the bees clinging to the flowers of the trees in the caves of the golden rocks, which rings with the twitterings of

numerous birds and which has the melodious strains of music of celestial damsels.

Rohin i Yoga is the period of a day when the Moon passes through the star Rohini in the dark half of the lunar month of Ashadha.

In this connection, Mr. Chidambara Iyer, very aptly remarks: "These prefatory remarks clearly shew that what follow are important scientific truths in the eyes of Hindu astronomers: that the weather indications of one single day in a year should form the subject of so much calculation with the Hindus in determining the future agricultural prospect of the land while to the inexperienced eye of a western man of science, the day appears as indifferent or otherwise as any other day of the year argues that modern science is still far behind in her investigations of the laws of nature."

प्राजेशमाषाढतमिस्रपक्षे क्षपाकरेणोपगतं समीक्ष्य ।
वक्तव्यमिष्टं जगतोऽशुभं वा शास्त्रोपदेशाद्ग्रहचिन्तकेन ॥४॥
योगो यथानागत एव वाच्यः स धिष्ण्ययोगः करणे मयोक्तः ।
चन्द्रप्रमाणद्युतिवर्णमार्गैरुत्पातवातैश्च फलं निगद्यम् ॥५॥

Slokas 4-5.—An astronomer should carefully observe the Moon's conjunction with Rohini in the dark half of Ashadha and then predict its good or bad effects to mankind according to the tenets of the Sastras. How a future conjunction of the Moon with the asterism should be foretold has been explained by me in my work Panchasiddhantika under the head of "Conjunction with Fixed Stars". The effects, however, must be declared as deduced from the Moon's size, brightness, colour, direction and from portents at the time and the winds.

तथा च पञ्चसिद्धान्तिकायाम् ।

बुद्ध्वा शशिविक्षेपं कृत्वा ताराशशाङ्कविवरं च ।
संसाध्य च वक्तव्यः पश्चात्तारासमायोगः ॥

The reference to पञ्चसिद्धान्तिका here clearly shows that the author had already completed that work.

पुरादुदग्यत् पुरतोऽपि वा स्थलं त्र्यहोषितस्तत्र हुताशतत्परः ।
ग्रहान् सनक्षत्रगणान् समालिखेत् सधूपपुष्पैर्बलिभिश्च पूजयेत् ॥६॥
सरत्नतोयौषधिभिश्चतुर्दिशं तरुप्रवालापिहितैः सुपूजितैः ।
अकालमूलैः कलशैरलङ्कृतं कुशास्तृतं स्थण्डिलमावसेद्द्विजः ॥७॥

Slokas 6-7.—A Brahmin, going to a place north or east from the town, staying there three nights fasting and worshipping the sacred fire, should draw a diagram of the planets and the asterisms occupied by them and worship them with oblations coupled with incense and flowers. He must occupy the bare ground strewn with the Darbha grass, decked at the four corners with water-pots containing gems, water and herbs, covered above with the sprouts of trees and not blackened at the bottom and kept clean and anointed.

तथा च गर्गः

नगरादुपनिष्क्रम्य दिशं प्रागुत्तरां शुचिः ।
विविक्ते प्रस्थले देशे देवतायतनेऽपि वा ॥
राज्ञा नियुक्तो दैवज्ञः कृतशौचो जितेन्द्रियः ।
निमित्तकुशलो धीरः शुक्लाम्बरसमावृतः ॥
उपवासमथातिष्ठेदष्टमीं सयतव्रतः ।
ततोऽष्टम्याः परे यस्मिन् दिने संयुज्यते शशी ॥
प्राजापत्येन च ततो निमित्तान्युपलक्षयेत् ॥

आलभ्य मन्त्रेण महाव्रतेन बीजानि सर्वाणि निधाय कुम्भे ।
जाम्ब्यानि चामीकरदर्भतोयैर्होमो मरुद्वारुणसोममन्त्रैः ॥८॥

Sloka 8.—He should then sanctify all sorts of seeds with the hymns of Mahavrata and immerse them in the water containing gold and sacred grass in the pot. Then

he should make a Homa with hymns addressed to the Marut, Varuna and the Moon.

श्लक्ष्णां पताकामसितां विदध्याद्दण्डप्रमाणां त्रिगुणोच्छ्रितां च ।
आदौ कृते दिग्ग्रहणे नभस्वान् ग्राह्यस्तया योगगते शशाङ्के ॥९॥

Sloka 9.—He should prepare a very fine flag of black colour, four cubits in length, and hoist it on a staff of 12 cubits. After acquainting himself with the different directions, he should ascertain through the movement of the streamer the direction of the wind at the Moon's conjunction with the asterism.

तथा च पुराणे । चतुर्हस्तो धनुः स्मृतः ।
धनुर्दण्डो युगं नाली तुल्यान्येतान्यथाङ्गुलैरिति ॥
तत्र दिक्साधनमाचार्येण पञ्चसिद्धान्तिकायामुक्तम् । तद्यथा-
शङ्कुचतुर्विस्तारे वृत्ते छायाप्रवेशनिर्गमनात् ।
अपरैन्द्रीदिक्सिद्धिर्यंवाच्च याम्योत्तरे साध्ये ॥

तत्रार्द्धमासाः प्रहरैर्विकल्प्या वर्षानिमित्तं दिवसास्तदंशैः ।
सव्येन गच्छञ्छुभदः सदैव यस्मिन् प्रतिष्ठा बलवान् स वायुः ॥

Sloka 10.—For purposes of determining the times of rainfall, the watches (3 hour-periods) should be taken as corresponding to as many fortnights and the sub-divisions of a watch, to the days. If the wind blows round from east to south and so on (*i. e.* in the प्रदक्षिण order), it indicates prosperity to the world. When two contrary winds are blowing, that which shows firmness is more powerful, and it is from this wind alone prediction should be made.

तथा च गर्गः
दिनार्द्धमथवा वायुर्द्वौ मासौ तत्र वर्षति ।
चतुर्भागेन मासं तु शुक्लोऽस्त्यर्थं प्रवर्षति ॥
पूर्वे चैवार्द्धदिवसे पूर्वौ मासौ तु वर्षति ।

अह्नस्तु पश्चिमे भागे पश्चिमौ द्वौ तु वर्षति ॥
अथ पूर्वं व्यतिक्रम्य भागं तत्पश्चिमं ततः ।
मध्याह्ने वाति चेद्वायुर्मध्यौ मासौ तु वर्षति ॥
भाद्रपदोऽश्वयुक् चैव मासावेतौ तु मध्यमौ ।
एतयोरपि निर्देश्या वर्षारात्रस्य सम्पदः ॥

It will thus be seen that the day alone. and not the night, should be divided into four equal parts to represent the four months of the rainy season and the observation should also be made during the day.

तथा च ऋषिपुत्रः
दिनार्द्धं वाति चेद्वायुः पूर्वं पश्चिममेव वा ।
मासद्वयं तदा वर्षो विभागः पूर्वपश्चिमे ॥
समग्रं दिवसं वायुर्यदि वाति सुलक्षणः ।
मासास्तु श्रावणाद्या ये तेषां सम्पद्विनिर्दिशेत् ॥
वायन्तं मारुतं चापि यो वायुः प्रतिवायति ।
तत्र यो बलवान् वायुस्तस्यैव फलमादिशेत ॥

वृत्ते तु योगेऽङ्कुरितानि यानि सन्तीह बीजानि धृतानि कुम्भे ।
येषां तु योंऽशोऽङ्कुरितस्तदंशस्तेषां विवृद्धिं समुपैति नान्यः ॥११॥

Sloka 11.—During the Moon's conjunction with Rohini, note which of the seeds placed in the water-vessel have sprouted and even of them, which particular part; only those grains and none else will flourish during the year, so also only that proportion of them will thrive.

श्रान्तपक्षिमृगराविता दिशो निर्मलं वियदनिन्दितोऽनलः ।
शस्यते शशिनि रोहिणीगते मेघमारुतफलानि वक्ष्यतः ॥१२॥

Sloka 12.—It is a good augury, if, during the Moon's conjunction with Rohini, the quarters resound with the pleasant cries of birds that do not fly towards the Sun, as well as of animals, the sky is clear and the

breeze not vitiated. I shall now treat of the effects of the clouds and the wind.

तथा च गर्ग:

योगे ह्यनुद्रुता वाता ह्लादयन्तः सुखप्रदाः ।
प्रदक्षिणाः श्रेष्ठतमाः पूर्वपूर्वोत्तरा इति ॥

क्वचिदसितासितैः सितैः क्वचिच्च क्वचिदसितैर्भुजगैरिवाम्बुवाहैः ।
वलितजठरपृष्ठमात्रदृश्यैः स्फुरिततडिद्रसनैर्वृतं विशालैः ॥१३॥
विकसितकमलोदरावदातैररुणकरद्युतिरञ्जितोपकण्ठैः ।
छुरितमिव वियद्घनैर्विचित्रैर्मधुकरकुङ्कुमकिंशुकावदातैः ॥१४॥

Slokas 13-14.—The sky in some quarters is covered with large and black and white clouds, in others with white ones and in some others with dark ones as with huge serpents whose bellies and backs alone are visible in their coils and to whose moving tongues correspond the flashes of lightning in the clouds. It appears as though it were bedecked with clouds some of which are as white as the interior of lotus-blossoms, whose fringes are tinged by the rays of the rising Sun, which are dark like bees, yellow like saffron, red like the Kimsuka flower, and white and which consequently have a large variety of colours.

असितघननिरुद्धमेव वा चलिततडित्सुरचापचित्रितम् ।
द्विपमहिषकुलाकुलीकृतं वनमिव दावपरीतमम्बरम् ॥१५॥

Sloka 15.—Or, the sky which is studded with dark clouds and chequered with moving streaks of lightning and the rain-bow, looks verily like a forest on fire, which is teeming with herds of tigers and bisons.

अथवाञ्जनशैलशिलानिचयप्रतिरूपधरैः स्थगितं गगनम् ।
हिममौक्तिकशङ्खशशाङ्ककरद्युतिहारिभिरम्बुधरैरथवा ॥१६॥

Sloka 16.—Or, the sky is blocked by clouds that simulate the mass of rocks on the collyrium mountain or by those that set at naught the lustre of snow, pearls, conch-shells and the rays of the Moon.

तडिद्धेमकक्ष्यैर्बलाकाग्रदन्तैः स्रवद्वारिदानैश्चलत्प्रान्तहस्तैः ।
विचित्रेन्द्रचापध्वजोच्छ्राययशोभैस्तमालालिनीलैर्वृतं चाब्दनागैः ॥

Sloka 17.—Or, it is covered with elephants in the form of clouds, which are as dark as Tamala and the bees, which have lightning corresponding to the golden trappings, cranes to the tusks in front, pouring rain to ichor, moving tops to the trunks, and the multi-coloured rainbows to the beautiful banners held aloft.

सन्ध्यानुरक्ते नभसि स्थितानामिन्दीवरश्यामरुचां घनानाम् ।
वृन्दानि पीताम्बरवेष्टितस्य कान्तिं हरेश्चोरयतां यदा वा ॥१८॥

Sloka 18.—Or, there are in the sky turned crimson by twilight, clusters of clouds, which, bearing the dark hue of lilies, rob, as it were, Lord Krishna, clad in his yellow silken garment, of his beauty.

सशिखिचातकदर्दुरनिःस्वनैर्यदि विमिश्रितमन्द्रपटुस्वनाः ।
खमवतत्य दिगन्तविलम्बिनः सलिलदाः सलिलाम्बुमुचः क्षितौ ॥

Sloka 19.—If the clouds have their loud and distinct peal of thunder followed by the cries of peacocks, Chataka birds and frogs and hang at the horizon having spread throughout the firmament, then they will pour down torrents of rain on the earth.

निगदितरूपैर्जलधरजालैस्त्र्यहमवरुद्धं द्व्यहमथवाहः ।
यदि वियदेवं भवति सुभिक्षं मुदितजना च प्रचुरजला भूः ॥२०॥

Sloka 20.—If the sky should be covered for three, two or one day at a stretch with banks of clouds of the

above description, there would be plenty of food, the people would be happy and contented or, there would be abundant water in the land, respectively.

तथा च गर्गः ।

दधिरौप्यामलक्रौञ्चताम्राभारुणसन्निभाः ।
शुककौशेयमाञ्जिष्ठास्तपनीयसमप्रभाः ॥
अच्छिन्नमूलाः सुस्निग्धाः पर्वताकारसन्निभाः ।
घना घनाः प्रशस्यन्ते विद्युत्स्तनितसङ्कुलाः ॥

तथा च पराशरः । रोहिणीयोगे पुनः प्रदक्षिणो मृदुर्मारुतः स्नेहवन्ति चाभ्राणि विद्युच्छक्रचापालङ्कृतानि स्वादुसुरभिविमलशिशिरतावृद्धिश्चाम्भसां वृष्टिः क्षेमसुभिक्षाय यावतो दिवसान्निमित्तप्रादुर्भावानुबन्धस्तावद्वर्षाणि सुभिक्षक्षेमम् । आसप्तरात्राद्बिलवासिनां बिलेभ्यो निष्क्रमणं स्त्रीपुरुषबालानां प्रमोदः पक्षिणां क्षीरपुष्पफलवृक्षसेवनं तरूणामच्छिद्रपत्रता पुरपौरहिताय ॥

तथा च समाससंहितायाम् ।

आषाढबहुलपक्षे शिशिरकरे रोहिणीसमायुक्ते ।
यदि गगनममलमत्यन्ततीक्ष्णरश्मिः सहस्रांशुः ॥
सलिलगुरुनम्रजलधरतडिल्लतालोलरञ्जितादिगन्तः ।
अभितमलभेकचातककादम्बविमिश्रमाकाशम् ॥
क्षितितनयरविजरहितः स्फटिकनिभश्चन्द्रमा निरुत्पातः ।
मरुतश्च पूर्वपूर्वोत्तरोत्तराः शान्तमृगविहगाः ॥

रूक्षैरल्पैर्मारुताक्षिप्तदेहैरुष्ट्रध्वाङ्क्षप्रेतशाखामृगाभैः ।
अन्येषां वा निन्दितानां स्वरूपैर्मूकैश्चाब्दैर्नो शिवं नापि वृष्टिः ॥२१॥

Sloka 21.—There would neither be prosperity nor rain in the land, should the clouds be rough and small, tossed about by the winds, have the shapes of camels, crows, dead bodies, monkeys or other inauspicious creatures and be silent.

तथा च गर्गः ।

छिन्नमूलाश्च वृक्षाश्च शुष्का बाष्पाकुलीकृताः ।
पापसत्वानुकाराश्च मेघाः पापफलप्रदाः ॥

विगतघने वा वियति विवस्वानमृदुमयूखः सलिलकृदेवम् ।
सर इव फुल्लं निशि कुमुदाढ्यं खमुडुविशुद्धं यदि च सुवृष्ट्यै ॥२२॥

Sloka 22.—If the Sun should shine with burning rays in a cloudless sky and the sky at night with bright stars look blooming like a lake rich in lilies, there would be copious rain.

पूर्वोद्भूतैः सस्यनिष्पत्तिरब्दैराग्नेयाशासम्भवैराग्निकोपः ।
याम्ये सस्यं क्षीयते नैर्ऋतेऽर्द्धं पश्चाज्जातैः शोभना वृष्टिरब्दैः ॥२३॥
वायव्योत्थैर्वातवृष्टिः क्वचिच्च पुष्टा वृष्टिः सौम्यकाष्ठासमुत्थैः ।
श्रेष्ठं सस्यं स्थाणुदिक्सम्प्रवृद्धैर्वायुश्चैवं दिक्षु धत्ते फलानि ॥२४॥

Slokas 23-24.—If the clouds are formed in the east, there will be growth of good crops; in the south-east, there will be raging of fires; in the south, decay of crops; in the south-west, destruction of half the crops; in the west, handsome rain; in the north-west, stormy rain in some places; in the north, very good and full rain and in the north-east, bumper crops. The same effects should be predicted of the wind also arising in the several directions.

उल्कानिपातास्तडितोऽशनिश्च दिग्दाहनिर्घातमहीप्रकम्पाः ।
नादा मृगाणां सपतत्रिणां च ग्राह्या यथैवाम्बुधरास्तथैव ॥२५॥

Sloka 25.—Fall of meteors, flashes of lightning, thunderbolts, false fires in the quarters, portentous sound in the sky, earthquakes and the cries of birds and beasts produce the same effects as the clouds under the above conditions.

नामाङ्कितैस्तैरुदगादिकुम्भैः प्रदक्षिणं श्रावणमासपूर्वैः ।
पूर्णैः स मासः सलिलस्य दाता स्रुतैरवृष्टिः परिकल्प्यमूनैः ॥२६॥

Sloka 26.—The four water-pots beginning with the northern one should be named after the months

beginning with Sravana, in the dextral order; if any of the pots be full of water, the particular month signified by that will have good rain. If, on the other hand, any one be empty, that month will have no rain. The amount of rain in the several months will have to be guessed from the quantity of water left in the pots.

तथा च गर्गः ।
सौम्ये तु श्रावणं विन्द्यात्पूर्वे भाद्रपदं वदेत् ।
दक्षिणेऽश्वयुजो ज्ञेयः पश्चिमे कार्तिकं विदुः ॥
सर्वे कुम्भाः सुपूर्णाः स्युरभग्नाः कान्तिसंयुताः ।
चतुरो वार्षिकान् मासान् सर्वान् वर्षति वासवः ॥
सर्वस्रुतैरवृष्टिः स्याद्द्वैर्मध्यमवर्षणम् ।
द्रवैस्तथाविधा वृष्टिर्वक्तव्या जलमानतः ॥

अन्यैश्च कुम्भैर्नृपनामचिह्नैर्देशाङ्कितैश्चाप्यपरैस्तथैव ।
भग्नैः स्रुतैर्न्यूनजलैः सुपूर्णैर्भाग्यानि वाच्यानि यथानुरूपम् ॥२७॥

Sloka 27.—Similarly, through other pots bearing the names of kings, countries or other things, the fortunes of the several people or things should be predicted according to the circumstances, when the pots are broken, empty, containing a little water or full.

तथा च काश्यपः ।
अन्यदेशाङ्किताः कुम्भा भिद्यन्ते च स्रवन्ति च ।
बन्धहीना वितोयाश्च तेऽभियोज्या नृपेण वै ॥

A very easy method of finding out the particular kingdom or kingdoms to be attacked by a sovereign is given here. If he violates this rule, he is sure to be defeated.

दूरगो निकटगोऽथवा शशी दक्षिणे पथि यथायथा स्थितः ।
रोहिणीं यदि युनक्ति सर्वथा कष्टमेव जगतो विनिर्दिशेत् ॥२८॥

Sloka 28.—If the Moon standing south, far or near, should conjoin with Rohini, there would result terrible disaster to the world.

स्पृशन्नुदग्याति यदा शशाङ्कस्तदा सुवृष्टिर्बहुलोपसर्गा ।
असंस्पृशन्योगमुदक्समेतः करोति वृष्टिं विपुलां शिवं च ॥२९॥

Sloka 29.—If the Moon touching Rohini goes northward, there will be good rain, but many disasters. But if she should pass to the north without touching the group, there will be copious rain and prosperity to mankind.

रोहिणीशकटमध्यसंस्थिते चन्द्रमस्यशरणीकृता जनाः ।
क्वापि यान्ति शिशुयाचिताशनाः सूर्यतप्तपिठराम्बुपायिनः ॥३०॥

Sloka 30.—When the Moon is posited in the centre of the wain of Rohini (Adhyaya IX-25, *supra*), the people will roam about helpless, their children procuring food for them and drinking water from Sun-heated vessels.

उदितं यदि शीतदीधितिं प्रथमं पृष्ठत एति रोहिणी ।
शुभमेव तदा स्मरातुराः प्रमदाः कामिवशे च संस्थिताः ॥३१॥

Sloka 31.—If the Moon should rise first and Rohini rising later follows, it augurs well for mankind, and amorous ladies will be stricken with love and yield to their lovers.

अनुगच्छति पृष्ठतः शशी यदि कामी वनितामिव प्रियाम् ।
मकरध्वजबाणखेदिताः प्रमदानां वशगास्तदा नराः ॥३२॥

Sloka 32.—If the Moon follows Rohini from behind just as a lover does his lady-love, men will become victims to Cupid's arrows and be under the influence of their beloveds.

आग्नेय्यां दिशि चन्द्रमा यदि भवेत्तत्रोपसर्गो महान्
नैर्ऋत्यां समुपद्रुतानि निधनं सस्यानि यान्तीतिभिः ।

प्राजेशानिलदिक्स्थिते हिमकरे सस्यस्य मध्यश्रयो
याते स्थाणुदिशं गुणाः सुबहवः सस्यार्घवृष्ट्यादयः ॥३३॥

Sloka 33.—When the Moon stands southeast of Rohini, there will be great calamities ; when south-west, all the crops will be spoiled, being smitten with land-plagues ; when northwest, the growth of crops will be middling ; and when northeast, there will be many advantages, good growth of crops, higher prices and the like.

तथा च समाससंहितायाम्
उदगपि च तुहिनकिरणः पूर्वोत्तरतोऽथवा स्थितः प्राच्याम् ।
यदि भवति तदा वसुधा भवति विवृद्धा प्रहृष्टजना ॥
उपसर्गोऽनलदिक्स्थे याम्याशासंस्थिते शकटके च ।
किं कष्टैस्तैरुक्तैः श्रुतमात्रैर्यैः कृशो भवति ॥
क्रिमिशुकशलभादिभयं नैर्ऋत्यां भातिपुष्टिरपरेण ।
व्यायव्याशासंस्थे मध्यं सस्यं कुमुदनाथे ॥

ताडयेद्यदि च योगतारकामावृणोति वपुषा यदापि वा ।
ताडने भयमुशन्ति दारुणं छादने नृपवधोऽङ्गनाकृतः ॥३४॥

Sloka 34.—If the Moon should cut across the prominent star of the group or hide it with her disc, there would be terrible peril and the king's murder by a woman respectively, so say the wise.

Yoga Tara is generally the brightest of the group.

सताराגणमध्ये तु या तारा दीप्तिमत्तरा ।
योगतारेति सा प्रोक्ता नक्षत्राणां पुरातनैः ॥

गोप्रवेशसमयेऽग्रतो वृषो याति कृष्णपशुरेव वा पुरः ।
भूरि वारि शबले तु मध्यमं नो सितेऽम्बुपरिकल्पनापरैः ॥३५॥

Sloka 35.—If, at the time of the cows returning home, a bull or a black animal (such as a goat) takes

the lead, there will be much rain; if the animal be black and white, there will be medium rain, and if white, there will be no rain at all. A proportionate estimate of the quantity of rain is to be made with the animals of other colours.

These views accord with those of Garga,

तथा च गर्ग:

प्राक्प्रवेशे तु यूथस्य पुरतो वृषभो यदा ।
प्रवेशे कृष्णवर्णो वा पशुर्बहुजलप्रद: ॥
कृष्णा तु गौः सुभिक्षाय क्षेमारोग्याय चोच्यते ।
गौर्यामथ च नीलायां मध्याः सस्यस्य सम्पद: ॥
अनावृष्टिकरी श्वेता वाताय कपिला स्मृता ।
पाटला सस्यनाशाय रोगाय करटा स्मृता ॥
एकदेशाय शबला चित्रं चित्रा तु वर्षति ।
पाण्डुरा मध्यमाङ्गी वा ग्रीष्मधान्यविवर्द्धनी ॥
कपिला पश्चिमं वर्षं शोणा स्वग्रे प्रवर्षति ॥

But Parasara adds :

If an elephant, a horse or a chariot should enter the town first in the evening of the Rohini-Yoga-day, there will be success in war; if a monkey, an ass, a camel, a mongoose, a cat or a dog should so enter, there will be troubles. If a blind man should enter first, there will be fear from thunderbolts.

तथा च पराशरः । अथास्तमयवेलायां पुरद्वारमभिगम्य निमित्तान्युपलक्षयेत् । तत्र योगजाश्वरथप्रथमप्रवेशे पुरविजयो वानरखरोष्ट्रनकुलमार्जारप्रवेशे स्वशनिभयमिति ॥

दृश्यते न यदि रोहिणीयुतश्चन्द्रमा नभसि तोयदावृते ।
रुग्भयं महदुपस्थितं तदा भूश्च भूरिजलसस्यसंयुता ॥३६॥

Sloka 36.—If the Moon when in conjunction with Rohini is not visible owing to the sky being overcast great danger from sickness is imminent, but the earth will be provided with plenty of water and grain.

Thus ends the 24th Adhyaya "on the Moon's Conjunction with Rohini".

स्वातियोगाध्यायः ॥२५॥ The Moon's Conjunction with Swati.

Swati yoga means the period of a day when the Moon passes through the star Swati in the month of Ashadha.

यद्रोहिणीयोगफलं तदेव स्वातावषाढासहिते च चन्द्रे ।
आषाढशुक्ले निखिलं विचिन्त्यं योऽस्मिन् विशेषस्तमहं प्रवक्ष्ये ॥१॥

Sloka 1.—The same effects as for the Moon's conjunction with Rohini apply to her conjunction with Swati and Ashadha. But the observations have to be made in the bright half of the month of Ashadha. I am now going to explain the special features of this latter conjunction.

तथा च पराशरः । सर्व एते योगा मास्याषाढे भवन्ति तान्दैवज्ञः प्रयतः शुचिरवधारयेत् स्वातिसंयुते चन्द्रमसि घनास्निग्धस्तनितविद्युन्मालरम्भोदैर्नभसोऽवच्छादनं सुभिक्षक्षेमाय तद्वत्सर्ववातप्रादुर्भाव इति । उल्कानिर्घातकम्पोपघातैश्च विपर्ययः॥

स्वातौ निशांशे प्रथमेऽभिवृष्टे सस्यानि सर्वाण्युपयान्ति वृद्धिम् ।
भागे द्वितीये तिलमुद्गमाषा ग्रैष्मं तृतीयेऽस्ति न शारदानि ॥२॥
वृष्टेऽह्निभागे प्रथमे सुवृष्टिस्तद्वद्द्वितीये तु सकीटसर्पा ।
वृष्टिस्तु मध्यापरभागवृष्टे निश्छिद्रवृष्टिर्द्युनिशं प्रवृष्टे ॥३॥

Slokas 2–3.—If it rains in the first four-hour period of the night during the Moon's stay in Swati, all field-products will thrive ; the second part, sesamum, green gram and black gram will thrive, and in the third, summer crop alone will flourish and not the autumnal.

If it rains in the first part of the day, there will be excellent rain during the year. In the second, the effect will be the same coupled with insects and snakes; and

in the third part, the rain will be moderate. If there rain both day and night, there will be very good rain.

तथा च गर्गः ।

स्वातियोगे यदा युक्ते पूर्वरात्रे प्रवर्षति ।
ग्रीष्मशारदसम्पन्नां तां समामभिनिर्दिशेत् ॥
रात्रेर्द्विभागमाश्रित्य स्वातियोगेऽभिवर्षति ।
सम्पदो मुद्गमाषाणां तिलानां चावधारयेत् ॥
त्रिभागशेषे शर्वर्याः स्वातियोगेऽभिवर्षति ।
ग्रैष्मं सम्पद्यते सस्यं शारदं तु विनश्यति ॥
अह्नस्तु प्रथमे भागे वर्षाक्षेमसुवृष्टये ।
द्वितीये शोभना वृष्टिर्बहुसस्यसरीसृपाः ॥
अह्नस्तृतीयभागे तु मध्यमां कुरुते समाम् ।
अहोरात्रं यदा वर्षं स्वातियोगे पुरन्दरः ॥
तदा तु चतुरो मासान् सर्वान्वर्षति वासवः ॥ इति-

समप्युत्तरेण तारा चित्राया: कीर्त्यते ह्यपांवत्सः ।
तस्यासन्ने चन्द्रे स्वातेर्योगः शिवो भवति ॥४॥

Sloka 4.—There is a star due north of Chittra called अपांवत्स —Apam Vatsa—" little one of water". The conjunction with Swati taking place when the Moon is near the above star proves beneficial.

सप्तम्यां स्वातियोगे यदि पतति हिमं माघमासान्धकारे
वायुर्वा चण्डवेगः सजलजलधरो वापि गर्जत्यजस्रम् ।
विद्युन्मालाकुलं वा यदि भवति नभो नष्टचन्द्रार्कतारं
विज्ञेया प्रावृडेषा मुदितजनपदा सर्वसस्यैरुपेता ॥५॥

Sloka 5.—If during the Moon's conjunction with Swati there is snow-fall on the 7th day of the dark half in the month of Magha, or if the wind is head-long, or the clouds thunder frequently, or if the heavens wherefrom the Sun, the Moon and the stars have disappeared, are filled with wreaths of lightning, one may be sure that

the rainy season will be rich in all sorts of crops, gladdening mankind.

तथैव फाल्गुने चैत्रे वैशाखस्यासितेऽपि वा ।
स्वातियोगं विजानीयादाषाढे च विशेषतः ॥६॥

Sloka 6.—In the same manner, one should consider the Moon's conjunction with Swati when occurring in the month of Phalguna, Chaitra or the dark half of Vaisakha and particularly in the month of Ashadha.

The commentator Bhattotpala is of opinion that this Sloka is spurious (not belonging to the text).

Thus ends the 25th Adhyaya on "the course of the Moon's Conjunction with Swati."

आषाढीयोगाध्यायः ॥२६॥ The Moon's Conjunction with Ashadha.

Ashadhee Yoga means the period of a day when the Moon passes through the asterism of Uttarashadha in the lunar month of Ashadha.

आषाढ्यां समतुलिताधिवासितानामन्येद्युर्यदधिकतामुपैति बीजम् ।
तद्वृद्धिर्भवति न जायते यदूनं मन्त्रोऽस्मिन् भवति तुलाभिमन्त्रणाय ॥

Sloka 1.—At the time of the full Moon in Ashadha, take equal weights of several kinds of seeds and keep them for a night being sanctified with the Mahavrata hymn. Such seeds as increase in weight will flourish and such as have diminished will not thrive. The hymn in praise of the balance that is used for the purpose of weighing is the following :

तथा च गर्गः ।
वायव्यवैश्वदेवाभ्यां प्राजापत्यस्य चैव हि ।
एषामप्यधिकं चापि रोहिणी नाम याप्यते ॥

तथा च समाससंहितायाम्

तुलिताधिवासितानामन्येद्युर्यदधिकं भवति बीजम् ।
आषाढपौर्णमास्यां तद्वृद्धिस्तत्रमन्त्रोऽयम् ॥

स्तोतव्या मन्त्रयोगेन सत्या देवी सरस्वती ।
दर्शयिष्यसि यत्सत्यं सत्ये सत्यव्रता ह्यसि ॥२॥
येन सत्येन चन्द्रार्कौ ग्रहा ज्योतिर्गणास्तथा ।
उत्तिष्ठन्तीह पूर्वेण पश्चादस्तं व्रजन्ति च ॥३॥
यत्सत्यं सर्ववेदेषु यत्सत्यं ब्रह्मवादिषु ।
यत्सत्यं त्रिषु लोकेषु तत्सत्यमिह दृश्यताम् ॥४॥
ब्रह्मणो दुहितासि त्वमादित्येति प्रकीर्तिता ।
काश्यपी गोत्रतश्चैव नामतो विश्रुता तुला ॥५॥

Slokas 2-5—The balance should be invoked through the following hymns: " As the Goddess of speech is verily Truth, you will show yourself situated in truth, being of the Vow of Truth. May that Truth appear here, the Truth by which the Sun and the Moon the planets and the hosts of stars rise in the east and set in the west, the Truth which exists in all the Vedas, in the vedic scholars and in all the three worlds You are the daughter of Brahman, well-known by the name of Aditya, by the family of Kasyapa and by the popular name of Balance.

क्षौमं चतुःसूत्रकसन्निबद्धं षडङ्गुलं शिक्यकवस्त्रमस्याः ।
सूत्रप्रमाणं च दशाङ्गुलानि षडेव कक्ष्योभयशिक्यमध्ये ॥६॥

Sloka 6.—The scale-pans should be of silken cloth six inches long and wide fastened with four strings 10 inches long, and the cord by which the balance is held between the two scales is 6 inches in length.

याम्ये शिक्ये काञ्चनं संनिवेश्यं शेषद्रव्याण्युत्तरेऽम्बूनि चैव ।
तोयैः कौप्यैः सैन्धवैः सारसैश्च वृष्टिर्हीना मध्यमा चोत्तमा च ॥७॥
दन्तैर्नागा गोहयाद्याश्च लोम्ना हेम्ना भूपाः सिक्थकेन द्विजाद्याः ।
तद्देशा वर्षमासा दिशश्च शेषद्रव्याण्यात्मरूपस्थितानि ॥८॥

Slokas 7-8.—Gold should be placed in the right hand pan while all other articles as well as water in the left hand one for purposes of weighing. Weigh severally the waters of wells, rivers and lakes. The rain will be meagre, moderate and copious according as well, river and lake water proves the heaviest. The value of elephants is determined by the amount of ivory they have ; of cows, horses and the like, by their hair ; of kings, by the amount of gold in their treasuries ; of Brahmins, Kshatriyas, etc., as well as of countries, years, months and quarters, by beeswax ; and of other substances, by their actual weight.

हैमी प्रधाना रजतेन मध्या तयोरलाभे खदिरेण कार्या ।
विद्धः पुमान् येन शरेण सा वा तुला प्रमाणेन भवेद्वितस्तिः ॥९॥

Sloka 9.—A golden balance is the best ; one of silver is middling. In the absence of the above two, it shall be made of खदिर Khadira (Acacia catechu) wood, or it shall be made of a shaft by which a man is wounded. The length of the balance should be twelve inches.

An inch is the space covered over by 8 grains of barley placed side by side—or that of three grains of barley placed lengthwise. It is also the breadth of the human finger.

हीनस्य नाशोऽभ्यधिकस्य वृद्धिस्तुल्येन तुल्यं तुलितं तुलायाम् ।
एतत्तुलाकोशरहस्यमुक्तं प्राजेशयोगेऽपि नरो विदध्यात् ॥१०॥

Sloka 10.—Such substances as, again being weighed prove to have diminished in weight, will be lost; such as have increased will thrive; such as continue in the same condition will be indifferent. This is called the secret of weighing treasures with the balance. This applies equally to the Moon's conjunction with Rohini also.

तथा च गर्गः

येषां प्रणमते सारं ते भवन्ति च नासमम् ।

येषां तु हीयते सारं तेषां नाशं विनिर्दिशेत् ॥

समानि तु समानि स्युस्तुलया तुलितानि तु ॥

तथा च पराशरः

सारसेऽम्भसि सस्यानां राज्ञां च विजयोऽधिके ।

नादेये मध्यमा सम्पत्कनीयस्य चलोदके ॥

यस्यां दिशि भवेन्माल्यमम्लानं शुचिगन्धिमत् ।

तस्यां दिशि विजानीयाद्राज्ञां शिवमनामयम् ॥ इति-

स्वातावषाढास्वथ रोहिणीषु पापग्रहा योगगता न शस्ताः ।
ग्राह्यं तु योगद्वयमप्युपोष्य यदाधिमासो द्विगुणीकरोति ॥११॥

Sloka 11.—Evil planets standing in Swati, Uttarashadha or Rohini during the Moon's conjunction cause misery in the land. In the case of an intercalary Ashadha month occurring, one should observe both the lunar conjunctions with devotional fasting.

तथा च गर्गः

योगैः पापैरुपहतैः प्रजानामशुभं वदेत् ।

दुर्भिक्षावृष्टिमरकान् सौम्यैः सौभिक्षमादिशेत् ॥

तथा च पराशरः—शुक्रबुधबृहस्पतिसंयोगे शूकधान्यतिलमुद्गविनाशः । सौरस्य मध्यदेशाभावो भौमस्य शस्त्रकोपः । केतोर्भयदुर्भिक्षप्रादुर्भावावग्रहः । रोहिणीमध्यगमनमिन्दोः सुभिक्षक्षेमवृष्टिकरम् ॥

त्रयोऽपि योगाः सदृशाः फलेन यदा तदा वाच्यमसंशयेन ।
विपर्यये यस्त्विह रोहिणीजं फलं तदेवाभ्यधिकं निगद्यम् ॥ १२॥

Sloka 12.—When the results of the Moon's conjunctions with Rohini, Swati and Ashada are the same, the prediction—good or bad—is to be made unhesitatingly. If they be different, the effects of Rohini alone will prevail.

निष्पत्तिरग्निकोपो वृष्टिर्मन्दाथ मध्यमा श्रेष्ठा ।
बहुजलपवना पुष्टा शुभा च पूर्वादिभिः पवनैः ॥१३॥

Sloka 13.—According as the wind blows from the east, south-east, south, etc., during the Moon's conjunction with Ashadha, the consequences are in their order as follows: good harvest, raging of fire, little, middling, very good rain, copious rain accompanied by winds, abundant and beneficial rain.

वृत्तायामाषाढ्यां कृष्णचतुर्थ्यामजैकपादर्क्षे ।
यदि वर्षति पर्जन्यः प्रावृट् शस्ता न चेन्न ततः ॥१४॥

Sloka 14—If, after the full Moon in the month of Ashadha, the rain God pours down rain on the 4th day of the dark half at the asterism of Purvashadha, the rainy season will prove beneficial; otherwise, not.

आषाढ्यां पौर्णमास्यां तु यद्यैशानोऽनिलो भवेत् ।
अस्तं गच्छति तीक्ष्णांशौ सस्यसम्पत्तिरुत्तमा ॥१५॥

Sloka 15.—If there is a north-easterly wind on the full-moon day of Ashadha at sunset, there will be an excellent growth of crops.

Thus ends the 26th Adhyaya on "the Moon's Conjunction with Ashadha."

वातचक्रम् ॥२७॥ The Wind Circle.

It is said that this chapter is not by Varahamihira but is an insertion.

पूर्वं पूर्वसमुद्रवीचिशिखरप्रस्फालनाघूर्णित-
चन्द्रार्कांशुसटाकलापकलितो वायुर्यदाकाशतः ।
नैकान्तस्थितनीलमेघपटला शारद्यसंवर्धिता
वासन्तोत्कटसस्यमण्डिततला सर्वा मही शोभते ॥१॥

Sloka 1.—If on the day of the full-moon in Ashadha an easterly wind blows from heaven, being tossed by the stroke of the tops of the billows of the eastern ocean and mingled with the mass of the mane-like rays of the Sun and the Moon, the whole earth will shine being enriched by the splendid vernal and autumnal crops and being covered overhead with groups of dark clouds every-where.

यदाग्नेयो वायुर्मलयशिखरास्फालनपटुः
प्रवत्यस्मिन् योगे भगवति पतङ्गे प्रवसति ।
तदा नित्योद्दीप्ता ज्वलनशिखरालिङ्गिततला
स्वगात्रोष्मोच्छ्वासैर्वमति वसुधा भस्मनिकरम् ॥२॥

Sloka 2.—When the wind blows with such force as if to break off the peaks of the Malaya Mountain from the south-eastern part of the sky at sunset on the same full-moon day, the earth, blazing continuously with the flames of fire embracing (spreading on) its surface, will emit heaps of ashes along with the hot breath emanating from its own body.

यदा वह्नौ वायुर्वहति गगने खण्डिततनुः is another reading.

तालीपत्रलतावितानतरुभिः शाखामृगान्नर्तयन्
योगेऽस्मिन् प्रवाति ध्वनिः सपरुषो वायुर्यदा दक्षिणः ।

तद्वद्योगसमुत्थितस्तु गजवत्तालाङ्कुशैर्घट्टिताः
कीनाशा इव मन्दवारिकणिका मुञ्चन्ति मेघास्तदा ॥३॥

Sloka 3.—When at the above conjunction a very rough and howling south-wind blows, making the monkeys dance through the leaves of palm-trees, bowers of creepers and trees, the clouds rising like the elephants which are struck and pricked by the goad shed a few drops of water like miserly persons.

In the 3rd पाद, सर्वोद्योगसमुन्नताश्च is another reading.

सूक्ष्मैलालवलीलवङ्गनिचयान् व्याघूर्णयन् सागरे
भानोरस्तमये प्रवत्यविरतो वायुर्यदा नैर्ऋतः ।
क्षुत्तृष्णावृतमानुषास्थिशकलप्रस्तारभारच्छदा
मत्ता प्रेतवधूरिवोग्रचपला भूमिस्तदा लक्ष्यते ॥४॥

Sloka 4.—If at sunset on the same day a south-west wind blows unceasingly tossing up and down in the sea heaps of small cardamoms, averrhoas and cloves, then the earth shrouded by a heavy load of scattered broken bones of men who have perished by hunger and thirst, appears wild and restless like a young lady just losing her husband.

यदा रेणूत्पातैः प्रविचलसटाटोपचपलः
प्रवातः पश्चाच्चेद्दिनकरकरापातसमये ।
तदा सस्योपेता प्रवरनिकराबद्धसमरा
क्षितिः स्थानस्थानेष्वविरतवसामांसरुधिरा ॥५॥

Sloka 5.—If, at the time of the disappearance of the Sun's rays, there is a strong gale from the west, raising dust with its beating wings, the earth will be endowed with rich crops and have the leading monarchs

engaged in war and consequently will be filled with huge masses of marrow, flesh and blood.

आषाढीपर्वकाले यदि किरणपतेरस्तकालोपपन्नो
वायव्यो वृद्धवेगः पवनघनवपुः पन्नगार्द्धानुकारी ।
जानीयाद्वारिधाराप्रमुदितमुदिता मुक्तमण्डूककण्ठां
सस्योद्भासैकचिह्नां सुखबहुलतया भाग्यसेनामिवोर्वीम् ॥६॥

Sloka 6.—At the approach of sunset on the full-moon day of Ashadha, if the north-easterly wind be very strong, have a dense appearance and resemble broken bodies of serpents (or Garuda), then it should be known that the earth will possess the fulness of blessings, on account of great happiness, caused by the all-round-growth of splendid crops and torrents of rain, wherein the frogs rejoice and croak continuously.

मेरुग्रस्तमरीचिमण्डलतले ग्रीष्मावसाने रवौ
वात्यामोदिकदम्बगन्धसुरभिर्वायुर्यदा चोत्तरः ।
विद्युद्भ्रान्तिसमस्तकान्तिकलनामत्तास्तदा तोयदा
उन्मत्ता इव नष्टचन्द्रकिरणां गां पूरयन्त्यम्बुभिः ॥७॥

Sloka 7.—If, at the end of the Grishma Season (*i, e.* full-moon of Ashadha) when the mass of the Sun's rays is screened by Mount Meru, a northerly breeze blows, disseminating the fragrance of the sweet-scented Kadamba flowers, the clouds will inundate the earth with water, as though mad (crying madly as it were), and intoxicated by the sight of splendid illumination caused by the flashes of lightning and destroying the rays of the Moon on the earth.

नष्टचन्द्रार्ककिरणं नष्टतारं न चेन्नभः ।
न तां भद्रपदां मन्ये यत्र देवो न वर्षति ॥८॥

Sloka 8.—If the sky be without the rays of the Sun, the Moon and the stars, and if there be no rain, then, I think it cannot be called Bhadrapada.

The sloka is spurious, says the Commentator.

ऐशानो यदि शीतलोऽमरगणैः संसेव्यमानो भवेत्
पुन्नागागरुपारिजातसुरभिर्वायुः प्रचण्डध्वनिः ।
आपूर्णोदकयौवना वसुमती सम्पन्नसस्याकुला
धर्मिष्ठाः प्रणतारयो नृपतयो रक्षन्ति वर्णांस्तदा ॥९॥

Sloka 9.—If the north-easterly breeze be cool, scented by the flowers of Punnaga, Agaru and Parijata, be sonorous and be enjoyed by groups of Gods, the earth restored to youthful vigour will be full of water and crops, and kings will curb their enemies, will protect all class of people and with the utmost justice.

Thus ends the 27th Adhyaya on the Wind Circle.

सद्योवर्षणाध्यायः ॥२८॥ Signs of Immediate Rain.

वर्षाप्रश्ने सलिलनिलयं राशिमाश्रित्य चन्द्रो
लग्नं यातो भवति यदि वा केन्द्रगः शुक्लपक्षे ।
सौम्यैर्दृष्टः प्रचुरमुदकं पापदृष्टोऽल्पमम्भः
प्रावृट्काले सृजति न चिराच्चन्द्रवद्भार्गवोऽपि ॥१॥

Sloka 1.—If, at a query regarding rain, the Moon be posited in the Lagna which is a watery sign (Kataka, Makara, Kumbha or Meena) or in the 4th, 7th or 10th house in the bright fortnight, there will be plentiful rain ere long in the monsoon, provided she is aspected by benefics. If she be aspected by malefics in the

above Yogas, there will be very little rain. In predicting rain, Venus should be treated on a par with the Moon during the rainy season.

The commentator asks the question :—When the Lagna is a Kendra already, what is the meaning of केन्द्रगः ? Does it mean a Kendra other than the Lagna ? Yes, it does. The idea of the author is this : There will be rain, etc., in the dark half when the Moon is in Lagna Kendra alone and not elsewhere, while in the other half, even in another Kendra, it is all right.

तथा च समाससंहितायाम्
वर्षाप्रश्ने प्रावृषि जलराशौ कण्टके शशी बलवान् ।
भृगुजो वा शुभदृष्टो बहुजलकृत् स्वल्पदः पापैः ॥

आर्द्रं द्रव्यं स्पृशति यदि वा वारि तत्सञ्ज्ञकं वा
तोयासन्नो भवति यदि वा तोयकार्योन्मुखो वा ।
प्रष्टा वाच्यः सलिलमचिरादस्ति निःसंशयेन
पृच्छाकाले सलिलमिति वा श्रूयते यत्र शब्दः ॥२॥

Sloka 2.—If the querist touches any wet object or water or any other liquid (pearls, etc.), or stands near water, or is about to do something connected with water or liquid, or, at the time, the word 'water' be heard in the place, then he should be told that there is rain ere long without any doubt.

तथा च समाससंहितायाम्
आर्द्रद्रव्यं सलिलं जलसञ्ज्ञश्रवणदर्शनान्यथवा ।

उदयशिखरिसंस्थो दुर्निरीक्ष्योऽतिदीप्त्या
द्रुतकनकनिकाशः स्निग्धवैडूर्यकान्तिः ।
तदहनि कुरुतेऽम्भस्तोयकाले विवस्वान्
प्रतपति यदि चोच्चैः खं गतोऽतीव तीक्ष्णम् ॥३॥

Sloka 3.—If, during the rainy season, the Sun at rising cannot be looked at on account of his dazzling

brilliance and appear like molten gold, or possess the pure lustre of beryl, or if he burns with intense heat at the zenith of the sky, there will be rain on the very same day.

विरसमुदकं गोनेत्राभं वियद्विमला दिशो
लवणविकृतिः काकाण्डाभं यदा च भवेन्नभः ।
पवनविगमः पोप्लूयन्ते झषाः स्थलगामिनो
रसनमसकृन्मण्डूकानां जलागमहेतवः ॥४॥

Sloka 4.—The following are the symptoms of rain — tasteless water, the sky of the colour of cow's eyes or crow's eggs, uncontaminated directions, moisture of salt, calm wind, much tumbling of fishes ashore and the repeated croakings of frogs.

मार्जारा भृशमवनिं नखैर्लिखन्तो
लोहानां मलनिचयः सविस्रगन्धः ।
रथ्यायां शिशुरचिताश्च सेतुबन्धाः
सम्प्राप्तं जलमचिरान्निवेदयन्ति ॥५॥

Sloka 5.—Cats scratching the earth very much with their nails, accumulation of rust on iron or bronze vessels with a musty smell and construction of bridges on the high roads by children indicate immediate rain.

In the 3rd पाद, शिशुनिचिताश्च is another reading.

गिरयोऽञ्जनचूर्णसन्निभा यदि वा बाष्पनिरुद्धकन्दराः ।
कृकवाकुविलोचनोपमाः परिवेषाः शशिनश्च वृष्टिदाः ॥६॥

Sloka 6.—Mountains resembling heaps of collyrium or their caves wrapt in vapour and haloes of the colour of cock's eyes round the Moon, are indications of rain.

त्रिनोपघातेन पिपीलिकानामण्डोपसङ्क्रान्तिरहिव्यवायः ।
द्रुमावरोहश्च भुजङ्गमानां वृष्टेर्निमित्तानि गवां प्लुतं च ॥७॥

Sloka 7.—Ants shifting their eggs without any trouble, snakes mating and climbing down the trees and cows' stampede, are signs of rain.

तरुशिखरोपगताः कृकलासा गगनतलस्थितदृष्टिनिपाताः ।
यदि च गवां रविवीक्षणमूर्ध्वं निपतति वारि तदा नचिरेण ॥८॥

Sloka 8.—If the chameleons perched on the tops of trees fix their gaze on the firmament, and cows look up towards the Sun, there will be rain without much delay.

नेच्छन्ति विनिर्गमं गृहाद्धुन्वन्ति श्रवणान् खुरानपि ।
पशवः पशुवच्च कुक्कुरा यद्यम्भः पततीति निर्दिशेत् ॥९॥

Sloka 9.—If the domestic animals such as cows are reluctant to go out of the house and shake their ears and hoofs, or, if the dogs behave in the same manner, it should be declared that there will be rainfall soon.

यदा स्थिता गृहपटलेषु कुक्कुरा रुदन्ति वा यदि विततं वियन्मुखाः ।
दिवा तडिद्यदि च पिनाकिदिग्भवा तदा क्षमा भवति समैव वारिणा ॥

Sloka 10.—When dogs stand on the roofs of houses, or bark continuously looking up towards the heavens, or when lightning is seen flashing from the north-east at day-time, then the earth will be completely filled with water.

शुककपोतविलोचनसन्निभो मधुनिभश्च यदा हिमदीधितिः ।
प्रतिशशी च यदा दिवि राजते पतति वारि तदा नचिरेण च ॥११

Sloka 11.—When the Moon has the red hue of the eyes of a parrot or pigeon or of honey, and when a second Moon shines in the sky, there will be immediate rain.

स्तनितं निशि विद्युतो दिवा रुधिरनिभा यदि दण्डवत्स्थिताः ।
पवनः पुरतश्च शीतलो यदि सलिलस्य तदाऽऽगमो भवेत् ॥१२॥

Sloka 12.—If there be peals of thunder at night and blood-red lines of lightning, standing erect like rods at day time, and if there be a cool breeze blowing from the east, there would be immediate rain.

वल्लीनां गगनतलोन्मुखाः प्रवालाः
स्नायन्ते यदि जलपांसुभिर्विहङ्गाः ।
सेवन्ते यदि च सरीसृपास्तृणाग्रा-
ण्यासन्नो भवति तदा जलस्य पातः ॥१३॥

Sloka 13.—If the sprouts of creepers are turned up towards the sky, birds bathe in water or dust, and creeping worms betake themselves to the tips of grass, there will be an immediate fall of rain.

मयूरशुकचाषचातकसमानवर्णा यदा
जपाकुसुमपङ्कजद्युतिमुषश्च सन्ध्याघनाः ।
जलोर्मिनगनक्रकच्छपवराहमीनोपमाः
प्रभूतपुटसञ्चया न तु चिरेण यच्छन्त्यपः ॥१४॥

Sloka 14.—At dawn or twilight, if the clouds show the same colour as pea-cocks, parrots, blue-jays or Chataka birds, or have the lustre of roses, and red lotuses and resemble in shape waves, hills, crocodiles, tortoises or fishes and are piled up with many folds, they will pour down rain before long.

पर्यन्तेषु सुधाशशाङ्कधवला मध्येऽञ्जनालित्विषः
स्निग्धा नैकपुटाः क्षरज्जलकणाः सोपानविच्छेदिनः ।
माहेन्द्रीप्रभवाः प्रयान्त्यपरतः प्राग्वाम्बुपाशोद्भवा
ये ते वारिमुचस्त्यजन्ति नचिरादम्भः प्रभूतं भुवि ॥१५

Sloka 15.—If the clouds are as white as chunam or the Moon at the edges, as dark as collyrium or bees at the centre, glossy, have many folds, (*i.e.*, appear piled up) dropping particles of water, and breaks like the steps of a stair-case, and being formed in the east sail westward or *vice versa*, they yield plenty of rain to the earth before long.

शक्रचापपरिघप्रतिसूर्या रोहितोऽथ तडितः परिवेषः ।
उद्गमास्तसमये यदि भानोरादिशेत्प्रचुरमम्बु तदाशु ॥१६॥

Sloka 16.—If at sunrise or sunset there is a rainbow, a cross bar of clouds, a mock Sun, a straight fragmentary rainbow, flashes of lightning, and halos round the Sun and the Moon, it should be predicted that there will be plentiful rain in the near future.

For the definition of रोहित *vide* Adhyaya XLVI-20 *infra*.

यदि तित्तिरपत्रनिभं गगनं मुदिताः प्रवदन्ति च पक्षिगणाः ।
उदयास्तमये सवितुर्द्युनिशं विसृजन्ति घना नचिरेण जलम् ॥१७॥

Sloka 17.—If the sky bears the tinge of the wings of the Tittira bird, and groups of birds twitter merrily at sunrise and sunset, then the clouds will pour down rain soon by day and night respectively.

This verse is spurious, says the commentator.

यद्यमोघकिरणाः सहस्रगोरस्तभूधरकरा इवोच्छ्रिताः ।
भूसमं च रसते यदाम्बुदस्तन्महद्भवति वृष्टिलक्षणम् ॥१८॥

Sloka 18.—If the Sun-beams called अमोघ–unerring–are stretched upwards like the out-stretched arms of the "setting Mountain" and if the clouds thunder close to the earth, they are to be understood to be important signs of rain.

For अमोघ *vide* Adhyaya XXX-11 *infra.*

तथा च समाससंहितायाम्

पृच्छाकाले शान्ता वारुणदिक्स्था विहङ्गो वा ।
दर्पणलोहकलङ्कोलवणक्लेदोऽसितीक्ष्णकिरणोऽर्कः ॥
पोप्लूयन्ते मत्स्या दिश्यैशान्यां तडिच्च दिवा ।
उत्कर्णपुच्छवदना गावस्तापोऽम्भसां पवननाशः ॥
अञ्जनपुञ्जश्यामा गिरयो बाष्पावृता यदि वा ।
यदि जलपांसुस्नानं विहगानां मैथुनं द्विजिह्वानाम् ॥
वृक्षारोहणमथवा पिपीलिकाण्डोपसङ्क्रान्तिः ।
कृकवाकुशुककपोतकलविङ्कविक्रोचनोऽर्केन्द्वोः ॥
स्निग्धः परिवेषो वा वियदमलं बालकनिमित्तम् ।
मधुसदृशः शीतांशुः प्रतिचन्द्रः शीतमारुतः पूर्वः ॥
ऊर्ध्वाङ्कुराश्च वल्यस्सद्योवर्षाय कीर्त्यन्ते ।
स्निग्धाः समसितरेखा यथाभ्रवृन्दानि कल्पितान्येव ॥
यच्छन्त्यपो मयूखा यदि चेन्दोर्वा रवेर्दृष्टाः ॥

तथा च पराशरः

बलवत्सु महद्वर्षमल्पेष्वल्पाम्बुशीकरम् ।
मध्येषु मध्यमं ब्रूयान्निमित्तेषु निमित्तवत् ॥
उल्कानिर्घातभूकम्पपांसुवर्षाणि केतवः ।
अपसव्या ग्रहाश्चैव नित्यं वर्षासु वर्षदाः ॥ इति-

प्रावृषि शीतकरो भृगुपुत्रात्सप्तमराशिगतः शुभदृष्टः ।
सूर्यसुतान्नवपञ्चमगो वा सप्तमगश्च जलाऽऽगमनाय ॥१९॥

Sloka 19.—If in the monsoon the Moon being placed in the 7th house from Venus or in the 5th, 7th, or 9th house from Saturn, is aspected by benefics, there will be rain soon.

प्रायो ग्रहाणामुदयास्तकाले समागमे मण्डलसङ्क्रमे च ।
पक्षक्षये तीक्ष्णकरायनान्ते वृष्टिर्गतेऽर्के नियमेन चार्द्राम् ॥२०॥

Sloka 20.—Generally there will be rain during the planets' heliacal rising and setting, at the conjunction of the non-luminaries with the Moon, at their entering any of the six Mandalas*, at the end of a fortnight and a solstice, and certainly when the Sun is passing through the asterism 'Ardra'

**Vide* Adhyaya IX—10-21—*supra.*

समागमे पतति जलं ज्ञशुक्रयोर्ज्ञजीवयोर्गुरुसितयोश्च सङ्गमे ।
यमारयोः पवनहुताशजं भयं ह्यदृष्टयोरसहितयोश्च सद्ग्रहैः ॥२१॥

Sloka 21.—There will be rain at the conjunction of Mercury and Venus, of Mercury and Jupiter and of Jupiter and Venus. But at the conjunction of Mars and Saturn, there will arise peril from wind and fire, provided they are neither conjoined with nor aspected by any of the benefics.

अग्रतः पृष्ठतो वाऽपि ग्रहाः सूर्यावलम्बिनः ।
यदा तदा प्रकुर्वन्ति महीमेकार्णवामिव ॥२२॥

Sloka 22.—When the planets are about to be eclipsed by the Sun in front or behind (slower planets in front and faster ones behind), they convert the earth into an ocean as it were.

प्रविशति यदि खद्योतो जलदसमीपेषु रजनीषु ।
केदारपूरमधिकं वर्षति देवस्तदा नचिरात् ॥२३॥
वर्षत्यपि रटति यदा गोमायुश्च प्रदोषवेलायाम् ।
सप्ताहं दुर्दिनमपि तदा पयो नात्र सन्देहः ॥२४॥

Slokas 23-24.—If there be glow-worms at night near the clouds, before long there will be rain filling all

the fields. In spite of rain-fall, if jackals howl in the evening, there will not be a drop of water, though the sky be overcast for seven days at a stretch. This need not be doubted.

These two verses appear to be spurious as they are not recognised by the commentator.

Thus ends the 28th Adhyaya on "Immediate Rain".

कुसुमलताध्यायः ॥२९॥ Prognostics from Flowers and Creepers.

फलकुसुमसम्प्रवृद्धिं वनस्पतीनां विलोक्य विज्ञेयम् ।
सुलभत्वं द्रव्याणां निष्पत्तिश्चापि सस्यानाम् ॥१॥

Sloka 1.—By observing the abundance of flowers and fruits of trees, the availability of all things in large quantities at cheap rates should be ascertained; so also the thriving of crops.

शालेन कलमशाली रक्ताशोकेन रक्तशालिश्च ।
पाण्डूकः क्षीरिकया नीलाशोकेन सूकरकः ॥२॥

Sloka 2.—From the (luxuriance of the flowers and fruits of the) Sala tree, the prospects of Kalama rice are to be determined; from the red Asoka, red rice; from the Ksheerika, yellowish rice; and from the bluish Asoka, hog's rice.

The Sala tree is known in Tamil as ஆச்சாமரம் or மராமரம். It is probably the Diospyros Ebenaster furnishing timber.

Kalama. A variety of white rice; it is sown in May and June and ripens in December or January-வெள்ளைச்சம்பா.

Ksheerika. The Fig tree-அத்திமரம்.

Asoka. It is a tree of moderate size belonging to the leguminous class with magnificent red flowers-அசோகமரம்.

Sukaraka. A species of rice-கருப்புநெல்.

न्यग्रोधेन तु यवकस्तिन्दुकवृद्ध्या च षष्टिको भवति ।
अश्वत्थेन ज्ञेया निष्पत्तिः सर्वसस्यानाम् ॥३॥

Sloka 3.—Through the Banyan tree, barley should be guessed; through the ebony tree, the Shastika rice; and through the Aswattha, the success of all crops.

Nyagrodha- The Indian Fig Tree- ஆலமரம்.

Shashtika rice- A kind of rice of quick growth ripening in about 60 days- அறுபதாங்குறுவை.

Aswattha- The holy fig-tree- அரசமரம்.

जम्बूभिस्तिलमाषाः शिरीषवृद्ध्या च कङ्गुनिष्पत्तिः ।
गोधूमाश्च मधूकैर्यववृद्धिः सप्तपर्णेन ॥४॥

Sloka 4.—From the Jamboo fruits (Rose-apples) are ascertained sesamum and black gram; from the sucess of Sirisha flowers is inferred the full growth of Priyangu; from the Madhuka tree, wheat; and from the Saptaparna, the rich growth of barley.

Jambu- The Rose Apple tree-நாவல். Sireesha-வாகை.
Kangu- A kind of panic seed. Madhuka tree- இலுப்பை.
Sapta Parna- ஏழிலைப்பாலைமரம். Yava-Barley-யவை.

अतिमुक्तककुन्दाभ्यां कर्पासं सर्षपान् वदेदसनैः ।
बदरीभिश्च कुलत्थांश्चिरबिल्वेनादिशेन्मुद्गान् ॥५॥

Sloka 5.—From the Atimukta tree and the round Jesmine is known the state of cotton crop; from the Asana tree, mustard; from the Jujube fruits, horse-gram; and from the Chirabilva or Karanja, green gram.

Atimuktaka-குருக்கத்தி. Kunda-சங்கம். Sarshapa- Mustard seed-கடுகு. Karpasa- Cotton-பருத்தி. Asana-வேங்கை. Badari-இலந்தை. Kulattha-கொள்ளு. Chirabilva-புங்கைமரம். Mudga- A sort of kidney-bean-சிறுபயறு.

अतसी वेतसपुष्पैः पलाशकुसुमैश्च कोद्रवा ज्ञेयाः ।
तिलकेन शङ्खमौक्तिकरजतान्यथ चेङ्गुदेन शणाः ॥६॥

Sloka 6.—Atasi is to be determined from the flowers of Vetasa; Kodrava from the flowers of the Palasa tree; conch-shells, pearls and silver from the Tilaka tree and hemp from the Ingudi tree.

Atasi-Common flax-காசா. Vetasa-சீர்வஞ்சி. Kodrava-வரகு. Palasa-புரசு. Sana-Hemp. Tilaka-மஞ்சாடிமரம். Inguda-வாதா.

करिणश्च हस्तिकर्णैरादेश्या वाजिनोऽश्वकर्णेन ।
गावश्च पाटलाभिः कदलीभिरजाविकं भवति ॥७॥

Sloka 7.—The price of elephants should be determined from the Hastikarna trees; of horses from the Aswakarna; of cows, from the Patala trees; and of goats and sheep from plantains.

Hastikarna-Castor oil tree-சிலக்காக்கணத்தி or கொட்டை. Aswa Karna-குச்சாமரம்-tatala. The Trumpet-flower-tree-பாதிரி.

चम्पककुसुमैः कनकं विद्रुमसम्पच्च बन्धुजीवेन ।
कुरवकवृद्ध्या वज्रं वैडूर्यं नन्दिकावर्त्तैः ॥८॥

Sloka 8.—The abundance and cheapness of gold should be inferred from the Champaka flowers; of corals, from the Bandhujeeva flowers; of diamonds, from the luxuriance of the Kuravaka trees; and of Vaidurya (beryl) from the Nandikavarta.

Champaka-சம்பகை. Bandhujeeva-வெப்பாலை or உச்சித்திலதச்செடி. Kuravaka-Crimson species of amaranth-மருதாணி. Nandikavarta-நந்தியாவட்டை.

विन्ध्याच्च सिन्धुवारेण मौक्तिकं कारुकाः कुसुम्भेन ।
रक्तोत्पलेन राजा मन्त्री नीलोत्पलेनोक्तः ॥९॥

Sloka 9.—One has to know pearls through the Sindhuvara tree; artisans from saffron; the king from red lotuses; and the minister from blue lilies.

Sindhuvara-நொச்சி. Kusumbha-குசும்பச்செடி.

श्रेष्ठी सुवर्णपुष्पात्पद्मैर्विप्राः पुरोहिताः कुमुदैः ।
सौगन्धिकेन बलपतिरर्केण हिरण्यपरिवृद्धिः ॥१०॥

Sloka 10.—Traders are indicated by Suvarnapushpa (golden flower); Brahmins, by lotuses; royal priests, by lilies; the commander of the army, by the Saugandhika flower and the increase of gold, by the Arka plant.

Suvarnapushpa-The globe amaranth-வாடாமல்லி. Saugandhika-The blue lotus-செங்கழுநீர். Arka-எருக்கு.

आम्रैः क्षेमं भल्लातकैर्भयं पीलुभिस्तथारोग्यम् ।
खदिरशमीभ्यां दुर्भिक्षमर्जुनैः शोभना वृष्टिः ॥११॥

Sloka 11.—One should guess the happiness of mankind from mangoes; danger from Bhallataka; health from Peelu; famine from the growth of Khadira and Samee trees; and good rain from the Arjuna trees.

Bhallataka-சேங்கொட்டை. Peelu-உகாய்க்காய். Khadira-கருங்காலி. Samee-A tree possessing a tough hard wood supposed to contain fire-வன்னிமரம். Arjuna-மருதமரம்.

पिचुमन्दनागकुसुमैः सुभिक्षमथ मारुतः कपित्थेन ।
निचुलेनावृष्टिभयं व्याधिभयं भवति कुटजेन ॥१२॥

Sloka 12.—From the flowers of the Neem tree and नागकेसर-Nagakesara, abundance of food grains should be foretold; from the wood-apple, wind; from the Nichula tree, danger of drought; and from the Kutaja tree, impending disease.

Pichumanda-Neem tree-வேம்பு. Naga-புன்னை or இருநாகம். Kapittha-விளாமரம். Nichula-நீர்க்கடம்பு. Kutaja-A variety of Jasmine-குடமல்லிகை.

दूर्वाकुशकुसुमाभ्यामिक्षुर्वह्निश्च कोविदारेण ।
श्यामालताभिवृद्ध्या बन्धक्यो वृद्धिमायान्ति ॥१३॥

Sloka 13.—The growth of sugar-cane is presaged by the flowers of Durva and sacred grass; outbreak of fire by the Kovidara tree; and the increase and prosperity of concubines by the luxuriance of the Syama creeper.

Durva-Bent grass-அருகம்புல். Kusa-குசப்புல். Kovidara-மலயத்தி or கொங்குமரம். Syamalata-Country Sarasaparilla-நன்னாரிக்கொடி.

यस्मिन् काले स्निग्धानिश्छिद्रपत्राः सन्दृश्यन्ते वृक्षगुल्मा लताश्च ।
तस्मिन्वृष्टिः शोभना सम्प्रदिष्टा रूक्षैश्छिद्रैरल्पमम्भः प्रदिष्टम् ॥१४॥

Sloka 14.—When trees, bushes and creepers are seen fully packed with glossy leaves without any inter-space, beautiful rain is then to be predicted; while if they are covered with rough leaves with inter-spaces very little rain is to be declared

तथा च पराशरः

अच्छिद्रपत्राः सुस्निग्धाः फलपुष्पसमन्विताः ।
निर्दिशन्ति शुभं वृक्षा विपरीतं विगर्हिताः ॥

Thus ends the 29th Adhyaya on "Prognostics from Flowers and Creepers".

सन्ध्यालक्षणाध्यायः ॥३०॥ The Indications at Dawn and Twilight.

अर्द्धास्तमितानुदितात् सूर्यादस्पष्टभं नभो यावत् ।
तावत् सन्ध्याकालश्चिह्नैरेतैः फलं चास्मिन् ॥१॥

Sloka 1.—The interval during which the firmament contains indistinct stars before the Sun has half-risen and

after he has half-set is called the juncture, *i. e.*, dawn and twilight respectively. The effects—good and bad—of the juncture are to be foretold through the following symptoms.

तथा च गर्गः

अहोरात्रस्य यः सन्धिः सा च सन्ध्या प्रकीर्त्तिता ।
द्विनाडिका भवेत्साधुर्यावद्राज्योतिदर्शनम् ॥

मृगशकुनिपवनपरिवेषपरिधिपरिघाभ्रवृक्षसुरचापैः ।
गन्धर्वनगररविकरदण्डरजः स्नेहवर्णैश्च ॥२॥

Sloka 2.—The deer, birds, wind, haloes round the Sun and the Moon, mock Sun or Moon, cross-bar[1] of clouds on the Sun's disc at the juncture, tree-shaped[2] clouds, rainbow and the glossiness of an apparent town in the sky, Sun's rays, a stick-like formation[3] caused by the collection of solar rays, clouds and wind and dust, —from these, the effects of the juncture are to be determined.

1. This is an appearance in the sky of the shape of an iron bar.

2. An appearance resembling a tree in shape assumed by the clouds.

3. An appearance in the sky resembling a club.

भैरवमुच्चैर्विरुवन् मृगोऽसकृद्ग्रामघातमाचष्टे ।
रविदीप्तो दक्षिणतो महास्वनः सैन्यघातकरः ॥३॥

Sloka 3.—A beast (deer) dreadfully crying aloud repeatedly, indicates the destruction of the village. The same standing in the Sun to the south of an army and crying aloud, foretells the annihilation of the army.

अपसव्ये सङ्ग्रामः सव्ये सेनासमागमः शान्ते ।
मृगचक्रे पवने वा सन्ध्यायां मिश्रगे वृष्टिः ॥४॥

Sloka 4.—If at dawn or twilight a flock of deer or the wind be to the left of an army (and be facing the Sun), then a war will break out; if it be to the right of the army, cries pleasantly (and is not facing the Sun), the two armies will come together; if it be of mixed characteristics, there will be rain.

दीप्तमृगाण्डजविरुता प्राक् सन्ध्या देशनाशमाख्याति ।
दक्षिणादिक्स्थैर्विरुता ग्रहणाय पुरस्य दीप्तास्यैः ॥५॥

Sloka 5.—If at dawn there be cries of birds and beasts facing the Sun, it forebodes the destruction of the country. If birds and beasts, which with their faces glowing in the Sun send forth their notes, stand to the south of a city, the latter will be captured by the enemies.

गृहतरुतोरणमथने सपांसुलोष्टोत्करेऽनिले प्रबले ।
भैरवरावे रूक्षे खगपातिनि चाशुभा सन्ध्या ॥६॥

Sloka 6.—A dawn or twilight will be of dire consequences, if at the time a strong and rough wind blows making a howling noise, crushing houses, trees and arches, raising heaps of dust and clods of earth and throwing down birds from the sky.

मन्दपवनावघट्टितचलितपलाशद्रुमा विपवना वा ।
मधुरस्वरशान्तविहङ्गमृगरुता पूजिता सन्ध्या ॥७॥

Sloka 7.—A dawn or twilight will prove beneficial if the leaves of trees are slightly shaken by the impact of a gentle breeze, or if there be no wind, and if animals and birds, not facing the Sun, send forth their melodious notes.

सन्ध्याकाले स्निग्धा दण्डतडिन्मत्स्यपरिघिपरिवेषाः ।
सुरपतिचापैरावतरविकिरणाश्चाशु वृष्टिकराः ॥८॥

Sloka 8.—The following things being glossy at dawn or twilight betoken immediate rain. दण्ड-Danda (*vide* Sloka 16, *infra*), lightning, fish-like clouds, a mock Sun, a halo, a rainbow, ऐरावत-Airavata (*vide* Adhyaya XLVI—20 *infra*) and Sunbeams.

विच्छिन्नविषमविध्वस्तविकृतकुटिलापसव्यपरिवृत्ताः ।
तनुह्रस्वविकलकलुषाश्च विग्रहावृष्टिदाः किरणाः ॥९॥

Sloka 9.—The Sun's rays, which are broken off, unequal, discoloured, unnatural, crooked, turned anti-clockwise, slender, short, crippled (impaired) and soiled bring about war and drought.

उद्द्योतिनः प्रसन्ना ऋजवो दीर्घाः प्रदक्षिणावर्ताः ।
किरणाः शिवाय जगतो वितमस्के नभसि भानुमतः ॥१०॥

Sloka 10.—The Sun's rays which are brilliant, pure, straight, long and turned in a clock-wise direction and which are seen in a bright sky, tend to the prosperity of the world.

शुक्लाः करा दिनकृतो दिवादिमध्यान्तगामिनः स्निग्धाः ।
अव्युच्छिन्ना ऋजवो वृष्टिकरास्ते त्वमोघाख्याः ॥११॥

Sloka 11.—The white, glossy, unbroken and straight rays of the Sun, which pervade the whole firmament (from the beginning to the end), produce rain and are called 'Amogha' or 'unerring'.

कल्माषबभ्रुकपिला विचित्रमाञ्जिष्ठहरितशबलाभाः ।
त्रिदिवानुबन्धिनोऽवृष्टयेऽल्पभयदास्तु सप्ताहात् ॥१२॥

Sloka 12.—Greyish, tawny, russet, variegated, madder-hued, green and spotted rays stretching all over the sky (and turned upwards), are conducive to drought and produce some danger after a week.

ताम्रा बलपतिमृत्युं पीतारुणसन्निभाश्च तद्व्यसनम् ।
हरिताः पशुसस्यवधं धूमसवर्णा गवां नाशम् ॥१३॥
माञ्जिष्ठाभाः शस्त्राग्निसम्भ्रमं बभ्रवः पवनवृष्टिम् ।
भस्मसदृशास्त्ववृष्टिं तनुभावं शबलकल्माषाः ॥१४॥

Slokas 13-14.—Copper-coloured rays of the Sun cause the death of a general; yellow and rosy ones, his misery (or trouble from diseases); green ones, the destruction of cattle; and smoky ones, the ruin of cows; madder-coloured rays cause trouble through weapons and fires; tawny ones, stormy rain; ash-coloured ones, drought; and spotted and greyish rays occasion slight rain.

रुग्व्यसनम् is another reading for तद्व्यसनम्.

बन्धूकपुष्पाञ्जनचूर्णसन्निभं सान्ध्यं रजोऽभ्येति यदा दिवाकरम् ।
लोकस्तदा रोगशतैर्निपीड्यते शुक्लं रजो लोकविवृद्धिशान्तये ॥१५॥

Sloka 15.—If, at the time of twilight, dust coloured like the Bandhuka flower (very red) or like collyrium powder goes up towards the Sun, mankind will then be afflicted by hundreds of diseases. White dust, at the time, betokens prosperity and peace to the people.

Parasara says that if the rising or setting Sun should be covered by dust resembling the white powder of conch, princes will triumph in war and mankind will be happy.

तथा च पराशरः
बन्धुजीवनिकाशेन तपनीयनिभेन वा ।
उदये रजसा सूर्यः संवृतः शस्त्रमावहेत् ॥
शङ्खचूर्णनिकाशेन रजसा संवृतो रविः ।
राज्ञो विजयमाख्याति वृद्धिं जनपदस्य च ॥

रविकिरणजलदमरुतां सङ्घातो दण्डवत्स्थितो दण्डः ।
स विदिक्स्थितो नृपाणामशुभो दिक्षु द्विजादीनाम् ॥१६॥

Sloka 16.—The collection of Sun-beams, clouds and wind, taking the form of a staff is called a Danda or rod. If the Danda is seen in the intermediate directions, misery will befall the kings, while, in the cardinal directions, it forebodes evil to Brahmins, Kshatriyas, etc., respectively.

शस्त्रभयातङ्ककरो दृष्टः प्राह्णमध्यसन्धिषु दिनस्य ।
शुक्लाद्यो विप्रादीन् यदभिमुखस्तां निहन्ति दिशम् ॥१७॥

Sloka 17.—The Rod observed at dawn, noon and twilight produces danger from weapons (war) and diseases; while the same with white, red, yellow and dark colours destroys the four classes in order. Also, it destroys the particular direction which it faces.

That part of the Rod which is near the Sun is called its bottom and the other end is its face.

दधिसदृशाग्रो नीलो भानुच्छादी खमध्यगोऽभ्रतरुः ।
पीतच्छुरिताश्च घना घनमूला भूरिवृष्टिकराः ॥१८॥

Sloka 18.—Blue and tree-shaped clouds, which being situated at the zenith of the sky and having a curd-like top, screen the Sun and those tinged yellow with a dense bottom, produce copious rain.

अनुलोमगोऽभ्रवृक्षे शमं गते यायिनो नृपस्य वधः ।
बालतरुप्रतिरूपिणि युवराजामात्ययोर्मृत्युः ॥१९॥

Sloka 19.—If a cloud-tree moving in the same direction (behind) as a marching monarch disappears suddenly, the king will be killed; while the same in the form of a young tree (plant) denotes the death of the prince (Yuvaraja) and minister.

कुवलयवैडूर्याम्बुजकिञ्जल्काभा प्रभञ्जनोन्मुक्ता ।
सन्ध्या करोति वृष्टिं रविकिरणोद्भासिता सद्यः ॥२०॥

Sloka 20.—A twilight which has the hue of blue lily, beryl or lotus-filaments, which is free from wind and which is brightened by the Sun's rays brings down rain the same day.

अशुभाकृतिघनगन्धर्वनगरनीहारधूमपांसुयुता ।
प्रावृषि करोत्यवग्रहमन्यर्त्तौ शस्त्रकोपकरी ॥२१॥

Sloka 21.—A twilight which contains clouds in inauspicious* forms, an aerial city, fog, smoke and dust, occasions drought in the rainy season, and clash of arms in other seasons

*Like an ass, camel, a headless trunk, a crow, a cat and the like.

शिशिरादिषु वर्णाः शोणपीतसितचित्रपद्मरुधिरनिभाः ।
प्रकृतिभवाः सन्ध्यायां स्वर्त्तौ शस्ता विकृतिरन्या ॥२२॥

Sloka 22.—In the six seasons beginning with winter the natural colour of the sky at twilight is in their order red, yellow, white, variegated, lotus-hued and crimson. Each colour is beneficial in its own season and harmful, if it is otherwise.

तथा च गर्गः ।
वसन्ते मधुवर्णाभाऽथवा रुधिरसन्निभा ।
ग्रीष्मे श्वेता रजोध्वस्ता पांसुवर्णा च शस्यते ॥
नीललोहितशुक्लाभा सन्ध्या वर्षासु वार्षिका ।
माञ्जिष्ठवर्णा शरदि पीयूषाभा च शस्यते ॥
हेमन्ते बभ्रुवर्णा च पिङ्गला चापि पूजिता ।
शिशिरे शोणवर्णा च सन्ध्या क्षेमसुखप्रदा ॥
स्निग्धा प्रसन्ना विमला सप्रभा नाकुलापि वा ।
सन्ध्या यथर्तुवर्णाभा शान्तद्विजमृगा शुभा ॥

आयुधभृन्नररूपं छिन्नाभ्रं परभयाय रविगामि ।
सितखपुरेऽर्काक्रान्ते पुरलाभो भेदने नाशः ॥२३॥

Sloka 23.—If a fragmentary cloud presents the appearance of an armed person and is situated near the Sun, there will be danger (to the king) from enemies. If a white aerial city (of clouds) is approached by the Sun, the town that is besieged by an enemy) will be victorious; while if it is cut in two by the Sun, the town will be destroyed.

सितसितान्तघनवारणं रवेर्भवति वृष्टिकरं यदि सव्यतः ।
यदि च वीरणगुल्मनिभैर्घनैर्दिवसभर्तुरदीप्तदिगुद्भवैः ॥२४॥

Sloka 24.—If the Sun is covered on the right side by clouds that are white or white-fringed, there will be rain. If he is screened likewise by clouds which are similar in appearance to the bushes of Andropogon grass and which issue from an unblasted quarter, the same result will ensue.

नृपविपत्तिकरः परिघः सितः क्षतजतुल्यवपुर्बलकोपकृत् ।
कनकरूपधरो बलवृद्धिदः सवितुरुद्गमकालसमुत्थितः ।२५॥

Sloka 25.—A white cross-bar of clouds appearing at sunrise will bring about a king's demise; a blood-red one will ruin an army through internecine warfare; and one with a golden hue will bestow prosperity on the army.

उभयपार्श्वगतौ परिघौ रवेः प्रचुरतोयकरौ वपुषान्वितौ ।
अथ समस्तककुप्परिचारिणः परिघयोऽस्ति कणोऽपि न वारिणः ॥

Sloka 26.—If there are mock Suns touching the Sun on both sides, there will be abundant rain. Should they surround him on all the four sides, not a drop of rain would fall.

ध्वजातपत्रपर्वतद्विपाश्वरूपधारिणः ।
जयाय सन्ध्ययोर्घना रणाय रक्तसन्निभाः ॥२७॥

पलालधूमसञ्चयस्थितोपमा वलाहकाः ।
बलान्यरूक्षमूर्त्तयो विवर्धयन्ति भूभृताम् ॥२८॥
विलम्बिनो द्रुमोपमाः खरारुणप्रकाशिनः ।
घनाः शिवाय सन्ध्ययोः पुरोपमाः शुभावहाः ॥२९॥

Slokas 27-29.—At twilights, the clouds that have the shapes of a banner, umbrella, mountain, elephant, and horse, conduce to the victory of kings and the people; while blood-red ones tend to war. Those that are suspended like the mass of smoke from straw fire, and are smooth in appearance, make the armies of kings prosper. Those hanging low, resembling trees, shining brightly owing to their deep-red colour or looking like towns bestow prosperity.

दीप्तविहङ्गशिवामृगघुष्टा दण्डरजःपरिघादियुता च ।
प्रत्यहमर्कविकारयुता वा देशनरेशसुभिक्षवधाय ॥३०॥

Sloka 30.—If at a twilight birds, jackals and beasts that face the Sun cry out, if there are the Rod, dust, bolt and so forth, or if every day the Sun appears in an unnatural form, the destruction of a country, king and food will be the result.

तथा च काश्यपः ।

दिनरात्र्यन्तरं सन्ध्या सूर्यस्यार्द्धं प्रदृश्यते ।
यावच्च तावदारभ्य शुभा वाऽप्यशुभापि वा ।
नभोऽमलं शुभदिशः पद्मारुणसमप्रभाः ।
मारुतो वाति सुरभिः सुखदो मृदुशीतलः ॥
एषा सन्ध्या शुभा ज्ञेया विपरीताऽशुभा स्मृता ।
रूक्षा च सविकारार्का क्रव्यादखरनादिता ॥
स्निग्धा दण्डपरीवेषा सुरचापविभूषिता ।
क्षिप्रं वर्षप्रदा सन्ध्या जयारोग्यविवृद्धिदा ॥

प्राची तत्क्षणमेव नक्तमपरा सन्ध्या त्र्यहाद्वा फलं
सप्ताहात्परिवेषरेणुपरिघाः कुर्वन्ति सद्यो न चेत् ।
तद्वत्सूर्यकरेन्द्रकार्मुकतडित्प्रत्यर्कमेघानिला-
स्तस्मिन्नेव दिनेऽष्टमेऽथ विहगाः सप्ताहपाका मृगाः ॥३१॥

Sloka 31.—The dawn produces its effects—good or bad—at the same moment, the evening, on the same night or in three days; haloes, dust and 'bolts', in a week, if not the same day; the sun-beams (unerring, etc.), rainbow, lightning, mock-Sun, clouds and wind act in the same manner; birds do on the 8th day, if not the same day, and beasts, in a week.

एकं दीप्त्या योजनं भाति सन्ध्या विद्युद्भासा षट् प्रकाशीकरोति ।
पञ्चाब्दानां गर्जितं याति शब्दो नास्तीयत्ता केचिदुल्कानिपाते ।३२

Sloka 32.—Twilight illuminates (and has effect over) one Yojana with its gleam; lightning illumines with its flash six Yojanas; the sound of thunder extends over five Yojanas; and according to some there is no limit to the falling of meteors.

तथा च देवलः । सन्ध्या तु योजनं याति विद्युद्भासा षडेव हि ।
मेघशब्दस्तु पञ्चानां योजनानां फलप्रदः ॥
उल्का सर्वत्र फलदा शुभा वाऽप्यशुभापि वा ॥ इति

प्रत्यर्कसञ्ज्ञः परिधिस्तु तस्य त्रियोजनाभः परिघस्य पञ्च ।
षट्पञ्चदृश्यं परिवेषचक्रं दशामरेशस्य धनुर्विभाति ॥३३॥

Sloka 33.—The halo of the Sun called mock-Sun spreads lustre (and has influence) over three Yojanas; a bolt, (cross-bar of clouds), over five Yojanas; a halo, over five or six Yojanas; and the rainbow shows its lustre for ten Yojanas.

Thus ends the thirtieth Adhyaya on "The Indications of Dawn and Twilight."

दिग्दाहलक्षणाध्यायः ॥३१॥ The Glow at the Horizon.

दाहो दिशां राजभयाय पीतो देशस्य नाशाय हुताशवर्णः ।
यश्चारुणः स्यादपसव्यवायुः सस्यस्य नाशं स करोति दृष्टः ॥१॥

Sloka 1.—The fire in the quarters, if yellow, indicates peril to the king; if fiery in colour, the ruin of the country; and if rubicund and observed with wind from the left, it causes destruction of the crops.

योऽतीव दीप्त्या कुरुते प्रकाशं छायामपि व्यञ्जयतेऽर्कवद्यः ।
राज्ञो महद्वेदयते भयं स शस्त्रप्रकोपं क्षतजानुरूपः ॥२॥

Sloka 2.—That, which owing to great brilliance creates illumination and reveals shadow also as the Sun does, portends great calamity to the king. A blood-red one indicates the raging of the sword (war).

प्राक्क्षत्रियाणां सनरेश्वराणां प्राग्दक्षिणे शिल्पिकुमारपीडा ।
याम्ये सहोग्रैः पुरुषैस्तु वैश्या दूताः पुनर्भूप्रमदाश्च कोणे ॥३॥
पश्चात्तु शूद्राः कृषिजीविनश्च चौरास्तुरङ्गैः सह वायुदिक्स्थे ।
पीडां व्रजन्त्युत्तरतश्च विप्राः पाखण्डिनो वाणिजकाश्च शार्व्याम् ॥

Slokas 3-4.—The fire seen in the east bodes evil to the Kshatriyas with their chieftains; in the south-east, to the smiths and boys (or princes?); in the south, to the Vaisyas along with cruel men; in the south-west, to envoys and widows that have remarried; in the west, to Sudras and agriculturists; in the north-west, to thieves and horses; in the north, to the Brahmins; and in the north-east, to the heretics and merchants.

तथा च काश्यपः ।

प्राच्यां दिशि प्रदीप्तायां श्रेणीनां भयमादिशेत् ।
आग्नेय्यां तु कुमाराणां वैश्यानां दक्षिणे तथा ॥

नैर्ऋत्यां च स्त्रियो हन्ति शूद्रान् पश्चिमतस्तथा।
वायव्यायां चौरभयं विप्राणामुत्तरे तथा ॥
पाखण्डिवणिजां पीडा ह्यैशानी यदि दीप्यते ॥ इति.

नभः प्रसन्नं विमलानि भानि प्रदक्षिणं वाति सदागतिश्च।
दिशां च दाहः कनकावदातो हिताय लोकस्य सपार्थिवस्य ॥५॥

Sloka 5.—A calm sky, glossy and bright stars, breeze blowing in a clock-wise direction, and the fire at the horizon with the hue of gold, is for the good of mankind and kings.

Thus ends the 31st Adhyaya on "the Glow at the Horizon."

भूकम्पलक्षणाध्यायः ॥३२॥ Signs of an Earth-quake.

क्षितिकम्पमाहुरेके बृहदन्तर्जलनिवासिसत्त्वकृतम्।
भूभारखिन्नदिग्गजविश्रामसमुद्भवं चान्ये ॥१॥

Sloka 1. Some hold that an earth-quake is caused by huge animals living in the midst of the ocean, while others opine that it is the result of the rest that is availed of by the elephants of the quarters tired by the weight of the earth.

तथा च काश्यपः।
वारुणस्योपरि पृथ्वी सशैलवनकानना।
स्थिता जलजसत्त्वाश्च सक्षोभाश्चालयन्ति ताम् ॥

तथा च गर्गः।
चत्वारः पृथिवीं नागा धारयन्ति चतुर्दिशम्।
वर्धमानः सुवृद्धश्चातिवृद्धश्च पृथुश्रवाः ॥
वर्धमानो दिशं पूर्वां सुवृद्धो दक्षिणां दिशम्।
पश्चिमामतिवृद्धस्तु सौम्याशां तु पृथुश्रवाः ॥
नियोगाद्ब्रह्मणो ह्येते धारयन्ति वसुन्धराम्।

ते श्वसन्ति यदा श्रान्ताः स वायुः श्वसितो महान् ॥
वेगान्महीं चालयन्ति भावाभावाय देहिनाम् । इति.

अनिलोऽनिलेन निहतः क्षितौ पतन् सस्वनं करोत्यन्ये ।
केचित्त्वदृष्टकारितमिदमन्ये प्राहुराचार्याः ॥२॥

Sloka 2.—Yet, others there are who hold that it is caused by the atmospheric wind colliding with another and falling to the earth with a booming sound. There are still others who maintain that it is occasioned by some unseen power. Some more there are who declare as follows :

तथा च वसिष्ठः ।
यदा तु बलवान्वायुरन्तरिक्षानिलाहतः ।
पतत्याशु स निर्घातो भवेदनिलसम्भवः ॥
तस्य योगाभिपततश्चलत्यन्याहता क्षितिः ।
सोऽभिघातसमुत्थः स्यात्सनिर्घातमहीचलः ॥ इति.
तथा च वृद्धगर्गः ।
प्रजा धर्मरता यत्र तत्र कम्पं शुभं वदेत् ।
जनानां श्रेयसे नित्यं विसृजन्ति सुरोत्तमाः ॥
विपरीतस्थिता यत्र जनास्तत्राशुभं तथा ।
विसृजन्ति प्रजानां तु दुःखशोकाभिवृद्धये ॥ इति.

गिरिभिः पुरा सपक्षैर्वसुधा प्रपतद्भिरुत्पतद्भिश्च ।
आकम्पिता पितामहमाहामरसदसि सव्रीडम् ॥३॥
भगवन्नाम ममैतत्त्वया कृतं यदचलेति तन्न तथा ।
क्रियतेऽचलैश्चलद्भिः शक्ताहं नास्य खेदस्य ॥४॥
तस्याः सगद्गदगिरं किञ्चित्स्फुरिताधरं विनतमीषत् ।
साश्रुविलोचनमाननमालोक्य पितामहः प्राह ॥५॥
मन्युं हरेन्द्र धात्र्याः क्षिप कुलिशं शैलपक्षभङ्गाय ।
शक्रः कृतमित्युक्त्वा मा भैरिति वसुमतीमाह ॥६॥
किन्त्वनिलदहनसुरपतिवरुणाः सदसत्फलावबोधार्थम् ।
प्रागृद्धित्रिचतुर्भागेषु दिननिशोः कम्पयिष्यन्ति ॥७॥

Sloka 3-7.—In days of yore, the earth, being shaken severely by the winged mountains which flew up and down, spoke bashfully to the creator in the assembly of the Gods—"My lord, the name that has been given to me by you—namely अचला-immoveable—is not quite right, for it is falsified by the flying mountains and I am unable to put up with this misery." Hearing these words of Mother Earth who was choked with tears, whose lower lip quivered slightly, and observing her face hanging down with tears trickling down from her eyes, the Creator spoke thus: "Indra, remove this humiliation felt by Mother Earth; throw your thunderbolt and chop off the wings of the mountains." At this, Indra saying 'So be it', comforted her with the word "Don't you fear; but Wind, Fire, myself and Varuna will shake you in the four parts of the Day and Night put together respectively in order to reveal the good and bad effects to the world."

गर्ग आह

कृत्वा चतुर्धाहोरात्रं द्विधाहोऽथ द्विधा निशम् ।
देवताश्रययोगाच्च चतुर्धा भगणं तथा ॥
पूर्वे दिनार्द्धे वायव्य आग्नेयोऽर्द्धे तु पश्चिमे ।
ऐन्द्रः पूर्वे च रात्र्यर्द्धे पश्चिमार्द्धे तु वारुणः ॥
चत्वार एवमेते स्युरहोरात्रविकल्पजाः ।
निमित्तभूता लोकानामुल्कानिर्घातभूचलाः ॥ इति.

चत्वार्यार्यम्णाद्यान्यादित्यं मृगशिरोऽश्वयुक् चेति ।
मण्डलमेतद्वायव्यमस्य रूपाणि सप्ताहात् ॥८॥
धूमाकुलीकृताशे नभसि नभस्वान् रजः क्षिपन् भौमम् ।
विरुजन्द्रुमांश्च विचरति रविरपटुकरावभासी च ॥९॥
वायव्ये भूकम्पे सस्याम्बुवनौषधीक्षयोऽभिहितः ।
श्वयथुश्वासोन्मादज्वरकासभवो वणिकपीडा ॥१०॥

रूपायुधभृद्वैद्यास्त्रीकविगान्धर्वपण्यशिल्पिजनाः ।
पीड्यन्ते सौराष्ट्रककुरुमगधदशार्णमत्स्याश्च ॥११॥

Slokas 8-11.—The circle presided over by the Wind-God consists of the seven asterisms, *viz.*, Uttara, Hasta, Chittra, Swati, Punarvasu, Mrigasiras and Aswini, (that is, whenever an earthquake occurs in any one of these stars, it has to be construed that it is due to the Wind Circle). The following symptoms of this circle will be revealed a week in advance: the quarters are covered with smoke; a wind blows lashing with the dust of the earth and breaking trees; and the Sun does not cast bright rays. During an earthquake of the Wind Circle the decay of crops, water, forest and herbs, the outbreak of swellings, asthma, madness, fever, phlegmatic affections and trouble to the trading community will ensue. So also, concubines, warriors, physicians, women, poets, singers, traders, artisans, the Saurashtras, Kurus, Magadhas, Dasarnas and Mathsyas will suffer.

तथा च गर्गः ।

प्रथमेऽह्नि चतुर्भागे निर्घातोल्कामहीचलाः ।
सौम्यादित्यार्यम्णहस्ताचित्रास्वात्याश्विनीषु च ॥

भवन्त्यनिलजाः सर्वे लक्षणान्यवधारय ।
धूमव्याप्ता दिशः सर्वा नभस्वान् प्राक्षिपन् रजः ॥
द्रुमांश्च भञ्जंश्चरति रविस्तपति शीतकः ।
सप्तमेऽहनि कम्पः स्याद्भूमेरनिलसम्भवः ॥

पुष्याग्नेयविशाखाभरणीपित्र्याजभाग्यसञ्ज्ञानि ।
वर्गो हौतभुजोऽयं करोति रूपाण्यथैतानि ॥१२॥

तारोल्कापातावृतमादीप्तमिवाम्बरं सदिग्दाहम् ।
विचरति मरुत्सहायः सप्तार्चिः सप्तरात्रान्तः ॥१३॥

आग्नेयेऽम्बुदनाशः सलिलाशयसङ्क्षयो नृपतिवैरम् ।
दद्रूविचर्चिकाज्वरविसर्पिकाः पाण्डुरोगश्च ॥१४॥
दीप्तौजसः प्रचण्डाः पीड्यन्ते चाश्मकाङ्गबाह्लीकाः ।
तङ्गणकालिङ्गवङ्गद्रविडाः शबरा अनेकविधाः ॥१५॥

Slokas 12-15.—Pushya, Krittika, Visakha, Bharani, Magha, Purvabhadra and Purvaphalguni belong to the 'Fire' Circle. This also reveals its symptoms a week in advance. They are the following: the sky is covered with the fall of stars and meteors; owing to the fire in the horizon, the sky appears to be illuminated; the fire with the aid of wind rages over the land. During an earthquake of the 'Fire Circle', the clouds will be destroyed; lakes and tanks will dry up; kings will be at loggerheads with one another; herpes, scab, fever, erysipelas and jaundice will prevail; men of great valour, hot-tempered persons, the Asmakas, Angas, Bahleekas, Tanganas, Kalingas, Vangas, Dravidas and hill-men of various tribes will be affected.

तथा च गर्गः ।
द्वितीयेऽह्नि चतुर्भागे निर्घातोल्कामहीचलाः ।
पित्र्यभाग्याजपुष्याग्निविशाखायमदैवतैः ॥
भवन्त्यनिलजास्ते च लक्षणानि निबोध मे ।
तारोल्कापातदिग्दाहैरादीप्तं लक्ष्यते नभः ॥
मरुत्सहायः सप्तार्चिः सप्ताहान्तश्चरत्यपि ।
सप्तमेऽहनि विज्ञेयः कम्पश्चानलसम्भवः ॥

अभिजिच्छ्रवणधनिष्ठाप्राजापत्यैन्द्रवैश्वमैत्राणि ।
सुरपतिमण्डलमेतद्भवन्ति चाप्यस्य रूपाणि ॥१६॥
चलिताचलवर्ष्माणो गम्भीरविराविणस्तडिद्वन्तः ।
गवलालिकुलाहिनिभा विसृजन्ति पयः पयोवाहाः ॥१७॥

ऐन्द्रं स्तुतकुलजाति ख्यातावनिपालगणपविध्वंसि ।
अतिसारगलग्रहवदनरोगकृच्छर्दिकोपाय ॥१८॥
काशियुगन्धरपौरवकिरातकीराभिसारहलमद्राः ।
अर्बुदसुराष्ट्रमालवपीडाकरमिष्टवृष्टिकरम् ॥१९॥

Slokas 16-19.—The asterisms Abhijit, Sravana, Dhanishta, Rohini, Jyeshta, Ashadha and Anuradha appertain to the circle of Indra. The following is the token: the clouds resembling moving mountains, sending forth loud peals of thunder, containing flashes of lightning and appearing like buffaloes' horn, swarm of bees and serpents, pour down rain. An earthquake of Indra's Circle will ruin men of celebrated families and castes, famous persons, kings and heads of corporations. It produces dysentery, swelling of the neck, diseases in the face and violent vomitting. It will also bring trouble to the people of Kasi, Yugangdhara, the Pauravas, Kiratas, Kiras, Abhisaras, Halas, Madras, Arbudas, Saurashtrians and Malwas. But it will give desirable rain.

तथा च गर्गः

निशार्द्धे तु यदा पूर्वे उल्कानिर्घातभूचलाः ।
मैत्रेन्द्रवैश्वश्रवणाभिजिद्रोहिणिवासवैः ॥
स्यादिन्द्रसम्भवः कम्पो लक्षणानि च मे शृणु ।
वर्षन्ति बहवो मेघा वराहमहिषोपमाः ॥
धुन्वन्तो मधुरान् रावान् विद्युद्भासितभूतलाः ।
सप्तमेऽहनि सम्प्राप्ते कम्पः स्यादिन्द्रसम्भवः ॥

पौष्णाप्याद्रीश्लेषामूलाहिर्बुध्न्यवरुणदेवानि ।
मण्डलमेतद्वारुणमस्यापि भवन्ति रूपाणि ॥२०॥
नीलोत्पलालिभिन्नाञ्जनत्विषो मधुररावेिणो बहुलाः ।
तडिदुद्भासितदेहा धाराङ्कुरवर्षिणो जलदाः ॥२१॥

वारुणमर्णवसरिदाश्रितघ्नमतिवृष्टिदं विगतवैरम् ।
गोनर्दचेदिकुकुरान् किरातवैदेहकान् हन्ति ॥२२॥

Slokas 20-22.—The asterisms Revati, Purvashadha, Ardra, Aslesha, Moola, Uttarabhadra and Satabhishak constitute "Varuna's" circle whose symptoms are the following: huge clouds resembling blue lily, bees and collyrium in hue, rumbling softly, shining with streaks of lightning, send down slender lines of water resembling sharp sprouts. An earthquake of this circle will kill those that are dependent upon the seas and rivers; it will yield excessive rain. People will forget their mutual hatred. It will ruin the Gonardas, the Chedis, Kukuras, Kiratas and the people of Videha.

तथा च गर्गः

निशायां पश्चिमे भागे निर्घातोल्का महीचलाः ।
पौष्णाप्याद्रोरगा मूलाहिर्बुध्न्यं वरुणं तथा ॥
कम्पो वारुण एभिः स्याच्छृणु तस्यैव लक्षणम् ।
वर्षन्ति जलदास्तत्र नीलाञ्जनचयोपमाः ॥
विद्युद्भासितदेहाश्च मधुरस्वरभूषिताः ।
सप्तमेऽहनि सम्प्राप्ते कम्पः स्याद्वारुणस्ततः ॥

षड्भिर्मासैः कम्पो द्वाभ्यां पाकं च याति निर्घातः ।
अन्यानप्युत्पातान् जगुरन्ये मण्डलैरेतैः ॥२३॥

Sloka 23.—An earthquake shows its effect in six months, and a portentous thunder in two months. Other sages have included other portents also in the above circles.

तथ च गर्गः

निर्घातोल्कामहीकम्पाः स्निग्धगम्भीरनिःस्वनाः ।
मेघाः सनितकाश्चैव सूर्येन्दुग्रहणे तथा ॥
परिवेषेन्द्रचापं च गन्धर्वनगरं तथा ।
मण्डलैरेव बोद्धव्याः शुभाशुभफलप्रदाः ॥

तथा च समाससंहितायामाचार्येणैवोक्तम्

आर्यम्णपूर्वं भचतुष्टयं च शशाङ्कमादित्यमथाश्विनी च ।
वायव्यमेतत्पवनोऽत्र चण्डो मासद्वयेनाशुभदः प्रजानाम् ॥
अजैकपादं बहुलाभरण्यो भाग्यं विशाखा गुरुभं मघा च ।
क्षुदग्निशस्त्रामयकोपकारि पक्षैस्त्रिभिर्मण्डलमग्निसञ्ज्ञम् ॥
प्राजापत्यं वैष्णवं मैत्रमैन्द्रं विश्वेशं स्याद्वासवं चाभिजिच्च ।
ऐन्द्रं ह्येतन्मण्डलं सप्तरात्रात् कुर्यात्तोयं हृष्टलोकं प्रशान्तम् ॥
आहिर्बुध्न्यं वारुणं मूलमाप्यं पौष्णं सार्पं मन्मथारीश्वरं च ।
सद्यः पाकं वारुणं नाम शस्तं तोयप्रायं हृष्टलोकं प्रशान्तम् ॥

The following three slokas are from समाससंहिता-

उल्का हरिश्चन्द्रपुरं रजश्च निर्घातभूकम्पककुप्प्रदाहाः ।
वातोऽतिचण्डो ग्रहणं रवीन्द्वोर्नक्षत्रतारागणवैकृतानि ॥२४॥

व्यभ्रे वृष्टिर्वैकृतं वातवृष्टिर्धूमोऽनग्निर्विस्फुलिङ्गार्चिषो वा ।
वन्यं सत्त्वं ग्राममध्ये विशेद्वा रात्रावैन्द्रं कार्मुकं दृश्यते वा ॥२५॥

सन्ध्याविकारः परिवेषखण्डा नद्यः प्रतीपा दिवि तूर्यनादः ।
अन्यच्च यत्स्यात्प्रकृतेः प्रतीपं तन्मण्डलैरेव फलं निगाद्यम् ॥२६॥

Slokas 24-26.—The other portents referred to above are enumerated here—meteors, aerial city, (Harischandra pura), dust, portentous thunder, earthquake, fires in the quarters, violent winds, solar and lunar eclipses, unnatural phenomena in the case of any star or groups of stars, rain without clouds, any thing unnatural in the firmament, excessive rain, smoke without fire, flames without sparks, (?) entry of wild creatures into a village, sight of a rainbow at nights—unnatural phenomena during twilights, fragmentary circles (halos) round the Sun or the Moon, contrary flows in rivers, sounds of musical instruments in the heavens. Any other phenomenon which is contrary to nature and its effects should be included in the above circles.

Garga says; persons in whose Nakshatras earthquakes and the like Utpatas occur will suffer miseries; they shall therefore perform expiatory ceremonies in honor of the particular Deva under whose influence the occurrences take place.

हन्त्यैन्द्रो वायव्यं वायुश्चाप्यैन्द्रमेवमन्योन्यम् ।
वारुणहौतभुजावपि वेलानक्षत्रजाः कम्पाः ॥२७॥

Sloka 27.—An earthquake of Indra's circle counteracts one born of the Wind's period (*vide* slokas 3-7 *supra*) and *vice versa*. Similarly the earthquakes of Varuna's circle counteract one born of the Fire-period and *vice versa*. Thus, the earthquakes of particular periods and circles as stated above cancel each other.

Garga says that if an earthquake is connected with two Nakshatras, division with respect to time of day takes precedence.

प्रथितनरेश्वरमरणव्यसनान्याग्नेयवायुमण्डलयोः ।
क्षुद्भयमरकावृष्टिभिरुपताप्यन्ते जनाश्चापि ॥२८॥

Sloka 28.—During an earthquake of the 'Fire' circle and 'Wind' period or *vice versa* ('Fire' period and 'wind' circle), a celebrated king will die or suffer calamity; and the subjects will be troubled by the dread of famine, by pestilence and drought.

वारुणपौरन्दरयोः सुभिक्षशिववृष्टिहार्दयो लोके ।
गावोऽतिभूरिपयसो निवृत्तवैराश्च भूपालाः ॥२९॥

Sloka 29.—By an earthquake of 'Varuna' circle and 'Indra' period or *vice versa*, there will be plenty of food, prosperity, rain and contentment in the world. Cows will yield plentiful milk and kings will sink their differences.

तथा च काश्यपः

ऐन्द्रश्चानिलजं हन्ति वायव्यश्चापि शक्रजम् ।
आप्यो हौतभुजं हन्ति चाग्निर्वारुणसम्भवम् ॥

वायव्याग्निमिश्रितो यश्च वेलामण्डलसम्भवः ।
दुर्भिक्षव्याधिरोगैस्तु पीड्यन्ते तत्र जन्तवः ॥
माहेन्द्रवारुणे यत्र वेलामण्डलसम्भवः ।
सुभिक्षक्षेमधर्माणां तत्र वृष्टिः प्रतिष्ठिता ॥
एवमुक्तपरिशेषाणां विशेषफलं नास्ति पाराशरे तन्त्रे विशेषतरं पठ्यते-
तथा च

योऽन्यस्मिन्नक्षत्रे भागे चान्यत्र भूचलो भवति ।
स भवेद्व्यामिश्रफलस्तन्मे गदितो निबोध त्वम् ॥
कुरुशाल्वमत्स्यनैषधपुण्ड्रान्ध्रकलिङ्गविन्ध्यपादस्थान् ।
वायव्याग्नेयः कम्पः सानलजीवान् भवति मैथ्याम् ॥
प्राच्यशकचीनपह्लवयौधेयकपर्दियक्षवङ्गोमान् ।
शरदण्डमगधबन्धकिविनाशनः शक्रवायव्यः ॥
आवन्तिकाः पुलिन्दा विदेहकाश्मीरदरदवासान्ताः ।
बाह्याश्रिताश्च वायव्यवारुणे प्राप्नुयुः पीडाम् ॥
ऐक्ष्वाकवाडवमरुथ्यान् पटच्चराभीरचीनमरुकुत्सान् ।
ऐन्द्राग्नेयः कम्पो हिनस्ति राज्ञश्च समुदीर्णान् ॥
सरितः सरः समुद्राश्रितांश्च गोनर्दभङ्गनाराजयम् ।
क्षत्रियगणांश्च हन्यात्कम्पो वरुणाग्निदैवत्यः ॥
काश्याभिसारकाच्युतकच्छद्वीपार्थदेशजाः पुरुषाः ।
गणपूजिताः कुलाढ्या नृपाश्च वरुणेन्द्रवध्याः स्युः ॥—इति-

पक्षैश्चतुर्भिरनिलस्त्रिभिरग्निर्देवराट् च सप्ताहात् ।
सद्यः फलति च वरुणो येषु न कालोऽद्भुतेषूक्तः ॥३०॥

Sloka 30.—Where the time-limits for the happenings of the effects arising from certain omens have not been specified, they will be felt in the course of two months, if the omens arise in the 'wind' circle; in three fort-nights, in the 'Fire' circle; in a week, in 'Indra's' circle; and those of the 'Varuna' circle on the same day.

चलयति पवनः शतद्वयं शतमनलो दशयोजनान्वितम् ।
सलिलपतिरशीतिसंयुतं कुलिशधरोऽभ्यधिकं च षष्टितः ॥३१॥

Slcka 31.—An earthquake of the 'Wind' circle shakes the earth to an extent of 200 Yojanas; one of 'Fire' circle, 110 Yojanas; one of 'Varuna's, 180 Yojanas and one of 'Indra's', 160 Yojanas.

तथा च काश्यपः
वायव्ये मण्डले नित्यं योजनानां शतद्वयम् ।
दशाधिकमथाग्नेय ऐन्द्रे षष्ट्याधिकं शतम् ॥
शतं चाशीतिसंयुक्तं वारुणे मण्डले चलेत् । - इति

त्रिचतुर्थसप्तमदिने मासे पक्षे तथा त्रिपक्षे च ।
यदि भवति भूमिकम्पः प्रधाननृपनाशनो भवति ॥३२॥

Sloka 32.—If there be another earthquake on the 3rd, the 4th, or the 7th day, or at the end of a month, fortnight, or three fortnights, it will bring about the destruction of prominent kings.

अर्द्धमासे चतुर्थेऽह्नि तृतीये वाथ सप्तमे ।
कस्मात्पुनर्यदा कम्पो मासे सार्द्धे यदापि वा ॥
उत्पद्यते जने यत्र तत्र विन्द्यान्महद्भयम् - इति

Thus ends the 32nd Adhyaya on "Signs of an Earthquake."

उल्कालक्षणम् ॥३३॥ Ulkas or Meteors.

दिविभुक्तशुभफलानां पततां रूपाणि यानि तान्युल्काः ।
धिष्ण्योल्काशनिविद्युत्तारा इति पञ्चधा भिन्नाः ॥१॥

Sloka 1.—The forms of those who fall down after having enjoyed unalloyed happiness in Heaven are called Ulkas or meteors which are divided into five kinds *viz*, धिष्ण्य-ignescent balls, उल्का-meteors, अशनि-thunder-bolt., विद्युत्-lightning and तारा-shooting stars.

For a similar idea, *Cf.* भगवद्गीता- क्षीणे पुण्ये मर्त्यलोकं विशन्ति.

Garga opines that the meteors are burning missiles that are discharged by the protectors of the quarters for indicating good and bad effects.

तथा च गर्गः

स्वास्त्राणि संसृजन्त्येते शुभाशुभनिवेदिनः ।
लोकपाला महात्मानो लोकानां ज्वलितानि तु ॥

आचार्येण स्वल्पसंहितायामेवोक्तम्

अस्त्राणि लोकपाला लोकाभावाय सन्त्यजन्त्युल्काः ।
केषांचित्पुण्यकृतां तत्रोल्काविद्युतिः स्वर्गादिति ॥

उल्का पक्षेण फलं तद्वद्धिष्ण्याशनिस्त्रिभिः पक्षैः ।
विद्युदहोभिः षड्भिस्तद्वत्तारा विपाचयति ॥२॥

Sloka 2.—An Ulka and a Dhishnya cause their effects to be felt in a fortnight; thunderbolt, in three fortnights; and lightning and Tara in six days.

तथा च समाससंहितायाम्

उल्काथ पञ्चरूपा धिष्ण्योल्का विद्युतोऽशनिस्तारा ।
धिष्ण्योल्के पक्षफले तस्त्रिगुणाश्चाशनिः षडहिकेऽन्ये ॥
फलपादकरी तारा धिष्ण्यार्द्धं पुष्कलं शेषाः ।

तारा फलपादकरी फलार्द्धदात्री प्रकीर्त्तिता धिष्ण्या ।
तिस्रः सम्पूर्णफला विद्युदथोल्काशनिश्चेति ॥३॥

Sloka 3.—The Tara meteor produces only a quarter of the effects fixed; the Dhishnya, a half of it; while the remaining three produce their full effects.

अशनिः स्वनेन महता नृगजाश्वमृगाश्मवेश्मतरुपशुषु ।
निपतति विदारयन्ती धरातलं चक्रसंस्थाना ॥४॥

Sloka 4.—The Asani or thunderbolt falls with a deafening sound upon men, elephants, horses, beasts, rocks, houses, trees and domestic animals, revolving like a discus and piercing the surface of the earth.

विद्युत्सत्त्वत्रासं जनयन्ती तटतटस्वना सहसा ।
कुटिलविशाला निपतति जीवेन्धनराशिषु ज्वलिता ॥५॥

Sloka 5.—The lightning which is crooked and extensive falls all of a sudden on living-beings and heaps of fire-wood, setting them aglow, causing fright to the animals and producing a Tata-tata sound.

तथा च
विद्युत्तटतटशब्दा ज्वालामालाकुला पतति ॥

धिष्ण्या कृशाल्पपुच्छा धनूंषि दश दृश्यतेऽन्तराभ्यधिकम् ।
ज्वलिताङ्गारनिकाशा द्वौ हस्तौ सा प्रमाणेन ॥६॥

Sloka 6.—The Dhishnya is a slender thing with a short tail; it resembles burning embers and is two cubits long; but appears quite distinct over a space of forty cubits.

तथा च
धिष्ण्या सिता द्विहस्ता धनूंषि दश याति कृशदेहा ।

तारा हस्तं दीर्घा शुक्ला ताम्राब्जतन्तुरूपा वा ।
तिर्यगधश्चोर्ध्वं वा याति वियत्युह्यमानेव ॥७॥

Sloka 7.—The Tara or shooting star is a cubit long, white or red, slender like the thread of lotus-stalk and moves across, up or down the sky, as if being dragged.

तथा च
तारा तु हस्तमात्रा यात्यूर्ध्वमधः स्थिता सिता ताम्रा ॥

उल्का शिरसि विशाला निपतन्ती वर्धते प्रतनुपुच्छा ।
दीर्घा च भवति पुरुषं भेदा बहवो भवन्त्यस्याः ॥८॥

Sloka 8.—The Ulka or meteor is broad at the top, having a very tiny tail. As it falls down, it increases in dimensions. Its length is 3½ cubits. There are several varieties of it.

तथा च

उल्कायतो विशाला बहुप्रकारा पुरुषमात्रा ।

प्रेतप्रहरणखरकरभनक्रकपिदंष्ट्रिलाङ्गलमृगाभाः ।

गोधाहिधूमरूपाः पापा या चोभयशिरस्का ॥९॥

Sloka 9.—Those varieties of the above that resemble dead bodies, weapons, asses, camels, crocodiles, monkeys, boars, ploughs, wild deer, lizards, snakes and smoke, as well as those that have two heads, are of evil consequences.

ध्वजझषगिरिकरिकमलेन्दुतुरगसन्तप्तरजतहंसाभाः ।

श्रीवृक्षवज्रशङ्खस्वस्तिकरूपाः शिवसुभिक्षाः ॥१०॥

Sloka 10.—Those that resemble banners, fishes, mountains, elephants, lotuses, the Moon, horses, molten silver, swans, Bilva trees, diamond (or thunderbolt), couch, and the Swastika design, tend to prosperity and abundance of food-grains.

तथा च काश्यपः

नरेभतुरगाश्वाश्मवृक्षेषु च पतेत्सदा ।

ज्वलन्ती चक्रवद् दृश्या स्वशना रावसंयुता ॥

विद्युत्त्रासकरी भीमा शब्दयन्ती तटत्तटा ।

वृहच्छायाऽतिसूक्ष्मा च जीवेषु च पतेत्सदा ॥

धनूंषि दश या दृश्या सा च धिष्ण्या प्रकीर्तिता ।

ज्वलिताङ्गारसदृशी द्वौ हस्तौ सा प्रमाणतः ॥

पद्मताम्राकृतिश्चैव हस्तमात्रायता गता ।

तिर्यगूर्ध्वमधो याति सोह्यमानेव तारका ॥

उल्का मूर्धनि विस्तीर्णा पतन्ती वर्धते तु सा ।

तनुपुच्छा नृमात्रा तु बहुभेदसमावृता ॥

आयुधप्रेतसदृशी जम्बुकोलूखराकृतिः ।

धूम्रवर्णा तु पापाख्या विशीर्णा या तु मध्यमा ॥

ध्वजपद्मेभहंसाभा पर्वताश्वसमप्रभा ।

श्रीवृक्षशङ्खसदृशी या चोल्का सा शिवप्रदा ॥

अम्बरमध्याद्बह्व्यो निपतन्त्यो राजराष्ट्रनाशाय ।
बम्भ्रमती गगनोपरि विभ्रममाख्याति लोकस्य ॥११॥

Sloka 11.—If they fall in bunches from the middle of the sky, they portend the ruin of the king and the country. Similarly, that which frequently whirls round in the sky, indicates unrest and distress among the people.

संस्पृशती चन्द्रार्कौ तद्विसृता वा सभूप्रकम्पा च ।
परचक्रागमनृपभयदुर्भिक्षावृष्टिभयजननी ॥१२॥

Sloka 12.—That which touches the Sun or the Moon or issues from either, accompanied by an earthquake, causes an invasion by an enemy, danger to the king, famine, drought and fear.

पौरेतरघ्नमुल्कापसव्यकरणं दिवाकरहिमांश्वोः ।
उल्का शुभदा पुरतो दिवाकरविनिःसृता यातुः ॥१३॥

Sloka 13.—An Ulka that moves to the left of the Sun and the Moon, destroys a king in town and one on march respectively ; whereas one which issuing from the Sun falls in front of a chief on march bestows victory on him.

शुक्ला रक्ता पीता कृष्णा चोल्का द्विजादिवर्णघ्नी ।
क्रमशश्चैतान् हन्युर्मूर्धोरःपार्श्वपुच्छस्थाः ॥१४॥

Sloka 14.—A white meteor ruins Brahmins; a red one, Kshatriyas ; a yellow one, Vaisyas and a black one, Sudras. The four castes are hurt severally if the meteor falls with its head, central part, side and tail foremost.

उत्तरदिगादिपतिता विप्रादीनामनिष्टदा रूक्षा ।
ऋज्वी स्निग्धाखण्डा नीचोपगता च तद्वृद्ध्यै ॥१५॥

Sloka 15.—A rough meteor that falls in the north, east, south and west bodes evil to the four castes severally,

beginning with Brahmins; while the same being straight, glossy, unbroken and falling downwards from the sky in the several directions tends to the prosperity of the members of the four castes severally.

श्यावारुणनीलासृग्दहनासितभस्मसन्निभा रूक्षा ।
सन्ध्यादिनजा वक्रा दलिता च परागमभयाय ॥१६॥

Sloka 16.—One that is grey, rosy, blue, crimson, fiery, dark or ashy in colour, rough, visible at a twilight or day-time, crooked and broken indicates threat of foreign invasion.

नक्षत्रग्रहघातैस्तद्भक्तीनां क्षयाय निर्दिष्टा ।
उदये घ्नती रवीन्दू पौरेतरमृत्यवेऽस्ते वा ॥१७॥

Sloka 17.—If one strikes a star or planet, the latter's próteges (objects, countries and people) will be ruined. If it strikes the Sun and the Moon at Sunrise or Sunset, the destruction of the king staying in town and of the one on march respectively is assured.

तथा च काश्यपः
नक्षत्राणि ग्रहाश्चैव यदुल्काध्वस्तधूमिताः ।
तद्देशनाथनाशाय लोकानां सम्भ्रमाय च ॥
तथा च समाससंहितायाम्
उदागादिषु विप्रादीन् सितलोहितकृष्णवर्णाश्च ।
घ्नन्ति ग्रहर्क्षघातैस्तद्भक्तीनां च नाशाय ॥

भाग्यादित्यधनिष्ठामूलेषूल्काहतेषु युवतीनाम् ।
विप्रक्षत्रियपीडा पुष्यानिलविष्णुदेवेषु ॥१८॥
ध्रुवसौम्येषु नृपाणामुग्रेषु सदारुणेषु चौराणाम् ।
क्षिप्रेषु कलाविदुषां पीडा साधारणे च हते ॥१९॥

Slokas 18-19.—If the main star of the asterisms, Purvaphalguni, Punarvasu, Dhanishta and Moola is

struck by a meteor, young ladies will be subjected to suffering: Similarly, if that of Pushya, Swati and Sravana be struck there will be trouble for Brahmini, and Kshatriyas. Kings will be troubled when Rohini Uttaraphalguni, Uttarabhadra, Uttarashadha, Mrigasiras, Chittra, Anuradha and Revati are struck; thieves, when Purvaphalguni, Purvashadha, Purvabhadra, Bharani, Magha, Ardra, Aslesha, Jyeshta and Moola are struck; and artists and artistes, when Aswini, Pushya, Hasta, Abhijit, Krittika and Visakha are attacked.

कुर्वन्त्येताः पतिता देवप्रतिमासु राजराष्ट्रभयम् ।
शक्रोपरि नृपतीनां गृहेषु तत्स्वामिनां पीडाम् ॥२०॥
आशाग्रहोपघाते तद्देश्यानां खले कृषिरतानाम् ।
चैत्यतरौ सम्पतिता सत्कृतपीडां करोत्युल्का ॥२१॥
द्वारि पुरस्य पुरक्षयमथेन्द्रकीले जनक्षयोऽभिहितः ।
ब्रह्मायतने विप्रान् विनिहन्याद्गोमिनो गोष्ठे ॥२२॥

Slokas 20-22.—The meteors falling on the images of Gods bring about danger to the king and the country; on Indra, to kings; on houses, to their owners; striking the planets presiding over the several quarters (बृ जा II-5), to the people of countries situated in those quarters; a threshing floor, to agriculturists; a holy tree, the respectable persons; one falling on the gate of a town, ruins the town; on the bolt of a door, the people; on the temple of Brahman, Brahmins; and on mangers, their owners.

क्ष्वेडास्फोटितवादितगीतोत्कुष्टस्वना भवन्ति यदा ।
उल्कानिपातसमये भयाय राष्ट्रस्य सनृपस्य ॥२३॥

Sloka 23.—If at the time of a meteor falling are heard the sounds of roaring, clapping hands, instrumental

music, songs and loud cries, the country and its ruler will come to grief.

यस्याश्चिरं तिष्ठति खेऽनुषङ्गो दण्डाकृतिः सा नृपतेर्भयाय ।
या चोह्यते तन्तुधृतेव खस्था या वा महेन्द्रध्वजतुल्यरूपा ॥२४॥

Sloka 24.—A meteor which having the shape of a rod leaves its trail on the sky for a long time, betokens danger to the king. So does one that appears to be carried along the sky by a thread, or that has the appearance of Indra's banner.

श्रेष्ठिनः प्रतीपगा तिर्यगा नृपाङ्गनाम् ।
हन्त्यधोमुखी नृपान् ब्राह्मणानथोर्ध्वगा ॥२५॥
बर्हिपुच्छरूपिणी लोकसङ्क्षयावहा ।
सर्पवत् प्रसर्पती योषितामनिष्टदा ॥२६॥
हन्ति मण्डला पुरं छत्रवत् पुरोहितम् ।
वंशगुल्मवत् स्थिता राष्ट्रदोषकारिणी ॥२७॥
व्यालसूकरोपमा विस्फुलिङ्गमालिनी ।
खण्डशोऽथवा गता सस्वना च पापदा ॥२८॥

Slokas 25-28.—One that goes backwards destroys merchants; crosswise, king's wife; with its head downwards, kings; head upwards, Brahmins; one that resembles the peacock's tail brings about the extirpation of the people; one creeping like a snake, is disastrous to women; one falling in a circular form, destroys the town; in the form of an umbrella, the royal priest; in the form of a bamboo-cluster, is troublesome to the kingdom; one that resembles snakes or boars and is accompanied by a wreath of sparks, or is shattered to pieces and attended with noise, proves sinful in effect.

सुरपतिचापप्रतिमा राज्यं नभसि विलीना जलदान् हन्ति ।
पवनविलोमा कुटिलं याता न भवति शस्ता विनिवृत्ता वा ॥२९॥

Sloka 29.—A meteor that resembles the rainbow ruins the kingdom; one that disappears in the sky itself, the clouds; one moving against the wind in a crooked way or backwards, is not auspicious.

अभिभवति यतः पुरं बलं वा भवति भयं तत एव पार्थिवस्य ।
निपतति च यया दिशा प्रदीप्ता जयति रिपूनचिरात्तया प्रयातः ॥

Sloka 30.—A king has trouble in store from the direction wherefrom a meteor approaches his town or army; but if he marches to that direction in which a meteor falls blazing, he will ere long vanquish his foes.

तथा च काश्यपः
पार्थिवे प्रस्थिते दीप्ता पतत्युल्का महास्वना ।
तां दिशं सिध्यते सिद्धिं विजयं लभते चिरात् ॥
अत्र तात्कालिकलग्नग्रहसंयोगाच्छकुनिरुतश्रवणाच्च फलमूह्यम् ।
तथा च समाससंहितायाम्
क्रूरग्रहर्क्षलग्नक्षणतिथिकरणप्रभञ्जनैर्दीप्तैः ।
दीप्ताण्डजमृगविरुतैर्निर्घातक्षितिविमर्दैश्च ॥–इति

Thus ends the 33rd Adhyaya on 'Ulkas or Meteors'.

परिवेषलक्षणाध्यायः ॥३४॥ Halos.

संमूर्च्छिता रवीन्द्वोः किरणाः पवनेन मण्डलीभूताः ।
नानावर्णाकृतयस्तन्वभ्रे व्योम्नि परिवेषाः ॥१॥

Sloka 1.—The rays of the Sun and the Moon formed into a circle by the wind and reflected in the sky with a few clouds, become halos with various colours and shapes.

ते रक्तनीलपाण्डुरकापोताभ्राभशबलहरितशुक्लाः ।
इन्द्रयमवरुणनिर्ऋतिश्वसनेशपितामहाग्निकृताः ॥२॥

Sloka 2.—They are crimson, blue. slightly white, dove-coloured, dark, variegated, green and white, when they are produced by Indra, Yama, Varuna, Nirriti, Vayu, Siva, Brahman and Agni respectively.

The reading अग्निकृताः in the second line is preferred to अम्बुकृताः.

धनदः करोति मेचकमन्योन्यगुणाश्रयेण चाप्यन्ये ।
प्रविलीयते मुहुर्मुहुरल्पफलः सोऽपि वायुकृतः ॥३॥

Sloka 3.—Kubera produces a halo whose colour is that of the peacock's neck ; others produce halos of mixed colours. One that is caused by Vayu disappears ever and anon and has trifling effects.

तथा च काश्यपः
सितपीतेन्द्रनीलाभा रक्तकापोतबभ्रवः ।
शबला बर्हिवर्णाश्च विज्ञेयास्ते शुभप्रदाः ॥
ऐन्द्रयाम्याप्यनैर्ऋत्यवारुणाः सौम्यवह्निजाः ।
दृश्यादृश्येन भावेन वायव्यः सोऽपि कष्टदः ॥

चाषशिखिरजततैलक्षीरजलाभः स्वकालसम्भूतः ।
अविकलवृत्तः स्निग्धः परिवेषः शिवसुभिक्षकरः ॥४॥

Sloka 4.—A halo shining like the blue jay, peacock, silver, oil, milk and water in their order in the six seasons beginning with winter, being glossy and in an unbroken circle, conduces to welfare and plenty.

तथा च काश्यपः
शिशिरे चाषवर्णश्च वसन्ते शिखिसन्निभः ।
ग्रीष्मे रजतसङ्काशः प्रावृट्तैलसमप्रभः ॥
गोक्षीरसदृशः शस्तः परिवेषः शरत्स्मृतः ।
हेमन्ते जलसङ्काशः स्वकाले शुभदः स्मृतः ॥

सकलगगनानुचारी नैकाभः क्षतजसन्निभो रूक्षः ।
असकलशकटशरासनशृङ्गाटकवत् स्थितः पापः ।।५।।

Sloka 5.—Harmful is one which stays in the sky from morn till evening, shining with many a lustre, or like blood, and is rough, broken, having the form of a cart, bow or triangle.

शिखिगलसमेऽतिवर्षं बहुवर्णे नृपवधो भयं धूम्रे ।
हरिचापनिभे युद्धान्यशोककुसुमप्रभे चापि ।।६।।

Sloka 6.—When a halo resembles the peacock's neck in colour, there will be excessive rain ; when it has a variegated colour, a king will be slain ; when it is of smoke colour, there will be unsafety or fear ; and when it is of the colour of the Asoka flowers (red), or is of the rainbow, wars will rage.

वर्णेनैकेन यदा बहुलः स्निग्धः क्षुराभ्रकाकीर्णः ।
स्वर्तौ सद्यो वर्षं करोति पीतश्च दीप्तार्कः ।।७।।

Sloka 7.—When a thick and glossy halo possesses the single colour fixed for the season and is strewn with little razor-like clouds, there will be rain on the same day; similarly, one that is yellow produces rain the same day, if the Sun shines fiercely.

दीप्तमृगविहङ्गरुतः कलुषः सन्ध्यात्रयोत्थितोऽतिमहान् ।
भयकृत्तडिदुल्काद्यैर्हतो नृपं हन्ति शस्त्रेण ।।८।।

Sloka 8.—A huge and impure halo formed at dawn, noon or sunset, attended with the cries of the deer and birds facing the Sun, causes panic ; and if struck by lightning, meteors and the like, it kills a king by weapons.

तथा च गर्गः

उदयास्तमयोर्मध्ये सूर्याचन्द्रमसोर्द्वयोः ।
परिवेषः प्रदृश्येत तद्राष्ट्रमवसीदति ॥

प्रतिदिनमर्काहिमांश्वोरहर्निशं रक्तयोर्नरेन्द्रवधः ।
परिविष्टयोरभीक्ष्णं लग्नास्तमयस्थयोस्तद्वत् ॥९॥

Sloka 9.—The destruction of a king will come to pass, if every day the Sun and the Moon are blood-red, day and night ; so also if they are encircled by halos continuously both at rising and setting.

There is another reading लग्नास्तनभःस्थयोः which would mean 'when they are rising, in midheaven and setting.'

तथा च गर्गः

दिवा सूर्ये परीवेषो रात्रौ चन्द्रे यदा भवेत् ।
एकस्मिन्नेवाहोरात्रे तदा नश्यति पार्थिवः ॥
एतेन विधिना नित्यं सप्ताहं परिविष्यते ।
सर्वभूतविनाशः स्यात्तस्मिन्नुत्पातदर्शने ॥

तथा च समाससंहितायाम्

शृङ्गाटकचापविकारसन्निभः परुषमूर्तिरतिबहुलः ।
सकलगगनानुचारी बहुवर्णश्चावलम्बी च ॥
द्वित्रिगुणः खण्डो वा सन्ध्याद्वयमुत्थितो ग्रहच्छादी ।
परिवेषः पापफलो ग्रहरोधी हन्ति तन्नृपतीः ॥
स्निग्धो मधुघृतशिखिचाषपत्रनीलोत्पलाब्जरजतनिभः ।
क्षेमसुभिक्षाय भवेत्परिवेषोऽर्कस्य शशिनो वा ॥

सेनापतेर्भयकरो द्विमण्डलो नातिशस्त्रकोपकरः ।
त्रिप्रभृति शस्त्रकोपं युवराजभयं नगररोधम् ॥१०॥

Sloka 10—A halo consisting of two circles causes danger to the commander of an army, but little clash of arms. One consisting of more than two circles occasions clash of weapons, threat to the Yuvaraja and siege of town.

तथा च गर्गः

द्विमण्डलपरीवेषः सेनापतिभयङ्करः ।
युद्धे सुदारुणं कुर्याद्दृश्यते मण्डलैस्त्रिभिः ॥

वृष्टिस्त्र्यहेण मासेन विग्रहो वा ग्रहेन्दुभनिरोधे ।
होराजन्माधिपयोर्जन्मर्क्षे वाऽशुभो राज्ञः ॥११॥

Sloka 11.—When a planet (from Mars onwards) and the Moon are encircled by haloes, *i. e.* when a planet and a star are enclosed within the hálo round the Moon, there will be rain within three days, or a war in a month. It is inauspicious to a king, if the lord of his Lagna or of the sign occupied by his natal star is enclosed within the halo.

तथा च गर्गः

त्रीणि यत्रावरुध्येरन्नक्षत्रं चन्द्रमा ग्रहः ।
त्र्यहेण वर्षतीन्द्रश्च मासाद्वा जायते भयम् ॥

परिवेषमण्डलगतो रवितनयः क्षुद्रधान्यनाशकरः ।
जनयति च वातवृष्टिं स्थावरकृषिकृन्निहन्ता च ॥१२॥
भौमे कुमारबलपतिसैन्यानां विद्रवोऽग्निशस्त्रभयम् ।
जीवे परिवेषगते पुरोहितामात्यनृपपीडा ॥१३॥
मन्त्रिस्थावरलेखकपरिवृद्धिश्चन्द्रजे सुवृष्टिश्च ।
शुक्रे यायिक्षत्रियराज्ञीपीडा प्रियं चान्नम् ॥१४॥
क्षुदनलमृत्युनराधिपशस्त्रेभ्यो जायते भयं केतौ ।
परिविष्टे गर्भभयं राहौ व्याधिर्नृपभयं च ॥१५॥

Slokas 12-15.—Saturn inside a halo destroys base corn such as Priyangu, causes stormy rain and ruins trees and agriculturists. Mars inside it causes misery to boys (princes ?), commanders of armies and armies; he occasions danger from fire and weapons. Jupiter under the same circumstances engenders trouble to royal preceptors, ministers and kings. Mercury bestows prosperity on ministers, trees and writers and gives good rain. Venus is harmful to the marchers, Kshatriyas and queens, and makes food very costly. When Ketu is similarly situated, there will be danger from famine, fire, death, king and weapons. Rahu causes trouble to children in the womb, disease and danger to king.

तथा च समाससंहितायाम्

बलपपुरोहितनरपतिकृषिकृत्पीडा क्रमेण परिविष्टैः ।
कुजगुरुसिताकंपुत्रैः सौम्येन तु मन्त्रिपरिवृद्धिः ॥
केतोः शस्त्रोद्योगो राहोः परिवेषणेन रोगभयम् ।
युद्धक्षुद्भयनृपतेनाशं व्याध्यादिभिः क्रमशः ॥

युद्धानि विजानीयात्परिवेषाभ्यन्तरे द्वयोर्ग्रहयोः ।
दिवसकृतः शशिनो वा क्षुदवृष्टिभयं त्रिषु प्रोक्तम् ॥१६॥
याति चतुर्षु नरेन्द्रः सामात्यपुरोहितो वशं मृत्योः ।
प्रलयमिव विद्धि जगतः पञ्चादिषु मण्डलस्थेषु ॥१७॥

Slokas 16-17.—If there be two planets within the halo of the Sun or the Moon, one should predict wars ; if there be three planets, impending famine and drought ; if four, the king with his preceptors and ministers will die ; and if five or more, know that something similar to the dissolution of the universe will be the result.

ताराग्रहस्य कुर्यात् पृथगेव समुत्थितो नरेन्द्रवधम् ।
नक्षत्राणामथवा यदि केतोर्नोदयो भवति ॥१८॥

Slokas 18.—If a non-luminary or an asterism has got an independent halo around it, there will be the destruction of a king, provided there is no appearance of a Ketu at the time.

तथा च काश्यपः

परिवेषाभ्यन्तरगौ द्वौ ग्रहौ यायिनागरौ ।
युद्धं च भवति क्षिप्रं घोररूपं सुदारुणम् ॥
मण्डलान्तरिताः पञ्च जगतः सङ्क्षयावहाः ।
अथ ताराग्रहस्यैव नक्षत्राणामथापि वा ।
परिवेषो यदा दृश्यस्तदा नरपतेर्वधः ।
यदि केतूदयो न स्यादन्यथा तद्वदेत्फलम् ॥

विप्रक्षत्रियविट्शूद्रहा भवेत् प्रतिपदादिषु क्रमशः ।
श्रेणीपुरकोशानां पञ्चम्यादिष्वशुभकारी ॥१९॥

युवराजस्याऽष्टम्यां परतस्त्रिषु पार्थिवस्य दोषकरः ।
पुररोधो द्वादश्यां सैन्यक्षोभस्त्रयोदश्याम् ॥२०॥

नरपतिपत्नीपीडां परिवेषोऽभ्युत्थितश्चतुर्दश्याम् ।
कुर्यात्तु पञ्चदश्यां पीडां मनुजाधिपस्यैव ॥२१॥

Slokas 19-21.—On the first four days of a lunar month, a halo destroys severally Brahmins, Kshatriyas, Vaisyas and Sudras; on the 5th, 6th and 7th days, trade guild, town and royal treasury, respectively; on the 8th day, Yuvaraja; on the 9th, 10th and 11th, it is harmful to the king; on the 12th, it causes a town to be besieged; on the 13th, mutiny in the army; on the 14th, danger to the queen; and on the 15th, to the king himself.

नागरकाणामभ्यन्तरस्थिता यायिनां च बाह्यस्था ।
परिवेषमध्यरेखा विज्ञेयाक्रन्दसाराणाम् ॥२२॥

रक्तः श्यामो रूक्षश्च भवति येषां पराजयस्तेषाम् ।
स्निग्धः श्वेतो द्युतिमान् येषां भागो जयस्तेषाम् ॥२३॥

Slokas 22-23.—The line in the interior of a halo pertains to kings staying in town; one in its exterior, to the marchers; and the central one, to the allies coming to the rescue. A line which is blood-red or dark and rough denotes defeat to those kings whom it represents, while that which is glossy, white and lustrous, indicates victory to those kings whose line it happens to be.

Thus ends the Thirtyfourth Adhyaya on 'Halos.'

इन्द्रायुधलक्षणाध्यायः ॥३५॥ Signs of Rainbows.

सूर्यस्य विविधवर्णाः पवनेन विघट्टिताः कराः साभ्रे ।
वियति धनुःसंस्थाना ये दृश्यन्ते तदिन्द्रधनुः ॥१॥

Sloka 1.—The rays of the Sun which have various colours, being thrown back by the wind in a cloudy sky, are seen in the form of a bow which is called the Rainbow.

केचिदनन्तकुलोरगनिःश्वासोद्भूतमाहुराचार्याः ।
तद्यायिनां नृपाणामभिमुखमजयावहं भवति ॥२॥

Sloka 2.—Some sages declare that the rainbow is caused by the breath of the descendants of Anantha, the King of serpents. The rainbow appearing in front of kings starting on an expedition brings about their defeat.

तथा च काश्यपः

अनन्तकुलजाता ये पन्नगाः कामरूपिणः ।
तेषां निःश्वाससम्भूतमिन्द्रचापं प्रचक्षते ॥

अच्छिन्नमवनिगाढं द्युतिमत् स्निग्धं घनं विविधवर्णम् ।
द्विरुदितमनुलोमं च प्रशस्तमम्भः प्रयच्छति च ॥३॥

Sloka 3.—A rainbow which, being unbroken, bright and glossy, thick and multi-coloured, touches the ground at both ends, appears double and is behind persons, conduces to weal and yields rain.

Some interpret द्विरुदितमनुलोमं as—of the two rainbows, if one is in the north and the other in the south, it is प्रतिलोम *i. e.*, contrary to each other, while, if they are in the same direction, it is अनुलोम. But this interpretation in the light of Garga seems to be wrong.

तथा च ऋषिपुत्र आह
द्विरुत्तरमविच्छिन्नं स्निग्धमिन्द्रायुधं महत् ।
पृष्ठतो विजयाय स्याद्विच्छिन्नं परुषं न तु ॥

तथा च नन्दी आह
बहुवर्णमविच्छिन्नं द्विरुत्तरं स्निग्धममरपतिचापम् ।
पश्चात्पार्श्वे वापि प्रयाणकाले रिपुवधाय ॥

तथा च बृहस्पतिः
नीलताम्रमविच्छिन्नं द्विगुणं सिद्धमायतम् ।
पृष्ठतः पार्श्वयोर्वापि जयायेन्द्रधनुर्भवेत् ॥
तथा च गर्गोक्तमयूरचित्रके पठ्यते ।
पूर्वस्यां दिशि सङ्ग्रामे भवतीन्द्रधनुर्यदि ।
पश्चिमे च प्रयातानां जयस्तत्र न संशयः ॥
येषां प्रवृत्ते सङ्ग्रामे पश्चादिन्द्रधनुर्भवेत् ।
पूर्वेण तु प्रयातानां जयस्तत्र न संशयः ॥
येषां प्रवृत्ते संग्रामे वामपार्श्वे च पृष्ठतः ।
धनुः प्रादुर्भवेदैन्द्रं जयस्तेषां न संशयः ॥
येषां प्रवृत्ते संग्रामे पुरस्ताद्दक्षिणेन वा ।
धनुः प्रादुर्भवेदैन्द्रं वधं तेषां विनिर्दिशेत् ॥
पश्चिमे तु दिशो भागे भवतीन्द्रधनुर्यदि ।
समेघगगनं स्निग्धं वैदूर्यविमलद्युति ॥
विद्युच्च निर्मला भाति पूर्वे वायुर्यदा भवेत् ।
सप्तरात्रं महावर्षं निर्दिशेद्दैवचिन्तकः ॥

विदिगुद्भूतं दिक्स्वामिनाशनं व्यभ्रजं मरककारि ।
पाटलपीतकनीलैः शस्त्राग्निक्षुत्कृता दोषाः ॥४॥

Sloka 4.—A rainbow that appears in an intermediate direction destroys the lord of that particular region ; one seen in a cloudless sky causes pestilence and one that is pink, yellow and blue produces evils from war, fire and famine respectively.

For the lords of the several quarters, see Chapter LXXXVI—

जलमध्येऽनावृष्टिर्भुवि सस्यवधस्तरौ स्थिते व्याधिः ।
वाल्मीके शस्त्रभयं निशि सचिववधाय धनुरैन्द्रम् ॥५॥

Sloka 5.—A rainbow seen in the middle of water causes drought ; on land, destruction of crops ; on a tree, disease ; on an anthill, danger from weapons ; and at night, the death of a minister.

वृष्टिं करोत्यवृष्ट्यां वृष्टिं वृष्ट्यां निवारयत्यैन्द्याम् ।
पश्चात्सदैव वृष्टिं कुलिशभृतश्चापमाचष्टे ॥६॥

Sloka 6.—One seen in the east when there is no rain produces rain and *vice versa* ; and in the west, it always indicates rain.

चापं मघोनः कुरुते निशायामाखण्डलायां दिशि भूपपीडाम् ।
याम्यापरोदक्प्रभवं निहन्यात्सेनापतिं नायकमन्त्रिणौ च ॥७॥

Sloka 7.—A rainbow seen at night in the east causes ill-health to the king ; and in the south, west and north, it destroys the commander-in-chief, a leading person and a minister respectively.

तथा च काश्यपः
अवृष्टौ वर्षणं कुर्यादैन्द्रीं दिशमुपाश्रितम् ।
पश्चिमायां महद्वर्षं करोतीन्द्रधनुः सदा ॥
रात्रौ चेद् दृश्यते पूर्वे भयं नरपतेर्भवेत् ।
याम्यायां बलमुख्यश्च विनाशमभिगच्छति ॥
पश्चिमायां प्रधानस्य सौम्यायां मन्त्रिणो वधः ।
स्निग्धवर्णैर्घनैः शुभ्रैर्वारुण्यां दिशि दृश्यते ॥
बहूदकं सुभिक्षं च शिवं सस्यप्रदं भवेत् ।

निशि सुरचापं सितवर्णाद्यं जनयति पीडां द्विजपूर्वाणाम् ।
भवति च यस्यां दिशि तद्देश्यं नरपतिमुख्यं न चिराद्धन्यात् ॥८॥

Sloka 8.—At night, the rainbow in white, red, yellow and dark colours engenders suffering to Brahmins and

other classes in their order. In whichever quarter it is observed, it will kill the chief monarch of that region erelong.

Thus ends the 35th Adhyaya on 'Signs of Rainbows.'

गन्धर्वनगरलक्षणाध्यायः ॥३६॥ An Aerial City.

उदगादिपुरोहितनृपबलपतियुवराजदोषदं खपुरम् ।
सितरक्तपीतकृष्णं विप्रादीनामभावाय ॥१॥

Sloka 1.—An aerial city seen in the four quarters beginning with the north is harmful to the royal priests, kings, commanders of armies and the Yuvaraja respectively. Similarly, one with white, red, yellow or dark colour tends to the annihilation of the Brahmins, Kshatriyas, Vaisyas or Sudras as the case may be.

नागरनृपतिजयावहमुदग्विदिक्स्थं विवर्णनाशाय ।
शान्ताशायां दृष्टं सतोरणं नृपतिविजयाय ॥२॥

Sloka 2.—An aerial city seen in the north confers victory on the kings defending towns; in the intermediate quarters, it is for the destruction of persons of mixed castes; and one with triumphal arches in a quarter not facing the Sun, for the victory of kings.

सर्वदिगुत्थं सततोत्थितं च भयदं नरेन्द्रराष्ट्राणाम् ।
चौराटविकान् हन्याद्धूमानलशक्रचापाभम् ॥३॥

Sloka 3.—One arising in all directions and at all times bodes ill to the kings and countries; and one resembling smoke, fire and rainbow, destroys robbers and foresters.

गन्धर्वनगरमुत्थितमापाण्डुरमशनिपातवातकरम् ।
दीप्ते नरेन्द्रमृत्युर्वामेऽरिभयं जयः सव्ये ॥४॥

Sloka 4.—One of faded colour occasions the fall of thunderbolts and storm; if it is in a blasted region (facing the Sun), a king will die; if to the left, it produces menace of enemies; and if to the right, it confers victory.

For दीप्त, refer to Adhyaya LXXXVI-12, *infra.*

अनेकवर्णाकृति खे प्रकाशते पुरं पताकाध्वजतोरणान्वितम् ।
यदा तदा नागमनुष्यवाजिनां पिबत्यसृग्भूरि रणे वसुन्धरा ॥५॥

Sloka 5.—When a multi-coloured aerial city, taking various shapes, shines in the sky with streamers, banners and gateways, the Earth will drink in plenty the blood of elephants, human beings and horses in battle.

तथा च काश्यपः ।
बहुवर्णं पताकाढ्यं गन्धर्वनगरं महत् ।
दृष्टं प्रजाक्षयकरं संग्रामे लोमहर्षणम् ॥

Thus ends the 36th Adhyaya on 'an aerial city.'

प्रतिसूर्यलक्षणाध्यायः ॥३७॥ Mock-Suns.

प्रतिसूर्यकः प्रशस्तो दिवसकृदृतुवर्णसप्रभः स्निग्धः ।
वैदूर्यनिभः स्वच्छः शुक्लश्च क्षेमसौभिक्षः ॥१॥

Sloka 1.—A mock-Sun is auspicious, if it is glossy and possessing the colour appropriate for the Sun in the season (vide Adh. III—23 & 24*supra.*); if it possesses the lustre of beryl, is white or bright, it causes happiness and plenty.

पीतो व्याधिं जनयत्यशोकरूपश्च शस्त्रकोपाय ।
प्रतिसूर्याणां माला दस्युभयातङ्कनृपहन्त्री ॥२॥

Sloka 2.—A yellow mock-Sun produces disease ; one of the colour of the Asoka blossom (red) leads to the clash of weapons ; and a row of mock-Suns tends to danger from robbers, to disease and destruction of kings.

दिवसकृतः प्रतिसूर्यो जलकृदुदग्दक्षिणे स्थितोऽनिलकृत् ।
उभयस्थः सलिलभयं नृपमुपरि निहन्त्यधो जनहा ॥३॥

Sloka 3.—When a mock-Sun appears to the north of the Sun, it gives rain ; to the south, a strong wind ; on both sides, danger from water ; the same appearing above the Sun, destroys the king ; and below, the people.

This sloka has already appeared in the 3rd Adhyaya as Sloka 37.

In the morning for about three hours, when there are thin clouds near the Sun, there appears another Sun as it were, on account of the Sun's rays (reflected in the clouds). This is called a mock-Sun. This may happen likewise in the evening also.

तथा च काश्यपः
याम्ये वातप्रदो ज्ञेय उत्तरे वृष्टिदो रवेः ।
उभयोः पार्श्वयोर्भाति सलिलं भूरि यच्छति ॥
तथा च पराशरः
दीप्ताग्निवर्णः कनकप्रभो वा सन्ध्यासु चेद्भास्करमावृणोति ।
कम्पेत भूः खात्पतेन्महोल्का नृपो विनश्येत् सहितः प्रजाभिः ॥
सन्ध्यासमीपे यदि भास्करस्य दृश्येत माला प्रतिसूर्यकाणाम् ।
सर्पा भवेयुः प्रचुराश्च चौरा रोगाश्च घोरा विविधप्रकाराः ॥
प्रत्यर्कमिन्द्रायुधमत्स्यदण्डाः सविद्युदभ्राशनिवर्षवाताः ।
भवन्त्यभीक्ष्णं दिनरात्रिसन्धौ भयं तदा भूमिपतेर्वधः स्यात् ॥

Thus ends the 37th Adhyaya on 'Mock-Suns.'

रजोलक्षणम् ॥३८॥ Haze.

This Adhyaya is reported to be not Varahamihira's, but an interpolation.

कथयन्ति पार्थिववधं रजसा घनतिमिरसञ्चयनिभेन ।
अविभाव्यमानगिरिपुरतरवः सर्वा दिशश्छन्नाः ॥१॥

Sloka 1.—They say that a king will be slain when all the quarters are screened by dust, resembling the mass of pitch darkness, so as to make the mountains, cities and trees indistinguishable,

यस्यां दिशि धूमचयः प्राक् प्रभवति नाशमेति वा यस्याम् ।
आगच्छति सप्ताहात् तत्रैव भयं न सन्देहः ॥२॥

Sloka 2.—There will undoubtedly be danger within a week to that quarter wherein a mass of smoke appears at first or disappears.

श्वेते रजोघनौघे पीडा स्यान्मन्त्रिजनपदानां च ।
न चिरात्प्रकोपमुपयाति शस्त्रमतिसङ्कुला सिद्धिः ॥३॥

Sloka 3.—When the mass of the clouds of dust is white, there is suffering in store for ministers and subjects alike, and before long weapons will begin their work of destruction and peace will be restored with very great difficulty (after confusion has set in).

अर्कोदये विजृम्भति यदि दिनमेकं दिनद्वयं वाऽपि ।
स्थगयन्निव गगनतलं भयमत्युग्रं निवेदयति ॥४॥

Sloka 4.—Dust appearing prominently, covering, as it were, the sky completely at Sunrise for a day or two successively, augurs terrible disaster.

अनवरतसञ्चयवहं रजनीमेकां प्रधानन्नृपहन्तृ ।
क्षेमाय च शेषाणां विचक्षणानां नरेन्द्राणाम् ॥५॥

Sloka 5.—Dust appearing in a mass throughout a night brings about the death of leading sovereigns, but bestows prosperity on other clever kings.

रजनीद्वयं विसर्पति यस्मिन् राष्ट्रे रजोघनं बहुलम् ।
परचक्रस्यागमनं तस्मिन्नपि सन्निबोद्धव्यम् ॥६॥

Sloka 6.—When a thick cloud of dust spreads over a kingdom for two nights successively, it should be understood that the country will be the victim of foreign invasion.

निपतति रजनीत्रितयं चतुष्कमप्यन्नरसविनाशाय ।
राज्ञां सैन्यक्षोभो रजसि भवेत् पञ्चरात्रभवे ॥७॥

Sloka 7.—If dust falls continuously for three or even four nights, food-grains and liquid-substances will be destroyed ; and if for five nights, there will be mutiny in the forces of kings.

केत्वाद्युदयविमुक्तं यदा रजो भवति तीव्रभयदायि ।
शिशिरादन्यत्रर्तौ फलमविकलमाहुराचार्याः ॥८॥

Sloka 8.—Dust augurs terrible danger only when it is independent of the rise of Ketus, etc. The sages declare that the effects will be fully realised only in seasons other than winter.

Thus ends the 38th Adhyaya on 'Haze.'

निर्घातलक्षणाध्यायः ॥३९॥ Hurricane.

पवनः पवनाभिहतो गगनादवनौ यदा समापतति ।
भवति तदा निर्घातः स च पापो दीप्तविहगरुतः ॥१॥

Sloka 1.—When a wind struck by another dashes against the earth from the sky, a portentous thunder is produced. It is harmful when it is attended by the harsh cries of birds facing the Sun.

तथा च गर्गः

यदान्तरिक्षे बलवान् मारुतो मारुताहतः ।
पतत्यधः स निर्घातो भवेदनिलसम्भवः ॥

अर्कोदयेऽधिकरणिकनृपधनियोधाङ्गनावणिग्वेश्याः ।
आप्रहरांशेऽजाविकमुपहन्याच्छूद्रपौरांश्च ॥२॥
आमध्याह्नाद्राजोपसेविनो ब्राह्मणांश्च पीडयति ।
वैश्यजलदांस्तृतीये चौरान् प्रहरे चतुर्थे तु ॥३॥
अस्तं याते नीचान् प्रथमे यामे निहन्ति सस्यानि ।
रात्रौ द्वितीययामे पिशाचसङ्घान् निपीडयति ॥४॥
तुरगकरिणस्तृतीये विनिहन्याद्यायिनश्चतुर्थे च ।
भैरवजर्जरशब्दो याति यतस्तां दिशं हन्ति ॥५॥

Slokas 2-5.—At Sunrise such a thunder destroys judges, kings, moneyed persons, warriors, women, traders and courtezans; in the first (watch of the day) period of three hours after Sunrise, goats, sheep, Sudras and citizens; in the second watch, kings' servants and Brahmins; in the third watch, merchants and clouds; in the fourth, thieves; at Sunset, iniquitous persons; in the first watch of the night, crops; in the second, groups of goblins; in the third, horses and elephants; and in the fourth, marchers. The direction from which issues the sound, terrific and hollow (like that of a breaking pot), is destroyed.

तथा च समाससंहितायाम् ।

निर्घातोऽह्नोरात्रेण हन्ति नृपपौरभृत्यराड्जनान् ।
तस्करविप्रांश्चार्कोदयाद्दिशं पतति यस्याम् ॥

तथा च गर्गः

यदा सूर्योदये प्राप्ते निर्घातः श्रूयते भुवि ।
क्षत्रिया योधमुख्याश्च पीड्यन्तेऽत्र न संशयः ॥
प्रहरांशे तथा वैश्यान् हन्याद्गोजीविनस्तथा ।
पारिवृत्ते हरौ वैश्या अपराह्णे तु दस्यवः ॥

नाविचारैश्च हन्यात्स अस्तमेति दिवाकरे ।
प्रथमे प्रहरे सस्यान्यर्द्धरात्रे तु राक्षसान् ॥
रात्रित्रिभागे वैश्यांश्च प्रत्यूषे चाहितो भवेत् ।
यां दिशं चाभिहन्येत निर्घातो भैरवः स्वनः ॥
तद्देश्यान् हन्ति देशांश्च सर्वदिग्भक्तयस्तथा ।-इति.

Thus ends the 39th Adhyaya on "Hurricanes."

सस्यजातकम् ॥४०॥ Growth of Crops.

वृश्चिकवृषप्रवेशे भानोर्ये बादरायणेनोक्ताः ।
ग्रीष्मशरत्सस्यानां सदसद्योगाः कृतास्त इमे ॥१॥

Sloka 1.—On the authority of Sage Badarayana are stated the following Yogas, planetary configurations—both good and bad—for the growth of summer and autumnal crops at the time of the Sun's entry into Vrischika and Vrishabha respectively.

भानोरलिप्रवेशे केन्द्रैस्तस्माच्छुभग्रहाक्रान्तैः ।
बलवद्भिः सौम्यैर्वा निरीक्षिते ग्रैष्मिकाविवृद्धिः ॥२॥

Sloka 2.—If at the time of the Sun's entry into Vrischika, the Kendras from him are occupied by benefics or he is aspected by (or conjoined with) strong benefics, summer crops will thrive splendidly.

तथा च बादरायणः

वृश्चिकसंस्थे सूर्ये सौम्यैर्बलिभिर्निरीक्षिते वृद्धिम् ।
तैरेव केन्द्रगैर्वा ग्रीष्मजधान्यस्य निर्दिशेन्महतीम् ॥

अष्टमराशिगतेऽर्के गुरुशशिनोः कुम्भसिंहसंस्थितयोः ।
सिंहघटसंस्थयोर्वा निष्पत्तिर्ग्रैष्मिसस्यस्य ॥३॥

Sloka 3.—When the Sun is posited in Vrischika, and Jupiter and the Moon in Kumbha and Simha, or *vice versa*, summer crops will prosper.

अर्कात्सिते द्वितीये बुधेऽथवा युगपदेव वा स्थितयोः।
व्ययगतयोरपि तद्वन्निष्पत्तिरतीव गुरुदृष्ट्या ॥४॥

Sloka 4.—When Venus or Mercury, or both, are posited in the second house from the Sun (in Vrischika), or similarly in the 12th house, summer corn will grow well. If the Sun in addition be aspected by Jupiter, the growth will be splendid.

तथा च बादरायणः
सूर्याद्बुधे द्वितीये शुक्रे वा युगपदेव तयोः ।
रिष्फगयोरप्येवं निष्पत्तिर्गुरुदृशाऽतीव ॥

शुभमध्येऽलिनि सूर्याद्गुरुशशिनोः सप्तमे परा सम्पत् ।
अल्यादिस्थे सवितरि गुरौ द्वितीयेऽर्द्धनिष्पत्तिः ॥५॥

Sloka 5.—When Vrischika, wherein is posited the Sun, is surrounded on either side, *i. e.*, the 2nd and the 12th, by benefics, *i. e.*, Mercury and Venus, and when the 7th house from the Sun is occupied by Jupiter and the Moon, there will be excellent growth of corn. When the Sun is posited in the initial part of Vrischika and Jupiter in the second house from it, the growth will be only half.

लाभहिबुकार्थयुक्तैः सूर्यादलिगात् सितेन्दुशशिपुत्रैः ।
सस्यस्य परा सम्पत् कर्मणि जीवे गवां चाग्र्या ॥६॥

Sloka 6.—When Venus, the Moon and Mercury are posited in their order in the 11th, 4th and 2nd from the Sun in Vrischika, corn will thrive well. If in the above Yoga, Jupiter is posited in the 10th, the great prosperity of cattle also is assured.

कुम्भे गुरुर्गवि शशी सूर्योऽलिमुखे कुजार्कजौ मकरे ।
निष्पत्तिरस्ति महती पश्चात् परचक्रभयरोगम् ॥७॥

Sloka 7.—If at the time of the Sun's entry into Vrischika, Jupiter be posited in Kumbha, the Moon in Vrishabha, Mars and Saturn in Makara, there is great prosperity of corn; but later, there will be danger from hostile invasion and disease.

मध्ये पापग्रहयोः सूर्यः सस्यं विनाशयत्यलिगः ।
पापः सप्तमराशौ जातं जातं विनाशयति ॥८॥

Sloka 8.—The Sun in Vrischika, being surrounded on both sides (2nd and 12th) by malefics, destroys crops. If there be a malefic in the 7th house from Vrischika, crops will be destroyed even though they grow well.

तथा च बादरायणः

क्रूरान्तःस्थः सूर्यो वृश्चिकसंस्थो विनाशयति सस्यम् ।
जातं जातं पापः सप्तमसंस्थो विनाशयति ॥

अर्थस्थाने क्रूरः सौम्यैरनिरीक्षितः प्रथमजातम् ।
सस्यं निहन्ति पश्चादुप्तं निष्पादयेद्व्यक्तम् ॥९॥

Sloka 9.—A malefic in the 2nd house from Vrischika, being unaspected by benefics will destroy the crops grown first; but wlll enable those sown subsequently to bear fruit fully.

जामित्रकेन्द्रसंस्थौ क्रूरौ सूर्यस्य वृश्चिकस्थस्य ।
सस्यविपत्तिं कुरुतः सौम्यैर्दृष्टौ न सर्वत्र ॥१०॥

Sloka 10.—Mars and Saturn posited in the 7th and another Kendra house from the Sun in Vrischika destroy crops; and if aspected by benefics, they do not destroy corn everywhere.

तथा च बादरायणः

सूर्यात्सप्तमसंस्थः पापोऽन्यः केन्द्रगश्च हानिकरौ ।
सौम्यग्रहसन्दृष्टौ न तथा सर्वत्र निर्दिष्टौ ॥

वृश्चिकसंस्थादर्कात् सप्तमषष्ठोपगौ यदा क्रूरौ ।
भवति तदा निष्पत्तिः सस्यानामर्घपरिहानिः ॥११॥

Sloka 11.—When the two malefics occupy the 6th and the 7th houses from the Sun in Vrischika, there will be good growth of crops, but a fall in the price will take place.

विधिनानेनैव रविर्वृषप्रवेशे शरत्समुत्थानाम् ।
विज्ञेयः सस्यानां नाशाय शिवाय वा तज्ज्ञैः ॥१२॥

Sloka 12.—According to the rule enunciated above, scholars should declare the (good growth or destruction) prosperity or adversity of the autumnal corn when the Sun enters Taurus.

तथा च बादरायणः

य एव योगोऽभिहितो वृश्चिकस्थे दिवाकरे ।
वृषेऽपि ते शारदानां चिन्तनीया यथार्थतः ॥-इति.

त्रिषु मेषादिषु सूर्यः सौम्ययुतो वीक्षितोऽपि वा विचरन् ।
ग्रैष्मिकधान्यं कुरुते समर्घमभयोपयोग्यं च ॥१३॥

Sloka 13.—When the Sun, posited in Mesha, Vrishabha or Mithuna, is cojoined with or aspected by benefics (Mercury, Jupiter and Venus), summer corn will fetch good price, will be free from pests and be entirely useful.

Note the other reading उभयोपयोग्यं -fit for this as well as the other world.

कार्मुकमृगघटसंस्थः शारदसस्यस्य तद्वदेव रविः ।
सङ्ग्रहकाले ज्ञेयो विपर्ययः क्रूरदृग्योगात् ॥१४॥

Sloka 14.—Similarly, the Sun posited in any one of the signs Dhanus, Makara and Kumbha and aspected by or conjoined with the benefics, makes the autumnal crops

flourish and fetch fair price, etc. But at the time of harvest, if the Sun be aspected by or conjoined with the two malefics, effects, quite contrary to the above should be understood to happen (*i. e.* the corn will be very costly, useless and infested with pest. But for sale, the period will be all right.)

Thus ends the 40th Adhyaya on 'Growth of Crops.'

द्रव्यनिश्चयाध्यायः ॥४१॥ Classification of Substances.

ये येषां द्रव्याणामधिपतयो राशयः समुद्दिष्टाः ।
मुनिभिः शुभाशुभार्थं तानागमतः प्रवक्ष्यामि ॥१॥

Sloka 1.—I shall now expound, on the authority of the Sastras, the Rasis which have been stated by ancient sages for a knowledge of good and bad effects as presiding over particular substances or objects.

वस्त्राविककुतुपानां मसूरगोधूमरालकयवानाम् ।
स्थलसम्भवौषधीनां कनकस्य च कीर्त्तितो मेषः ॥२॥

Sloka 2.—Sign Mesha presides over cloths, sheep's wool, clothes made of goats' hair, lentils, wheat, resin, barley, herbs growing on land and gold.

तथा च काश्यपः

मेषे सुवर्णस्थलजा गोधूमाजाविकास्तथा ।
ग्रहवर्णर्क्षसंयोगे शोभने सफलं भवेत् ॥

गवि वस्त्रकुसुमगोधूमशालियवमहिषसुरभितनयाः स्युः ।
मिथुनेऽपि धान्यशारदवल्लीशालूककर्पासाः ॥३॥

Sloka 3.—Sign Vrishabha presides over cloths, flowers, wheat, rice, barley, buffaloes and bullocks; Mithuna over corn, autumnal creepers such as vines, bulbs of lilies and cotton.

तथा च काश्यपः

वृषे महिषगोवस्त्रशालयः पुष्पसम्भवाः ।
मिथुने धान्यशालूकवलयः कार्पासशारदम् ॥

कर्किणि कोद्रवकदलीदूर्वाफलकन्दपत्रचोचानि ।
सिंहे तुषधान्यरसाः सिंहादीनां त्वचः सगुडाः ॥४॥

Sloka 4.—Karkataka presides over paspalum, plantains, Durva grass, fruits, bulbs, fragrant leaves and cocoanuts; Simha over husk-grains, juices, skins of lions, etc. and jaggery.

तथा च काश्यपः

कर्कटे फलदूर्वाश्च कोद्रवः कदला तथा ।
सिंहे धान्यं सर्वरसाः सिंहादीनां त्वचो गुडाः ॥

षष्ठेऽतसीकलायाः कुलत्थगोधूममुद्गनिष्पावाः ।
सप्तमराशौ माषा यवगोधूमाः ससर्षपाश्चैव ॥५॥

Sloka 5.—Kanya presides over Atasi (common flax), Kalaya corn, horse-gram, wheat, green gram and leguminous seeds; Tula, over black gram, barley, wheat and mustard.

तथा च काश्यपः

कन्यायां मुद्गनीवारकुलत्थाः सकला यवाः ।
तुले तु यवगोधूममाषाः सिद्धार्थकास्तथा ॥

अष्टमराशाविक्षुः सैक्यं लोहान्यजाविकं चापि ।
नवमे तु तुरगलवणाम्बरास्त्रतिलधान्यमूलानि ॥६॥

Sloka 6.—Vrischika presides over sugar-cane, whatever grows being watered, such as fruits of creepers, iron or bell-metal, goats' and sheep's wool; Dhanus, over horses, salt, cloths, missiles, sesamum, corn and roots.

तथा च काश्यपः

अलिनीक्षुरसं सैक्यमाजं लोहं सकांस्यकम् ।
धान्यं धनुषि वस्त्राणि लवणं तुरगास्तथा ॥

मकरे तरुगुल्माद्यं सैक्येक्षुसुवर्णकृष्णलोहानि ।
कुम्भे सलिलजफलकुसुमरत्नचित्राणि रूपाणि ॥७॥

Sloka 7.—Makara presides over trees, shrubs, whatever grows through being watered, sugar-cane, gold and black metal, *i. e.*, iron; Kumbha, over water-products, fruits, flowers, gems and brilliant things.

तथा च काश्यपः

मकरे सस्यसीसं च सुवर्णगुडधातुजम् ।
कुंभे कुसुमचित्राणि हंसाश्च जलजास्तथा ॥

मीने कपालसम्भवरत्नान्यम्बूद्भवानि वज्राणि ।
स्नेहाश्च नैकरूपा व्याख्याता मत्स्यजातं च ॥८॥

Sloka 8.—Meena presides over such jewels as come from testaceous animals, *e. g.* from the pearl oyster, water-products, diamonds, various oils and fish-products.

तथा च काश्यपः

पद्ममुक्ताफलादीनां द्रव्याणां मीन ईश्वरः ॥

राशेश्चतुर्दशार्थायसप्तनवपञ्चमस्थितो जीवः ।
द्व्येकादशदशपञ्चाष्टमेषु शशिजश्च वृद्धिकरः ॥९॥
षट्सप्तमगो हानिं वृद्धिं शुक्रः करोति शेषेषु ।
उपचयसंस्थाः क्रूराः शुभदाः शेषेषु हानिकराः ॥१०॥

Slokas 9-10.—Jupiter posited in the 4th, the 10th, the 2nd, the 11th, the 7th, the 9th or the 5th house from any Rasi causes the increase of the objects assigned thereto. So does Mercury, when posited in the 2nd, the 11th, the 10th, the 5th or the 8th house therefrom. Venus posited in the 6th or the 7th house from a Rasi destroys its objects while in the other houses, he promotes their growth. Malefics posited in the 3rd, the 6th, the 10th and the 11th houses from a Rasi prove beneficial, while in the rest, they are harmful.

तथा च काश्यपः

चतुःसप्तद्विपञ्चस्थो नवादिभुद्रगो गुरुः ।
यस्य राशेस्तदुक्तानां द्रव्याणां वृद्धिदः स्मृतः ॥
शुक्रः षट्सप्तमस्थो वा हानिकृद्वृद्धिदोऽन्यगः ।
व्येकादशदशार्थाष्टसंस्थितः शशिजः शुभः ॥
पापास्तूपचयस्थाश्च वृद्धिं कुर्वन्ति नान्यथा ।

राशेर्यस्य क्रूराः पीडास्थानेषु संस्थिता बलिनः ।
तत्प्रोक्तद्रव्याणां महार्घता दुर्लभत्वं च ॥११॥

Sloka 11.—If malefics in strength occupy the अपचय houses (1st, 2nd, 4th, 5th, 7th, 8th, 9th and 12th) with respect to a Rasi, the articles assigned to that Rasi will become very costly and scarce.

तथा च काश्यपः

राशेरनिष्टस्थानेषु पापाश्च सबलाः स्थिताः ।
तद्द्रव्याणां नाशकरा दुर्लभास्ते भवन्ति हि ॥

इष्टस्थाने सौम्या बलिनो येषां भवन्ति राशीनाम् ।
तद्द्रव्याणां वृद्धिः सामर्घ्यं वल्लभत्वं च ॥१२॥

Sloka 12.—If there be strong benefics in the auspicious houses from a Rasi, the articles thereof will thrive, fetch good price and have great demand.

तथा च काश्यपः

इष्टस्थाने स्थिताः सौम्या बलिनो येषु राशिषु ।
भवन्ति तद्भवानां च द्रव्याणां शुभदाः स्मृताः ॥

गोचरपीडायामपि राशिर्बलिभिः शुभग्रहैर्दृष्टः ।
पीडां न करोति तथा क्रूरैरेवं विपर्यासः ॥१३॥

Sloka 13.—If a Rasi be aspected by strong benefics, there will be no harm done to its articles, even though the benefics are posited in unfavourable houses (*i. e.*, other

than those mentioned in Slokas 9 and 10). The aspect of malefics produces contrary results.

Thus ends the 41st Adhyaya on 'Classification of substances.'

अर्घकाण्डाध्यायः ॥४२॥ Fluctuation of Prices.

अतिवृष्ट्युल्कादण्डान् परिवेषग्रहणपरिधिपूर्वांश्च ।
दृष्ट्वाऽमावास्यायामुत्पातान् पौर्णमास्यां च ॥१॥
ब्रूयादर्घविशेषान् प्रतिमासं राशिषु क्रमात्सूर्ये ।
अन्यतिथावुत्पाता ये ते डमरार्त्तये राज्ञाम् ॥२॥

Slokas 1-2.—By observing excessive rain, meteor, rod, halo, eclipse, mock-Sun and such other portents on the New-Moon and Full-Moon days and also at the Sun's entrance into a new sign, every month, one should foretell a change in the prices of articles. These phenomena on other days indicate kings' sufferings through wars.

तथा च काश्यपः
उल्कातिवृष्टिर्ग्रहणे सूर्येन्द्वोः परिवेषणम् ।
प्रतिसूर्योदयो येऽन्ये पक्षमासान्तसङ्क्षये ॥
तिथौ निरीक्ष्य चोत्पातान् ब्रूयाल्लोके शुभाशुभम् ।
सुभिक्षदुर्भिक्षकृतान् विशेषोऽत्र विचारतः ॥
प्रतिमासं विधानज्ञो नान्यस्मिन् दिवसे वदेत् ।
अन्यत्र यो भवन्त्येते ते सर्वे नृपदोषदाः ॥

मेषोपगते सूर्ये ग्रीष्मजधान्यस्य सङ्ग्रहं कृत्वा ।
वनमूलफलस्य वृषे चतुर्थमासे तयोर्लाभः ॥३॥

Sloka 3.—At the time of the Sun's entrance into Mesha and Vrishabha (observing the above portents), one

should collect (buy) Summer corn, and forest roots and fruits respectively and by selling them in the fourth month, he would gain much profit.

मिथुनस्थे सर्वरसान् धान्यानि च सङ्ग्रहं समुपनीय ।
षष्ठे मासे विपुलं विक्रेता प्राप्नुयाल्लाभम् ॥४॥

Sloka 4.—Should one collect all kinds of juice (liquids) and corn when the Sun is in Mithuna (with the above phenomena) and sell them in the sixth month, he would make large profits.

कर्किण्यर्के मधुगन्धतैलघृतफाणितानि विनिधाय ।
द्विगुणा द्वितीयमासे लब्धिर्हीनाधिके छेदः ॥५॥

Sloka 5.—Similarly should one store up honey, perfumes, oils, ghee and sugarcane syrup, when the Sun is in Karkataka and sell them in the second month; he would make cent per cent profit; he would sustain loss if the selling time exceeds or falls short of that.

सिंहे सुवर्णमणिचर्मवर्मशस्त्राणि मौक्तिकं रजतम् ।
पञ्चममासे लब्धिर्विक्रेतुरतोऽन्यथा छेदः ॥६॥

Sloka 6.—If one stores up gold, gems, skins, armours, weapons, pearls and silver when the Sun is in Simha, and sell them in the 5th month, he will get profit and sustain loss otherwise.

कन्यागते दिनकरे चामरखरकरभवाजिनां क्रेता ।
षष्ठे मासे द्विगुणं लाभमवाप्नोति विक्रीणन् ॥७॥

Sloka 7.—If one collects chowries, donkeys, camels and horses when the Sun is in Kanya and sells them in the sixth month, he will get an equal amount as profit.

तौलिनि तान्तवभाण्डं मणिकम्बलकाचपीतकुसुमानि ।
आदद्याद्धान्यानि च वर्षाद्द्विगुणिता वृद्धिः ॥८॥

Sloka 8.—If one buys and keeps cotton cloths and the like, jewels, blankets, glass, yellow flowers and corn, when the Sun is in Tula and sells them in six months, he will make 100 per cent profit.

वृश्चिकसंस्थे सवितरि फलकन्दकमूलविविधरत्नानि ।
वर्षद्वयमुषितानि द्विगुणं लाभं प्रयच्छन्ति ॥९॥

Sloka 9.—If fruits, bulbs, roots and varieties of gems are kept for two years, when the Sun is in Vrischika and then sold, they will fetch double their price.

चापगते गृह्णीयात्कुङ्कुमशङ्खप्रवालकाचानि ।
मुक्ताफलानि च ततो वर्षार्द्धाद्दुद्धिगुणतां यान्ति ॥१०॥

Sloka 10.—When the Sun is in Dhanus, if one hoards saffron, conch shells, corals, glass and pearls, and then sells them in six months, one will get double the amount invested.

मृगघटसंस्थे सवितरि गृह्णीयाल्लोहभाण्डधान्यानि ।
स्थित्वा मासं दद्याल्लाभार्थी द्विगुणमाप्नोति ॥११॥

Sloka 11.—When the Sun is in Makara or Kumbha, one wishing for profit will do well to store up metallic vessels and grains and to sell them after a month. He will then get double the amount invested.

सवितरि झषमुपयाते मूलफलं कन्दभाण्डरत्नानि ।
संस्थाप्य वत्सरार्द्धं लाभमभिष्टं समाप्नोति ॥१२॥

Sloka 12.—If one collects roots, fruits, bulbs, vessels and gems when the Sun has entered Meena and disposes of them after six months, he will get as much profit as he desires at the beginning.

राशौ राशौ यस्मिन् शिशिरमयूखः सहस्रकिरणो वा ।
युक्तोऽधिमित्रदृष्टस्तत्रायं लाभको दिष्टः ॥१३॥

Sloka 13.—The determination of profits mentioned above depends upon the factor, *viz.*, the Sun or the Moon in the different signs, being conjoined with very friendly planets and aspected by planets who are very friendly.

तथा च काश्यपः
राशौ राशौ स्थितः सूर्यः शशी वा मित्रसंयुतः ।
अधिमित्रेण सन्दृष्टो यथा लाभप्रदः स्मृतः ॥

सवितृसहितः सम्पूर्णो वा शुभैर्युतवीक्षितः
शिशिरकिरणः सद्योऽर्घस्य प्रवृद्धिकरः स्मृतः ।
अशुभसहितः सन्दृष्टो वा हिनस्त्यथवा रविः
प्रतिगृहगतान् भावान् बुद्ध्वा वदेत्सदसत्फलम् ॥१४॥

Sloka 14.—The Moon in conjunction with the Sun (New Moon) or in full disc and associated with and aspected by benefics promotes invariably the price of articles belonging to that particular Rasi occupied by her. Similarly, the Sun, conjoined with and aspected by malefics, destroys the price of the articles of that Rasi. Thus, should one make predictions—good or bad—regarding the price of materials, having duly understood the articles belonging to each of the signs.

तथा च काश्यपः
अत्रार्कशशिनौ सौम्यैः संयुक्तौ वा निरीक्षितौ ।
शुभग्रहस्थानगतौ सद्योऽर्घस्य विवृद्धिदौ ॥
विपरीतस्थितावेतौ पापयुक्तौ निरीक्षितौ ।
अर्घहानिकरौ प्रोक्तौ मिश्रितौ मध्यमौ स्मृतौ ॥

Thus ends the 42nd Adhyaya on 'Fluctuation of Prices.'

इन्द्रध्वजसम्पद् ॥४३॥ The Glory of Indra's Banner.

ब्रह्माणमूचुरमरा भगवन् शक्ताः स्म नासुरान् समरे ।
प्रतियोधयितुमतस्त्वां शरण्यशरणं समुपयाताः ॥१॥

Sloka 1.—The Gods submitted to the Creator :—"Oh Lord, we are unable to withstand the Demons in battle. We, therefore, have come to you, the protector of the helpless."

देवानुवाच भगवान् क्षीरोदे केशवः स वः केतुम् ।
यं दास्यति तं दृष्ट्वा नाजौ स्थास्यन्ति वो दैत्याः ॥२॥

Sloka 2.—The Lord spoke to the Gods thus :—" Lord Narayana, reposing on the milky ocean, will grant you a banner, at the sight of which the Demons will not stand before you on the battlefield."

लब्धवराः क्षीरोदं गत्वा ते तुष्टुवुः सुराः सेन्द्राः ।
श्रीवत्साङ्कं कौस्तुभमणिकिरणोद्भासितोरस्कम् ॥३॥
श्रीपतिमचिन्त्यमसमं समं ततः सर्वदेहिनां सूक्ष्मम् ।
परमात्मानमनादिं विष्णुमविज्ञातपर्यन्तम् ॥४॥
तैः संस्तुतः स देवस्तुतोष नारायणो ददौ चैषाम् ।
ध्वजमसुरसुरवधूमुखकमलवनतुषारतीक्ष्णांशुम् ॥५॥

Slokas 3-5.—The immortals with Indra at theirh ead, having received the boon from the Creator, repaired to the milky ocean and eulogized the lord, who has the mark of Srivatsa on his breast, which is brightened by the rays of the Kaustubha gem, who is the consort of Goddess Lakshmi, who is incomprehensible, peerless, impartial, unknowable to all beings, the greatest Being (Supreme Soul), without a beginning, all pervasive and whose end is

unknown. The Lord, being pleased with their invocations, vouchsafed to them a banner which would prove as the Moon and the Sun respectively to the lotus-like faces of the demonesses and the Goddesses.

तं विष्णुतेजोद्भवमष्टचक्रे रथे स्थितं भास्वति रत्नचित्रे ।
देदीप्यमानं शरदीव सूर्यं ध्वजं समासाद्य मुमोद शक्रः ॥६॥

Sloka 6.—Indra was highly pleased on receiving the Banner, which was born of Vishnu's power, mounted on a dazzling and gem-bedecked carriage of 8 wheels, and shining verily like the Sun in autumn.

स किङ्किणीजालपरिष्कृतेन स्रक्छत्रघण्टापिटकान्वितेन ।
समुच्छ्रितेनामरराड्ध्वजेन निन्ये विनाशं समरेऽरिसैन्यम् ॥७॥

Sloka 7.—The Lord of Gods, *viz.*, Indra, put the host of enemies to death in battle with the aid of the Banner, which was erected aloft, bedecked with groups of small bells, and which bore wreaths, umbrellas, bells and ornaments.

तथा च गर्गः ।
असुरास्तं ध्वजं दृष्ट्वा ध्वजतेजःसमाहताः ।
विसञ्ज्ञास्समरे भग्नाः पराभूता प्रदुद्रुवुः ॥
तान्वज्रेण सहस्राक्षो मासे भाद्रपदेऽसुरान् ।
घातयित्वा सज्येष्ठायामेकरात्रेण वाजिना ॥
स जित्वा श्रवणे स्वर्गं प्रायौ सद्विजः पथि । इति

उपरिचरस्यामरपो वसोर्ददौ चेदिपस्य वेणुमयीम् ।
यष्टिं तां स नरेन्द्रो विधिवत् सम्पूजयामास ॥८॥

Sloka 8.—Once Indra gave a bamboo flagstaff to the King of Chedi, known as Uparichara Vasu—who could travel in the sky. The king worshipped that in due form.

See Mahabharata, Adiparva-64-Sl. 16-17, (Pandit Krishna-chrrya's Edition).

प्रीतो महेन मघवा प्राहैवं ये नृपाः करिष्यन्ति ।
वसुवद्वसुमन्तस्ते भुवि सिद्धाज्ञा भविष्यन्ति ॥९॥
मुदिताः प्रजाश्च तेषां भयरोगविवर्जिताः प्रभूतान्नाः ।
ध्वज एव चाभिधास्यति जगति निमित्तैः फलं सदसत् ॥१०॥

Slokas 9-10.—Being pleased with the worship, Indra spoke thus: "Those kings who act like Vasu will become prosperous with all kinds of wealth and will have their commands obeyed implicitly on earth. Their subjects also will be happy, free from danger and disease, and have plenty of food. The Banner will by itself show by signs—good and bad—effects in the world."

पूजा तस्य नरेन्द्रैर्बलवृद्धिजयार्थिभिर्यथा पूर्वम् ।
शक्राज्ञया प्रयुक्ता तामागमतः प्रवक्ष्यामि ॥११॥

Sloka 11.—I am going to expound on the authority of the Sastras the method according to which the worship of the Banner was performed in days of yore by kings, who wished for power, prosperity and victory at the behest of Indra.

तस्य विधानं शुभकरणदिवसनक्षत्रमङ्गलमुहूर्त्तैः ।
प्रास्थानिकैर्वनमियाद्दैवज्ञः सूत्रधारश्च ॥१२॥

Sloka 12.—The following is the method of making Indra's Banner: An astrologer and a carpenter should go to the forest at an auspicious Karana, day, asterism and at a holy Muhurta (48 minutes), when there are good omens for the journey.

For the several Karanas, vide Adhyaya C—Sl. 1—2, *infra.*

मुहूर्त्ताः ।
शिवभुजगमित्रपितृवसुजलविश्वविरिञ्चिपङ्कजप्रभवाः ।
इन्द्राग्नीन्द्रनिशाचरवरुणार्यमयोनयश्चाह्नि ॥

रुद्राजाहिर्बुध्न्याः पूषाद्स्रान्तकाग्निधातारः ।
चन्द्रादितिगुरुहरिरविरत्वाष्ट्रण्यनिलाख्यका रात्रौ ॥
अह्नः पञ्चदशांशे रात्रिश्चैवं मुहूर्त इति ।
सञ्ज्ञा स च विज्ञेयश्छायायन्त्राम्बुभिर्युक्त्या ॥

उद्यानदेवतालयपितृवनवल्मीकमार्गचितिजाताः ।
कुब्जोर्ध्वशुष्ककण्टकिवल्लीवन्दाकयुक्ताश्च ॥१३॥
बहुविहगालयकोटरपवनानलपीडिताश्च ये तरवः ।
ये च स्युः स्त्रीसञ्ज्ञा न ते शुभाः शक्रकेत्वर्थे ॥१४॥

Slokas 13-14.—The following trees are not commendable for making Indra's Banner: Those that grow in pleasure gardens, temples, cemeteries, ant-hills, roads and sacrificial places; those that are very short, withered at the top, thorny, entwined by creepers, and parasitical plants; those that contain numerous birds' nests, hollows, those that are spoiled by wind and fire, and those that bear feminine names.

तथा च गर्गः ।
प्रोष्ठपादे प्रतिपदि ध्वजार्थं पूर्वतो वनम् ।
गत्वा वृक्षं परीक्षेत वयःसारगुणान्वितम् ॥

श्रेष्ठोऽर्जुनोऽजकर्णः प्रियकधवोदुम्बराश्च पञ्चैते ।
एतेषामेकतमं प्रशस्तमथवापरं वृक्षम् ॥१५॥

Sloka 15.—The best trees are Arjuna, Ajakarna, Priyaka, Dhava and Udumbara (Indian fig). Any one of these trees or some other of approved qualities can be made use of.

Priyaka—Known in Tamil as கடம்பமரம்.
Dhava—Acacia Lencophloca, known in Tamil as வெள்வேலமரம்
Udumbara—The tree Ficus Glomerata.

गौरासितक्षितिभवं सम्पूज्य यथाविधि द्विजः पूर्वम् ।
विजने समेत्य रात्रौ स्पृष्ट्वा ब्रूयादिमं मन्त्रम् ॥१६॥

Sloka 16.—A Brahmin should approach in the first part of the night the tree that has grown on white (red ?) or black soil on a lonely spot, worship it according to rules and recite the following hymn, touching the tree.

यानीह वृक्षे भूतानि तेभ्यः स्वस्ति नमोऽस्तु वः ।
उपहारं गृहीत्वेमं क्रियतां वासपर्ययः ॥१७॥
पार्थिवस्त्वां वरयते स्वस्ति तेऽस्तु नगोत्तम ।
ध्वजार्थं देवराजस्य पूजेयं प्रतिगृह्यताम् ॥१८॥

Slokas 17-18.—"Hail to all beings living in this tree! Salutation to you. May you change your abode after receiving this gift. O great tree, hail to you! The king chooses you for the banner of the king of the Gods. Kindly accept this worship."

छिन्द्यात्प्रभातसमये वृक्षमुदक्प्राङ्मुखोऽपि वा भूत्वा ।
परशोर्जर्जरशब्दो नेष्टः स्निग्धो घनश्च हितः ॥१९॥

Sloka 19.—At dawn, facing the East or North, he (the carpenter) should cut the tree. A rough and creaking sound of the axe is not auspicious, but a soft and full one is favourable.

नृपजयदमविध्वस्तं पतनमनाकुञ्चितं च पूर्वोदक् ।
अविलग्नं चान्यतरौ विपरीतमतस्त्यजेत्पतितम् ॥२०॥

Sloka 20.—If the tree falls down, unspoilt, unbroken and without being entangled in other trees, it will yield victory to the king; one that falls down under contrary circumstances should be discarded.

छित्त्वाग्रे चतुरङ्गुलमष्टौ मूले जले क्षिपेद्यष्टिम् ।
उद्धृत्य पुरद्वारं शकटेन नयेन्मनुष्यैर्वा ॥२१॥

Sloka 21.—The tree must be chopped at the top to the extent of four inches, and at the bottom, of eight inches, and then the trunk must be put into water. After taking it out, it must be taken to the town-gate through cart or by men.

अरभङ्गे बलभेदो नेम्या नाशो बलस्य विज्ञेयः ।
अर्थक्षयोऽक्षभङ्गे तथाणिभङ्गे च वर्द्धकिनः ॥२२॥

Sloka 22.—If the spoke of the cart-wheel give way when the tree-trunk is being carried, the king's army will be shattered; if the rim breaks, the army will be destroyed; if it is the axle, the king will lose his wealth; and if the axle-pins give way, the carpenter will come to grief.

भाद्रपदशुक्लपक्षस्याष्टम्यां नागरैर्वृतो राजा ।
दैवज्ञसचिवकञ्चुकिविप्रप्रमुखैः सुवेषधरैः ॥२३॥
अहताम्बरसंवीतां यष्टिं पौरन्दरीं पुरं पौरैः ।
स्रग्गन्धधूपयुक्तां प्रवेशयेच्छङ्खतूर्यरवैः ॥२४॥

Slokas 23-24.—On the eighth day of the bright half of the month of Bhadrapada, the King in the company of the citizens, the royal astrologer, ministers, chamberlains and prominent Brahmins, all dressed in auspicious garments should cause the Standard of Indra, covered with a new cloth and honoured with wreaths, perfumes and incense, to be ushered into the town by the citizens to the accompaniment of the sounds of conchs and musical instruments.

तथा च गर्गः ।

प्रोष्ठपादे सिताष्टम्यां ज्येष्ठायोगे स्वलङ्कृताम् ।
यष्टिं पौरन्दरीं राजा नगरं संप्रवेशयेत् ॥

रुचिरपताकातोरणवनमालालङ्कृतं प्रहृष्टजनम् ।
संमार्जितार्चितपथं सुवेषगणिकाजनाकीर्णम् ॥२५॥
अभ्यर्चितापणगृहं प्रभूतपुण्याहवेदनिर्घोषम् ।
नटनर्तकगेयज्ञैराकीर्णचतुष्पथं नगरम् ॥२६॥

Slokas 25-26.—The town into which the standard is taken should be adorned with beautiful flags, triumphal arches and leafy wreaths, have the people jolly and happy, the thoroughfares cleansed, sanctified, and filled with gaily dressed courtezans, possess shops sanctified, be resounding with the noise of the chantings of Punyaha hymns, and possess junctions of roads filled with actors, dancers and songsters.

तत्र पताकाः श्वेता भवन्ति विजयाय रोगदाः पीताः ।
जयदाश्च चित्ररूपा रक्ताः शस्त्रप्रकोपाय ॥२७॥

Sloka 27.—Flags hoisted in the town, if white, lead to victory; if yellow, to disease; if mixed in colour, to success; and if red, to the raging of swords.

यष्टिं प्रवेशयन्तीं निपातयन्तो भयाय नागाद्याः ।
बालानां तलशब्दे सङ्ग्रामः सत्त्वयुद्धे वा ॥२८॥

Sloka 28.—If the tree trunk, while entering the town, is felled down by elephants or other animals, there is danger impending; and if boys clap their hands, or if animals fight each other, there will be war.

सन्तक्ष्य पुनस्तक्षा विधिवद्यष्टिं प्ररोपयेद्यन्त्रे ।
जागरमेकादश्यां नरेश्वरः कारयेत्तस्याम् ॥२९॥
सितवस्त्रोष्णीषधरः पुरोहितः शाक्रवैष्णवैर्मन्त्रैः ।
जुहुयादग्निं सांवत्सरो निमित्तानि गृह्णीयात् ॥३०॥

Slokas 29-30.—Then the carpenter should plane the trunk and mount it on a platform, so that it is held

horizontally on it. On the eleventh day of the month, the king should cause vigil to be observed at night. The royal priest dressed in white cloths and wearing white turban should offer oblations to the Fire with hymns addressed to Indra and Vishnu, and the astrologer should observe the symptoms of the fire.

इष्टद्रव्याकारः सुरभिः स्निग्धो घनोऽनलोऽर्चिष्मान् ।
शुभकृदतोऽन्योऽनिष्टो यात्रायां विस्तरोऽभिहितः ॥३१॥

Sloka 31.—If the fire be fragrant, glossy, thick, full of flames and have the shape of auspicious things (such as umbrella), it will be beneficial; if it be otherwise, it will be inauspicious. This subject has been dealt with by me in detail in the Yatra (work entitled Yoga-Yatra).

तथा च योगयात्रायाम् ।

कृतेऽपि यत्नेऽपि कृशः कृशानुर्धातव्यकाष्ठाविमुखो नतार्चिः ।
वामे कृतावर्तशिखोऽतिधूमो विच्छिन्नसाकम्पविलीनमूर्त्तिः ॥
सिमिसिमायति चास्य हविर्हुतं सुरधनुःसदृशः कपिलोऽथवा ।
रुधिरपीतकबभ्रुहरिच्छविः परुषमूर्त्तिरनिष्टकरोऽनलः ॥

खरकरभकवानरानुरूपो निगडविभीषणशस्त्ररूपभृद्वा ।
शवरुधिरवसास्थिमज्जगन्धो हुतभुगनिष्टफलः स्फुलिङ्गकृच्च ॥
चर्मविपाटनतुल्यनिनादो जर्जरदर्दुररूक्षरवो वा ।
आकुलयंश्च पुरोहितमर्त्यान् धूमलवैर्न शिवाय हुताशः ॥
हारकुन्दकुमुदेन्दुसन्निभः संहतोऽङ्गसुखदो महोदयः ।
अङ्कुशातपनिवारणाकृतिर्हूयतेऽल्प उपभानहव्यभुक् ॥
उत्थाय स्वयमुज्ज्वलार्चिरनलः स्वाहावसाने हवि-
र्भुङ्क्ते देहसुखप्रदक्षिणगतिः स्निग्धो महान् संहतः ।
निर्धूमः सुरभिः स्फुलिङ्गरहितो वातानुलोमो मृदु-
र्मुक्तेन्दीवरकाञ्चनद्युतिधरो यातुर्जयं संयति ॥
इष्टद्रव्यघटातपत्रतुरगश्रीवृक्षशैलाकृति-
र्भेर्यब्दोदधिदुन्दुभीतवककलिनिर्घोषैः पूजितः ।

नेष्टः प्रोक्तविपर्यये हुतवहः स्निग्धो यथाभीष्टदः
सव्येऽङ्गे नृपतेर्दहन्नतिशुभः शेषं च लोकाद्वदेत् ॥

स्वाहावसानसमये स्वयमुज्ज्वलार्चिः
स्निग्धः प्रदक्षिणशिखो हुतभुग् नृपस्य ।
गङ्गादिवाकरसुताजलचारुहारां
धात्रीं समुद्ररशनां वशगां करोति ॥३२॥

Sloka 32.—If the fire at the time of Purnahuti, *i. e.*, final oblation, blazes forth of its own accord, is glossy and has its flames turning to the right, the king will bring under his sway the whole earth with the girdle of the oceans and the beautiful pearl-necklaces of the waters of the Ganges and the Jumna.

चामीकराशोककुरण्टकाब्जवैदूर्यनीलोत्पलसन्निभेऽग्नौ ।
न ध्वान्तमन्तर्भवनेऽवकाशं करोति रत्नांशुहतं नृपस्य ॥३३॥

Sloka 33.—When the fire shows the hue of gold, Asoka flower, Kuranta blossom, lotus, beryl or blue lily, darkness will find no place inside the King's palace, as it will be dispelled by the rays of the gems. (Such a fire is auspicious and will confer on the King gems and other riches).

येषां रथौघार्णवमेघदन्तिनां समस्वनोऽग्निर्यदि वापि दुन्दुभेः ।
तेषां मदान्धेभघटावघट्टिता भवन्ति याने तिमिरोपमा दिशः ॥

Sloka 34.—Those kings whose sacrificial fire emits sound similar to that of a group of chariots, oceans, clouds, elephants or drums, will in their march darken the quarters, being thronged with herds of intoxicated elephants.

ध्वजकुम्भहयेभभूभृतामनुरूपे वशमेति भूभृताम् ।
उदयास्तधराधराधरा हिमवद्विन्ध्यपयोधरा धरा ॥३५॥

Sloka 35.—If the fire resembles a banner, pot, horse, elephant or mountain, the Kings (whose sacrificial fire is referred to here) will bring under their control the earth having the rising and setting mountains for her lips and the Himalayas and Vindhya for her bosoms.

Note the alliteration and imagery here.

द्विरदमदमहीसरोजलाजाघृतमधुना च हुताशने सगन्धे ।
प्रणतनृपशिरोमणिप्रभाभिर्भवति पुरश्छुरितेव भूर्नृपस्य ॥३६॥

Sloka 36.—If the fire has the smell of elephant's ichor, mud, a lotus, fried grains, ghee or honey, the King will have the earth in front carpeted, as it were, with the rays issuing from the crown-jewels of prostrate potentates.

उक्तं यदुत्तिष्ठति शक्रकेतौ शुभाशुभं सप्तमरीचिरूपैः ।
तज्जन्मयज्ञग्रहशान्तियात्राविवाहकालेष्वपि चिन्तनीयम् ॥३७॥

Sloka 37.—These good or bad omens observed from the features of the sacrificial fire on the occasion of raising Indra's Banner should be taken into consideration also at the time of a birth, sacrifice, propitiatory ceremonies for the planets, marching or journeys and marriage.

गुडपूपपायसाद्यैर्विप्रानभ्यर्च्य दक्षिणाभिश्च ।
श्रवणेन द्वादश्यामुत्थाप्योऽन्यत्र वा श्रवणात् ॥३८॥

Sloka 38.—On the 12th lunar day synchronous with the asterism of Sravana or without it, the Banner should be raised, after honouring the Brahmins with jaggory, sweet-meats, a sweet drink prepared with milk and such other things as well as with Dakshinas (gifts of money).

तथा च गर्गः ।

तत्र श्रवणयोगेन ध्वजोत्थानं प्रशस्यते ।
द्वादश्यां विजये वाऽथ मुहूर्ते वा दिनेऽथवा ॥

शक्रकुमार्यः कार्याः प्राह मनुः सप्त पञ्च वा तज्ज्ञैः ।
नन्दोपनन्दसञ्ज्ञे पादोनार्द्धध्वजोच्छ्रायात् ॥३९॥
षोडशभागाभ्यधिके जयविजये द्वे वसुन्धरे चान्ये ।
अधिका शक्रजनित्री मध्येऽष्टांशेन चैतासाम् ॥४०॥

Slokas 39-40.—Manu has laid down that five or seven minor Standards should be made under the name of 'Daughters of Indra' by skilled artisans. Of these two called Nandee and Upanandee measure respectively three-fourths and a half of the height of the main Banner. Four others *viz.*, Jaya, Vijaya and two Vasundharas are taller (than Nandee) by a sixteenth. In the middle, there is one called, 'Indra's mother' which is taller than the previous by an eighth.

तथा च गर्गः ।

दृढकाष्ठकृताः पञ्च सप्त वा लक्षणान्विताः ।
इन्द्रध्वजस्य शोभार्थं कुमारीः कारयेद् द्विजः ॥
अष्टाविंशत्करा यष्टिरष्टहस्ता ततोऽपरा ।
विष्कम्भश्चाङ्गुलैस्तस्याः षड्भिर्द्विगुणितैः स्मृतः ॥
समप्रमनुलोमं वा तक्षं प्राक् शिखयान्वितम् ।
कुर्यादिन्द्रध्वजं शुभ्रं सारदारुमयं शुभम् ॥

प्रीतैः कृतानि विबुधैर्यानि पुरा भूषणानि सुरकेतोः ।
तानि क्रमेण दद्यात् पिटकानि विचित्ररूपाणि ॥४१॥

Sloka 41.—The ornaments of varied colours that were put on the celestial Banner by the Gods who were delighted in days of yore should be given in their order to this Banner also.

रक्ताशोकनिकाशं चतुरस्रं विश्वकर्मणा प्रथमम् ।
रशना स्वयम्भुवा शङ्करेण चानेकवर्णगा दत्ता ॥४२॥

अष्टाश्रि नीलरक्तं तृतीयमिन्द्रेण भूषणं दत्तम् ।
असितं यमश्चतुर्थं मञ्जरकं कान्तिमदयच्छत् ॥४३॥
मञ्जिष्ठाभं वरुणः षडश्रि तत्पञ्चमं जलोर्मिनिभम् ।
मायूरं केयूरं षष्ठं वायुर्जलदनीलम् ॥४४॥
स्कन्दः स्वं केयूरं सप्तममददद्ध्वजाय बहुचित्रम् ।
अष्टममनलज्वालासङ्काशं हव्यभुग्वृत्तम् ॥४५॥
वैदूर्यसदृशमिन्द्रो नवमं ग्रैवेयकं ददावन्यत् ।
रथचक्राभं दशमं सूर्यस्त्वष्टा प्रभायुक्तम् ॥४६॥
एकादशमुदंशं विश्वेदेवाः सरोजसङ्काशम् ।
द्वादशमपि च निवेशंमुनयो नीलोत्पलाभासम् ॥४७॥
किञ्चिदधऊर्ध्वनिर्मितमुपरि विशालं त्रयोदशं केतोः ।
शिरसि बृहस्पतिशुक्रौ लाक्षारससन्निभं ददतुः ॥४८॥
यद्यद्येन विभूषणममरेण विनिर्मितं ध्वजस्यार्थे ।
तत्तत्तद्दैवत्यं विज्ञातव्यं विपश्चिद्भिः ॥४९॥

Slokas 42-49.—The first ornament of the hue of the red Asoka flower and of quadrangular shape was given by Viswakarman (the celestial architect); Brahman and Siva gave severally a girdle of many colours. The third ornament, octangular and bluish-red, was given by Indra. Yama conferred the fourth gift, *viz.*, a dark and lustrous मञ्जरक (name of an ornament on Indra's Banner). Varuna gave the fifth ornament, a sexangular and madder-hued one, resembling the waves of water. Vayu bestowed the sixth gift, *viz.*, an armlet, made of peacock feathers and as dark as cloud. Lord Subrahmanya gave the Banner his own multi-coloured armlet as the seventh. The God of fire gave the eighth, a circular ornament resembling the flame of Fire. Indra gave another ornament, *viz.*, the ninth, a necklace looking like beryl.

One of the Sun-Gods, by name Twashta, gave a lustrous ornament, looking like the wheel of a chariot, as the tenth. The Viswedevas gave the eleventh ornament called Udvamsa, resembling a lotus. The sages bestowed the twelfth gift named Nivesa bearing the lustre of blue lily. Jupiter and Venus adorned the head of the Banner with the thirteenth ornament slightly bent at the two ends (or endowed with short bottom and top), broad at the upper end and shining like molten red lac. Whatever ornaments were created by the Gods severally for the sake of the Banner, are to be understood by the wise as being presided over by the respective deities.

ध्वजपरिमाणत्र्यंशः परिधिः प्रथमस्य भवति पिटकस्य ।
परतः प्रथमात् प्रथमादष्टांशाष्टांशहीनानि ॥५०॥

Sloka 50.—The first ornament has a circumference which is a third of that of the Banner itself; and each succeeding one should be smaller than the preceding one by an eighth.

कुर्यादहनि चतुर्थे पूरणमिन्द्रध्वजस्य शास्त्रज्ञः ।
मनुना चागमगीतान् मन्त्रानेतान् पठेन्नियतः ॥५१॥

Sloka 51.—One in the know of the science germane to Indra's Banner should equip it with ornaments on the fourth day thereafter, *i. e.*, on the 15th lunar day and recite devoutly the following hymns sung by Manu according to the Sastras.

हरार्कवैवस्वतशक्रसोमैर्धनेशवैश्वानरपाशभृद्भिः ।
महर्षिसङ्घैः सदिगप्सरोभिः शुक्राङ्गिरःस्कन्दमरुद्गणैश्च ॥५२॥
यथा त्वमूर्जस्करणैकरूपैः समर्चितस्त्वाभरणैरुदारैः ।

अजोऽव्ययः शाश्वत एकरूपो विष्णुर्वराहः पुरुषः पुराणः ।
त्वमन्तकः सर्वहरः कृशानुः सहस्रशीर्षः शतमन्युरीड्यः ॥५४॥
कविं सप्तजिह्वं त्रातारमिन्द्रं सवितारं सुरेशम् ।
ह्वयामि शक्रं वृत्रहणं सुषेणमस्माकं वीरा उत्तरा भवन्तु ॥५५॥

Slokas 52-55.—"Accept with a gladdened heart these auspicious ornaments on the occasion of this Sacrifice in the same manner as you did, being honoured with excellent gifts of brilliant forms, by Siva, the Sun-God, Yama, Indra, the Moon, Kubera, the Fire God, Varuna, multitudes of great sages, the deities presiding over the quarters, nymphs, Venus, Jupiter, Skanda and the hosts of Maruts (winds or Gods). You are without birth, imperishable, eternal, of immutable form, all-pervading, the great Boar, ancient being, the God of Death, the destroyer of all things, fire, thousand-headed, Indra and adorable. I invoke the seven-tongued seer, *viz.*, Fire, who is the protector; I invoke the mighty Indra, the ruler of the Gods, the destroyer of Vritra and leader of a mighty army, who protects us carefully. May our heroes be crowned with success."

प्रपूरणे चोच्छ्रयणे प्रवेशे स्नाने तथा माल्यविधौ विसर्गे ।
पठेदिमान्नृपतिः सोपवासो मन्त्रान् शुभान् पुरुहूतस्य केतोः ॥५६॥

Sloka 56.—The King observing fast should recite the above auspicious hymns in front of the Banner, when it is decorated, erected, brought into the town, bathed, decked with garlands and when it is removed.

छत्रध्वजादर्शफलार्द्धचन्द्रैर्विचित्रमालाकदलीक्षुदण्डैः ।
सव्यालसिंहैः पिटकैर्गवाक्षैरलङ्कृतं दिक्षु च लोकपालैः ॥५७॥

अच्छिन्नरज्जुं दृढकाष्ठमातृकं सुश्लिष्टयन्त्रार्गलपाददोरणम् ।
उत्थापयेल्लक्ष्म सहस्रचक्षुषः सारद्रुमाभग्नकुमारिकान्वितम् ॥५८॥

Slokas 57-58.—The Standard which is bedecked with umbrellas, flags, mirrors, fruits, crescents, multi-coloured garlands, plantain trees, sugar canes, figures of snakes and lions, ornaments, windows and the images of the protectors of the quarters in their respective regions should be raised being fastened with strong ropes and hard wooden props on both sides, along with the minor standards called 'Indra's daughters' made of strong and unbroken wood. The arch at the bottom must be fastened with tight nails.

अविरतजनरावं मङ्गलाशीःप्रणामैः
पटुपटहमृदङ्गैः शङ्खभेर्यादिभिश्च ।
श्रुतिविहितवचोभिः पापठद्भिश्च विप्रै-
रशुभविहतशब्दं केतुमुत्थापयेच्च ॥५९॥

Sloka 59.—The King should raise the banner to the accompaniment of the unceasing shouts of crowds drowning all inauspicious sounds through the auspicious benedictions and invocations, the loud sounds of drums, tabors, conchs, kettle-drums, etc., and through the repeated chantings of Vedic hymns by Brahmins.

फलदधिघृतलाजाक्षौद्रपुष्पाग्रहस्तैः
प्रणिपतितशिरोभिस्तुष्टवद्भिश्च पौरैः ।
वृतमनिमिषभर्तुः केतुमीशः प्रजाना-
मरिनगरनताग्रं कारयेद्वृद्धिद्धवधाय ॥६०॥

Sloka 60. - For the destruction of the enemy, the King should cause the banner to be erected in such a manner as to point to the city of the enemy with its tip—

the banner being surrounded by the citizens who bow their heads in homage and who invoke it with fruits, curd, ghee, fried grains, honey and flowers in their hands

नातिद्रुतं न च विलम्बितमप्रकम्प-
मध्वस्तमाल्यपिटकादिविभूषणं च ।
उत्थानमिष्टमशुभं यदतो ऽन्यथा स्या-
त्तच्छान्तिभिर्नरपतेः शमयेत्पुरोधाः ॥६१॥

Sloka 61.—The raising of the Banner is auspicious when it is neither too slow, nor too fast, not shaky, and when its garlands, decorations and ornaments are not spoiled. If otherwise, it forebodes evil; and the royal preceptor should mitigate it through expiatory ceremonies.

तथा च गर्गः ।
अविध्वस्तमनाधूनमद्रुतमजिह्ममूर्ध्वगम् ।
इन्द्रध्वजसमुत्थानं क्षेमसौभिक्षकारकम् ॥
निर्घातोल्कामहीकम्पा दीप्ताश्च मृगपक्षिणः ।
उच्छ्रीयमाणे चण्डा वा वायवः स्युर्भयाय ते ॥

क्रव्यादकौशिककपोतककाककङ्कैः
केतुस्थितैर्महदुशन्ति भयं नृपस्य ।
चाषेण चापि युवराजभयं वदन्ति
श्येनो विलोचनभयं निपतन् करोति ॥६२॥
छत्रभङ्गपतने नृपमृत्युस्तस्करान्मधु करोति निलीनम् ।
हन्ति चाप्यथ पुरोहितमुल्का पार्थिवस्य महिषीमशनिश्च ॥६३॥
राज्ञीविनाशं पतिता पताका करोत्यवृष्टिं पिटकस्य पातः ।
मध्याग्रमूलेषु च केतुभङ्गो निहन्ति मन्त्रिक्षितिपालपौरान् ॥६४
धूमावृते शिखिभयं तमसा च मोहो
व्यालैश्च भग्नपतितैर्न भवन्त्यमात्याः ।

ग्लायन्त्युदक्प्रभृति च क्रमशो द्विजाद्यान्
भङ्गे च बन्धकिवधः कथितः कुमार्याः ॥६५॥
रज्जूत्सङ्गच्छेदने बालपीडा राज्ञो मातुः पीडनं मातृकायाः ।
यद्यत्कुर्युर्बालकाश्चारणा वा तत्तत्तादृग्भावि पापं शुभं वा ॥६६॥

Slokas 62-66.—The wise declare that there is great danger in store for the King if a carcass-eating bird, owl, dove, crow or vulture sits on the Banner. If it be a blue jay, the danger is for the Yuvaraja; an eagle sitting on it, will deprive the King of his eyes. The King will die if the umbrella on the banner breaks or falls down If honey-bees cling to it, there will be danger from thieves; a meteor falling on it augurs the preceptor's death; a lightning, that of the queen. The fall of a flag denotes the queen's death, while that of an ornament augurs drought. If the staff should break in the middle, top and bottom, the ministers, the King and the citizens will respectively meet with their end. When the staff is covered with smoke, there is danger from fire; when with darkness, mental aberration will be the result. The ministers will be destroyed if the figures of the snakes fall or break. If portents are observed in the north and other quarters, Brahmins and other castes will suffer. If any of the staffs called 'Indra's daughters' break, courtezans will die If the ropes should give way, children will suffer. If the prop at the bottom breaks, it indicates trouble to the King's mother. Whatever good or bad is done by boys or actors will have corresponding effects.

तथा च गर्गः ।

प्रहृष्टमनसः सर्वे क्रीडेयुर्मुदिता यदि ।
यदा जलेन गन्धैश्च [illegible] ॥

अमेध्ये रक्तकैः केशैर्भस्मना क्रन्दनेन च ।
दुर्भिक्षपीडा विज्ञेया शस्त्रैश्चापि भयं वदेत् ॥ इति

दिनचतुष्टयमुत्थितमर्चितं समभिपूज्य नृपोऽहनि पञ्चमे ।
प्रकृतिभिः सह लक्ष्म विसर्जयेद्बलभिदः स्वबलाभिविवृद्धये ॥६७॥

Sloka 67.—After worshipping the erected Banner of Indra for four days, the King should cause it to be removed on the 5th day in the presence of his ministers for the prosperity of his army.

उपरिचरवसुप्रवर्तितं नृपतिभिरप्यनुसन्ततं कृतम् ।
विधिमिममनुमन्य पार्थिवो न रिपुकृतं भयमाप्नुयादिति ।६८।

Sloka 68.—If a king observes this vow established by Uparichandra Vasu and followed by other kings, without any break, he will not have any trouble from his enemies.

Thus ends the 43rd Adhyaya on 'The Glory of Indra's Banner."

नीराजनविधिः ॥४४॥ Lustration Ceremony.

भगवति जलधरपक्ष्मक्षपाकरार्केक्षणे कमलनाभे ।
उन्मीलयति तुरङ्गमकरिनरनीराजनं कुर्यात् ॥१॥

Sloka 1.—When Lord Narayana opens his eyes, *viz.*, the Moon and the Sun with the eye-lashes, *viz.*, clouds (i.e.., when he wakes up from his Yogic sleep in autumn), lustration should be performed for horses, elephants and men (warriors).

. Lustration of arms is a military and religious ceremony held by kings on the 19th of Aswayuja before taking the field.

God Vishnu rises from sleep on the 11th lunar day of the bright half of Kartika.

द्वादश्यामष्टम्यां कार्त्तिकशुक्लस्य पञ्चदश्यां वा ।
आश्वयुजे वा कुर्यान्नीराजनसञ्ज्ञितां शान्तिम् ॥२॥

Sloka 2.—The expiatory ceremony called lustration should be performed on the 8th, the 12th, or the 15th day of the bright half of Kartika or Aswayuja.

नगरोत्तरपूर्वदिशि प्रशस्तभूमौ प्रशस्तदारुमयम् ।
षोडशहस्तोच्छ्रायं दशविपुलं तोरणं कार्यम् ॥३॥

Sloka 3.—To the north-east of the town on an auspicious spot, there should be erected a triumphal arch of excellent timber, sixteen cubits in height and ten in extent.

सर्जोदुम्बरशाखाककुभमयं शान्तिसद्म कुशबहुलम् ।
वंशविनिर्मितमत्स्यध्वजचक्रालङ्कृतद्वारम् ॥४॥

Sloka 4.—It is also necessary to have a holy house (where the expiatory ceremony will take place), made of the branches of Sarja (Sala), Udumbara—Indian Fig tree—or the Kakubha tree fully strewn with Darbha grass and equipped with a door, adorned with fishes, flags and discuses made of bamboo.

प्रतिसरया तुरगाणां भल्लातकशालिकुष्ठसिद्धार्थान् ।
कण्ठेषु निबध्नीयात्पुष्ट्यर्थं शान्तिगृहगाणाम् ॥५॥

Sloka 5.—With a string dipped in saffron paste, Bhallataka nuts, rice, costus and white mustard seeds should be tied to the necks of the horses brought into the holy house for the sake of their prosperity.

तथा च काश्यपः
शालिजातकसिद्धार्थान् कुष्ठ भल्लातकं तथा ।
अश्वेषु कण्ठे बध्नीयात् सप्ताहं शान्तिमाचरेत् ॥

रविवरुणविश्वदेवप्रजेशपुरुहूतवैष्णवैर्मन्त्रैः ।
सप्ताहं शान्तिगृहे कुर्याच्छान्तिं तुरङ्गाणाम् ॥६॥

Sloka 6.—With the hymns addressed to the Sun God, Varuna, Visvedevas, Brahman, Indra and Vishnu, an expiatory ceremony should be gone through for the horses for a week in the Holy House.

तथा च काश्यपः
पौष्टिकैर्विविधैर्मन्त्रैः पुरोधा ज्वलनं हुतेत् ।
हुतान्ते भोजयेद्विप्रान् दक्षिणां विपुलां ददेत् ॥

अभ्यार्चिता न परुषं वक्तव्या नापि ताडनीयास्ते ।
पुण्याहशङ्खतूर्यध्वनिगीतरवैर्विमुक्तभयाः ॥७॥

Sloka 7.—The horses that are worshipped thus ought not to be spoken to harshly or beaten. Their fears must be dispelled through the sounds of Punyaha hymns, conchs, musical instruments and songs.

प्राप्तेऽष्टमेऽह्नि कुर्यादुदङ्मुखं तोरणस्य दक्षिणतः ।
कुशचीरावृतमाश्रममग्निं पुरतोऽस्य वेद्यां च ॥८॥

Sloka 8.—When the 8th day has dawned, a hermitage strewn with holy grass and tree barks should be constructed to the south of the arch and facing the north. In front of this hermitage, fire should be made on a sacrificial altar.

The commentator quotes here authorities for the construction of altars. For a sacrificial altar, the dimensions required are 64 cubits, for the marriage of the four classes in their order, 9 cubits, that diminished by an eighth and so on.

तथा च काश्यपः
अष्टमेऽह्नि पुरस्कृत्य राजा पौरजनैर्वृतः ।
गच्छेच्छान्तिगृहं हृष्टः शङ्खतूर्यरवैः सह ॥

चन्दनकुष्ठसमङ्गाहरितालमनःशिलाप्रियङ्गुवचाः ।
दन्त्यमृताञ्जनरजनीसुवर्णपुष्पाग्निमन्थाश्च ॥९॥

श्वेतां सपूर्णकोशां कटम्भरात्रायमाणसहदेवीः ।
नागकुसुमं स्वगुप्तां शतावरीं सोमराजीं च ॥१०॥
कलशेष्वेतान् कृत्वा सम्भारानुपहरेद्बलिं सम्यक् ।
भक्ष्यैर्नानाकारैर्मधुपायसयावकप्रचुरैः ॥११॥

Slokas 9-11.—Sandalwood, costus, madder, orpiment, red arsenic, Priyangu, Vacha, Danti, Amrita creeper, Saubhanjana, turmeric, Suvarna pushpa, Agni-mantha (Premua Spinosa), Girikarnika, Purnakosa, Katambara, Trayamana, Sahadevi, Nagapushpa, Kapikacchu, Satavari and Somarajee—these sacrificial materials are put into full pots and then the collection is to be offered in due form to the fire along with edibles of various kinds, mostly consisting of honey, Payasa and barley preparations.

खदिरपलाशोदुम्बरकाश्मर्यश्वत्थनिर्मिताः समिधः ।
स्रुक्कनकाद्रजताद्वा कर्तव्या भूतिकामेन ॥१२॥

Sloka 12.—The sacrificial twigs required are of Khadira, Palasa, Indian fig tree, Kasmari and Aswattha. One who wishes for prosperity similarly should make the sacrificial ladle of gold or silver.

पूर्वाभिमुखः श्रीमान् वैयाघ्रे चर्मणि स्थितो राजा ।
तिष्ठेदनलसमीपे तुरगभिषग्दैवविित्सहितः ॥१३॥

Sloka 13.—The King who is in the height of glory and accompanied by a veterinary surgeon and an astrologer, should take his seat on a tiger-skin facing the East in front of the fire.

यात्रायां यदभिहितं ग्रहयज्ञविधौ महेन्द्रकेतौ च ।
वेदीपुरोहितानललक्षणमस्मिंस्तदवधार्यम् ॥१४॥

Sloka 14.—The symptoms of the altar, priest and fire given in my work Yatra in connection with sacrifices to the planets and Indra's Banner should be noted carefully here too.

तथा च यात्रायां ग्रहयज्ञे -

ग्रहयज्ञमतो वक्ष्ये तत्र निमित्तानि लक्षयेद्बुधाम् ।
भङ्गो मानोनायां दिग्भ्रष्टायामासिद्धिश्च ॥
नगरपुरोहितदेवीसेनापतिपार्थिवक्षयं कुरुते ।
प्राग्दक्षिणापरोत्तरमध्यमभागेषु या त्रिकला ॥
तथा च पुरोहितस्य ।
कम्पोच्छ्वासविजृम्भणप्रचलनस्वेदाश्रुपातक्षुधो-
द्गाराद्यं च पुरोधसः स्मृतिविपत्त्यानिष्टमन्यच्छुभम् ।
आज्यं केशपिपीलिकामलयुतं सत्त्वावलीढं च यत्-
तन्नेष्टं शुभमन्यथोपकरणं द्रव्याण्यनूनानि च ॥
तथा चानलक्षणम् । See pp. 323-324, *supra.*
तथा महेन्द्रकेतावहैवोक्तम्—
स्वाहावसानसमये स्वयमुज्ज्वलार्चिरिति ॥

लक्षणयुक्तं तुरगं द्विरदवरं चैव दीक्षितं स्नातम् ।
अहतसिताम्बरगन्धस्रग्धूपाभ्यर्चितं कृत्वा ॥१५॥
आश्रमतोरणमूलं समुपनयेत्सान्त्वयञ्छनैर्वाचा ।
वादित्रशङ्खपुण्याहनिःस्वनापूरितदिगन्तम् ॥१६॥

Slokas 15-16.—A horse with good features and an excellent elephant, after being consecrated, bathed and honoured with new white cloths, perfumes, garlands and incense, should be brought slowly with coaxing words under the arch of the hermitage, with the quarters resounding with the noice of musical instruments, conchs and Punyaha hymns.

For the features of horses and elephants, see LXVI and LXVII respectively *infra.*

यद्यानीतस्तिष्ठेद्दक्षिणचरणं हयः समुत्क्षिप्य ।
स जयति तदा नरेन्द्रः शत्रूनचिराद्विना यत्नात् ॥१७॥
त्रस्यन्नेष्टो राज्ञः परिशेषं चेष्टितं द्विपहयानाम् ।
यात्रायां व्याख्यातं तदिह विचिन्त्यं यथायुक्ति ॥१८॥

Slokas 17-18.—If the horse or elephant brought into the Holy House should stand with its right leg uplifted, then the King would soon vanquish his foes without difficulty; if it stands frightened, it augurs ill to the King. The activities of elephants and horses betokening good and bad results, which have been dealt with at length in the Yatra, should be applied to lustration also according to the circumstances.

. *Vide* XCIII-5. 13. 14; XCIV-11, 12 and 13, *supra.*

पिण्डमभिमन्त्र्य दद्यात्पुरोहितो वाजिने स यदि जिघ्रेत् ।
अश्नीयाद्वा जयकृद्विपरीतोऽतोऽन्यथाभिहितः ॥१९॥

Sloka 19.—The priest should give the horse a rice ball duly sanctified with holy hymns; if it should smell or eat it, the King would come out victorious; and in the contrary circumstance, it would lead to the King's defeat.

कलशोदकेषु शाखामाप्लाव्यौदुम्बरीं स्पृशेत्तुरगान् ।
शान्तिकपौष्टिकमन्त्रैरेवं सेनां सनृपनागाम् ॥२०॥

Sloka 20.—The priest should dip a branch of the Indian Fig tree in the holy waters of the pots and touch therewith the horses along with hymns expiatory and propitiatory. The same thing should be done for the army, the King and the elephants.

शान्तिं राष्ट्रविवृद्ध्यै कृत्वा भूयोऽभिचारकैर्मन्त्रैः ।
मृण्मयमरिं विभिन्द्याच्छूलेनोरःस्थले विप्रः ॥२१॥

Sloka 21.—Again, after going through the expiatory ceremony, for the prosperity of the kingdom, the priest should pierce the heart of the enemy made 'of clay with a spike, chanting the hymns used in Black magic.

खलिनं हयाय दद्यादभिमन्त्र्य पुरोहितस्ततो राजा ।
आरुह्योदक्पूर्वां यायान्नीराजितः सबलः ॥२२॥

Sloka 22.—Then the priest gives the sanctified bits to the horse. Thereupon, the King mounting the horse after receiving lustration should proceed northward with his army.

मृदङ्गशङ्खध्वनिहृष्टकुञ्जरस्रवन्मदामोदसुगन्धिमारुतः ।
शिरोमणिव्रातचलत्प्रभाचयैर्ज्वलन्निवस्वानिव तोयदात्यये ॥२३॥
हंसपाङ्क्तिभिरितस्ततोऽद्रिराट् सम्पतद्भिरिव शुक्लचामरैः ।
मृष्टगन्धपवनानुयायिभिर्धूयमानरुचिरस्रगम्बरः ॥२४॥
नैकवर्णमणिवज्रभूषितैर्भूषितो मुकुटकुण्डलाङ्गदैः ।
भूरिरत्नकिरणानुरञ्जितः शक्रकार्मुकरुचं समुद्वहन् ॥२५॥
उत्पतद्भिरिव खं तुरङ्गमैर्दारयद्भिरिव दन्तिभिर्धराम् ।
निर्जितारिभिरिवामरैर्नरैः शक्रवत्परिवृतो व्रजेन्नृपः ॥२६॥

Slokas 23-26.—The King should proceed in the following manner. The breeze should be scented by the dripping ichor of elephants that are gladdened by the sounds of tabors and conchs. The King shines like the Sun in autumn owing to the mass of glittering rays issuing from his crest jewels. His beautiful garlands and clothes are shaken by white chowries disseminating waves of fine fragrance just as the Himalayas is surrounded by the rows of swans flying hither and thither. The King adorned with jewels of various colours, diamonds, crown, ear rings and armlets and brightened by the rays

of numerous gems, creates the lustre of a rain-bow. The King is accompanied by horses springing up to the sky, as it were, by elephants tearing up as it were the earth and by warriors who have defeated their enemies just as Indra is attended upon by the Gods who have defeated their foes.

सवज्रमुक्ताफलभूषणोऽथवा सितस्रगुष्णीषविलेपनाम्बरः ।
धृतातपत्रो गजपृष्ठमाश्रितो घनोपरीवेन्दुतले भृगोः सुतः ॥२७॥

Sloka 27.—Or, he should proceed being adorned with diamonds and pearls, having garlands, head-dress, ointment and clothes, all white, an umbrella held over his head, and mounting an elephant, just as Venus does on a cloud having the Moon above him.

सम्प्रहृष्टनरवाजिकुञ्जरं निर्मलप्रहरणांशुभासुरम् ।
निर्विकारमरिपक्षभीषणं यस्य सैन्यमचिरात्स गां जयेत् ॥२८॥

Sloka 28.—One whose army consists of soldiers, horses and elephants in a jolly mood, who shines with the lustre of glittering weapons, is free from all unnatural mental dispositions and appears dreadful to the hosts of his enemies, will soon conquer the whole earth.

Thus ends the 44th Adhyaya on "Lustration Ceremony"

खञ्जनकलक्षणाध्यायः ॥४५॥ Wagtail.

खञ्जनको नामायं यो विहगस्तस्य दर्शने प्रथमे ।
प्रोक्तानि यानि मुनिभिः फलानि तानि प्रवक्ष्यामि ॥१॥

Sloka 1.—I mean expounding in this chapter the effects enunciated by ancient sages as pertaining to the first sight of the bird called Wagtail.

In Tamil, the bird is known as வாலாட்டிக்குருவி.

Khanjanaka (खञ्जनक) will not generally be seen in the sky during the four months beginning with Sravana (श्रावण).

स्थूलोऽभ्युन्नतकण्ठः कृष्णगलो भद्रकारको भद्रः ।
आकण्ठमुखात्कृष्णः सम्पूर्णः पूरयत्याशाम् ॥२॥
कृष्णो गलेऽस्य बिन्दुः सितकरटान्तः सरिक्तकृद्रिक्तः ।
पीतो गोपीत इति क्लेशकरः खञ्जनो दृष्टः ॥३॥

Slokas 2-3.—A variety of wagtails named Bhadra with a stout body and a dark, long and raised neck is auspicious. One which is dark from the face to the neck and termed 'Sampurna' (full) fulfils one's ambition. The one called 'Rikta' or empty has dark spots on the neck and white cheeks. It leads to disappointment. The one called Gopeeta which is yellow in colour produces trouble when sighted.

तथा च काश्यपः -
स्थूलोऽभ्युन्नतकण्ठो यो भद्रः कृष्णगलः स्मृतः ।
कृष्णमूर्धा गलान्तं यः स सम्पूर्ण इति स्मृतः ॥
करटान्तौ सितौ यस्य कृष्णो बिन्दुर्गले तथा ।
स रिक्त इति निर्दिष्टः पीतो गोपीतकः स्मृतः ॥
नामानुरूपेण फलं विहगानां विनिर्दिशेत् ।

अथ मधुरसुरभिफलकुसुमतरुषु सलिलाशयेषु पुण्येषु ।
करितुरगभुजगमूर्ध्निप्रासादोद्यानहर्म्येषु ॥४॥
गोगोष्ठसत्समागमयज्ञोत्सवपार्थिवद्विजसमीपे ।
हस्तितुरङ्गमशालाच्छत्रध्वजचामराद्येषु ॥५॥
हेमसमीपसिताम्बरकमलोत्पलपूजितोपलिप्तेषु ।
दधिपात्रधान्यकूटेषु च श्रियं खञ्जनः कुरुते ॥६॥

Slokas 4-6.—A wagtail in the following places tends to prosperity : on trees bearing fragrant flowers and sweet fruits, on holy lakes and rivers, on the heads of elephants, horses and serpents, on temples, gardens and

mansions, near cows, mangers, assembly of righteous men, sacrifices, auspicious functions, Kings and Brahmins, on elephant-yards, stables, umbrellas, flags, chowries and other royal appendages, near gold, on white cloths, lotuses, blue lilies, places of worship, paved and cleaned spots, on curd-pots and corn-ricks.

पङ्के स्वाद्वन्नाप्तिर्गोरससम्पच्च गोमयोपगते ।
शाद्वलगे वस्त्राप्तिः शकटस्थे देशविभ्रंशः ॥७॥
गृहपटलेऽर्थभ्रंशो वध्रे बन्धोऽशुचौ भवति रोगः ।
पृष्ठे त्वजाविकानां प्रियसङ्गममावहत्याशु ॥८॥

Slokas 7-8.—When the wagtail is seen perched on mud, sweet food will be obtained; on a heap of cow-dung, excellent milk and its products; on green grass, clothes; on a cart, devastation of the country; on the roof of a house, loss of wealth will be the result; on a piece of hide, imprisonment; on filth, disease, and on backs of goats and sheep, immediate union with one's beloved.

महिषोष्ट्रगर्दभास्थिश्मशानगृहकोणशर्कराद्रिस्थः ।
प्राकारभस्मकेशेषु चाशुभो मरणरुग्भयदः ॥९॥

Sloka 9.—It is inauspicious and tends to danger from death and disease if the wagtail is seen perched on a buffalo, camel, donkey, bone, burial ground, corner of a house, clod of earth, turrets, compound walls, heap of ashes or hair.

अद्रि is another reading for अट्ट.

पक्षौ धुन्वन्नशुभः शुभः पिबन् वारि निम्नगासंस्थः ।
सूर्योदये प्रशस्तो नेष्टफलः खञ्जनोऽस्तमये ॥१०॥

Sloka 10.—It is inauspicious when a wagtail is seen flapping its wings; when it is seen drinking water from

a river, it gives auspicious results; also when seen in the early morning. In the evening, it forebodes evil.

नीराजने निवृत्ते यया दिशा खञ्जनं नृपो यान्तम् ।
पश्येत्तया गतस्य क्षिप्रमरातिर्वशमुपैति ॥११॥

Sloka 11.—If a King observes at the end of a lustration ceremony a wagtail flying in a particular direction and marches in that quarter, he will surely subjugate his enemies there before long.

तस्मिन्निधिर्भवति मैथुनमेति यस्मिन्
यस्मिंस्तु छर्दयति तत्र तलेऽस्ति काचम् ।
अङ्गारमप्युपदिशन्ति पुरीषणेऽस्य
तत्कौतुकापनयनाय खनेद्धरित्रीम् ॥१२॥

Sloka 12.—There will be treasure underneath the place where the wagtail copulates; mica, where it vomits; and where it voids its excrements, there will be charcoal in the earth. To satisfy one's curiosity, one may dig the earth in the place.

तथा च काश्यपः

मैथुनं कुरुते यत्र तत्र वै निधिमादिशेत् ।
भुक्तं छर्दयते यत्र तत्र काचमधो भवेत् ॥
पुरीषं यत्र कुरुते तत्राङ्गारं विनिर्दिशेत् ।

मृतविकलविभिन्नरोगितः स्वतनुसमानफलप्रदः खगः ।
धनकृदभिनिलीयमानको वियति च बन्धुसमागमप्रदः ॥१३॥

Sloka 13.—The bird being dead, crippled, wounded or diseased produces effects similar to the condition of its body. If it comes to roost in one's front, the person will get wealth; if it flies up into the sky, it indicates one's meeting with one's kith and kin.

नृपतिरपि शुभं शुभप्रदेशे खगमवलोक्य महीतले विदध्यात् ।
सुरभिकुसुमधूपयुक्तमर्घं शुभमभिनन्दितमेवमेति वृद्धिम् ॥१४॥

Sloka 14.—A King too, while observing an auspicious wagtail at an auspicious place, should make offerings consisting of fragrant flowers and incense on the ground. By acting thus, he will obtain prosperity and much prized happiness.

अशुभमपि विलोक्य खञ्जनं द्विजगुरुसाधुसुरार्चने रतः ।
न नृपतिरशुभं समाप्नुयान्न यदि दिनानि च सप्त मांसभुक् ॥१५॥

Sloka 15.—Should a King espy an ill-omened wagtail, he would not meet with evil consequences, provided he engages himself in worshipping Brahmins, preceptors, pious men and Gods, and also abstains from flesh for seven days continuously.

आवर्षात्प्रथमे दर्शने फलं प्रतिदिनं तु दिनशेषात् ।
दिक्स्थानमूर्त्तिलग्नर्क्षशान्तदीप्तादिभिश्चोह्यम् ॥१६॥

Sloka 16.—The effects of the first sight of a wagtail will be felt within a year; and of the daily sight, within the end of the day. The effects must be carefully determined after examining the quarter, place, physical features, the Lagna, the asterism, position with respect to the Sun, etc.

तथा च काश्यपः
प्रथमे दर्शने पाकमावर्षात् प्रवदेद्बुधः ।
प्रतिवैवासिके वाच्यं दर्शनेऽस्तमये फलम् ॥

Thus ends the 45th Adhyaya on "the sight of Wagtail".

उत्पाताध्यायः ॥४६॥ Portentous Phenomena.

Sloka 1.—I shall now treat of portents enunciated by Atri and expounded by Garga after him. The following is a summary of them: Anything contrary to nature is termed a portent or Utpata.

तथा च समाससंहितायाम् ॥
यः प्रकृतिविपर्यासः सर्वः सङ्क्षेपतः स उत्पातः ।
क्षितिगगनदिव्यजातो यथोत्तरं गुरुतरो भवति ॥

अपचारेण नराणामुपसर्गः पापसञ्चयाद्भवति ।
संसूचयन्ति दिव्यान्तरिक्षभौमास्त उत्पाताः ॥२॥

Sloka 2.—Sins accumulate as a result of wrongful actions committed by men; and troubles arise from them as a consequence. The three kinds of portents, *viz*, celestial, atmospheric and terrestrial, foreshadow such troubles.

तथा च गर्गः ।
अतिलोभादसत्याद्वा नास्तिक्याद्वाप्यधर्मतः ।
नरापचारान्नियतमुपसर्गः प्रवर्तते ॥

मनुजानामपचारादपरक्ता देवताः सृजन्त्येतान् ।
तत्प्रतिघाताय नृपः शान्तिं राष्ट्रे प्रयुञ्जीत ॥३॥

Sloka 3.—Displeased with the misdeeds of men, the Gods create these portents. The King should cause expiatory ceremonies to be performed in order to ward off their evil consequences.

तथा च गर्गः ।
ततोऽपचारो मर्त्यानामपरज्यन्ति देवताः ॥
ते सृजन्त्यद्भुतान् भावान् दिव्यभूम्यन्तरिक्षजान् ॥
त एव सर्वलोकानामुत्पाता देवनिर्मिताः ।
विचरन्ति विनाशाय रूपैः सम्बोधयन्ति च ॥
तान् शास्त्रविधिमाश्रित्य पश्यन्ति ज्ञानचक्षुषा ।
प्रवदन्ति तु ये सर्वे हितार्थं श्रद्दधानिकाः ॥

ते तु सम्बोधिता विप्रैः शान्तये मङ्गलानि च ।
श्रद्दधानाः प्रकुर्वन्ति न ते यान्ति पराभवम् ॥
ये तु न प्रतिकुर्वन्ति क्रियामश्रद्धयान्विताः ।
नास्तिक्यादथवा कोपाद्विनश्यन्त्यथवा चिरात् ॥

दिव्यं ग्रहर्क्षवैकृतमुल्कानिर्घातपवनपरिवेषाः ।
गन्धर्वपुरपुरन्दरचापादि यदान्तरिक्षं तत् ॥४॥
भौमं चरस्थिरभवं तच्छान्तिभिराहतं शममुपैति ।
नाभसमुपैति मृदुतां शाम्यति नो दिव्यमित्येके ॥५॥

Slokas 4-5.—The celestial portents consist of the unnatural behaviour of planets and asterisms, meteors, thunders, storms and halos; the atmospheric ones, of aerial cities, rainbows, etc.; and the terrestrial ones arise from the moving and the stationary objects. This last class can be warded off through expiatory rites; the atmospheric can be mitigated, while the celestial according to some cannot be so assuaged.

तथा च गर्गः ।
स्वर्भानुकेतुनक्षत्रग्रहताराकेन्द्रजम् ।
दिवि चोत्पद्यते यच्च तद्दिव्यमिति कीर्तितम् ॥
वाय्वभ्रसन्ध्यादिग्दाहपरिवेषतमांसि च ।
खपुरं चेन्द्रचापं च तद्विन्द्यादन्तरिक्षजम् ॥
भूमावुत्पद्यते यच्च स्थावरं वाथ जङ्गमम् ।
तदेकदैशिकं भौममुत्पातं परिकीर्त्तितम् ॥
तथा च समाससंहितायाम् ॥
दिव्यं ग्रहर्क्षजातं भुवि भौमं स्थिरचरोद्भवं यच्च ।
दिग्दाहोल्कापतनं परिवेषाद्यं वियत्प्रभवम् ॥
तथा च काश्यपः
भौमं शान्तिहतं नाशमुपगच्छति मार्दवम् ।
नाभसं च शमं याति दिव्यमुत्पातदर्शनम् ॥

दिव्यमपि शममुपैति प्रभूतकनकान्नगोमहीदानैः ।
रुद्रायतने भूमौ गोदोहात् कोटिहोमाच्च ॥६॥

Sloka 6.—Even the celestial portent might be warded off by the profuse gifts of gold, food, cows and lands; by the ceremony of milking cows in the precincts of a Siva temple and by Koti Homa (crore of minor sacrifices).

आत्मसुतकोशवाहनपुरदारपुरोहितेषु लोके च ।
पाकमुपयाति दैवं परिकल्पितमष्टधा नृपतेः ॥७॥

Sloka 7.—A celestial portent wields adverse influence on the King in 8 ways, *viz.*, on himself, his children, treasury, vehicles, his town, consorts, preceptors and subjects.

तथा च गर्गः ।
पुरे जनपदे कोशे वाहनेऽथ पुरोहिते ।
पुत्रेष्वात्मनि भृत्येषु पच्यते दैवमष्टधा ॥

(I) *Portents through idols or statues of the Devas in Temples.*

अनिमित्तभङ्गचलनस्वेदाश्रुनिपातजल्पनाद्यानि ।
लिङ्गार्चायतनानां नाशाय नरेशदेशानाम् ॥८॥

Sloka 8.—The breaking, moving, sweating, shedding tears, falling, muttering, etc., of Siva lingas (Siva's emblems), Idols of Gods and Temples, without any cause, fore-bode the ruin of Kings and their lands.

तथा च गर्गः ।
देवतार्चाः प्रनृत्यन्ति वेपन्ते प्रज्वलन्ति वा ।
मुहुर्नृत्यन्ति रोदन्ति प्रस्विद्यन्ति हसन्ति वा ॥
उत्तिष्ठन्ति निषीदन्ति प्रधावन्ति पतन्ति वा ।
कूजन्ति विक्षिपन्ते च गात्रप्रहरणध्वजान् ॥
अवाङ्मुखा वा तिष्ठन्ति स्थानात्स्थानं व्रजन्ति वा ।
वमन्त्यग्निं तथा धूमं स्नेहं रक्तं पयो जलम् ॥

प्रवर्षन्ति च जलपानि वा वेष्टन्ते ध्वसन्ति वा ।
समन्तायत्र दृश्यन्ते माङ्गेर्वापि विकारितैः ॥

दैवतयात्राशकटाक्षचक्रयुगकेतुभङ्गपतनानि ।
सम्पर्यासनसादनसङ्गाश्च न देशनृपशुभदाः ॥९॥

Sloka 9.—The breaking or falling down of the axle, wheel, yoke and flag of the car during a temple-festival or the being twisted, the destruction and the entanglement of the above things, do not lead to the well-being of the King as well as of his country.

ऋषिधर्मपितृब्रह्मप्रोद्भूतं वैकृतं द्विजातीनाम् ।
यद्रुद्रलोकपालोद्भवं पशूनामनिष्टं तत् ॥१०॥
गुरुसितशनैश्चरोत्थं पुरोधसां विष्णुजं च लोकानाम् ।
स्कन्दविशाखसमुत्थं माण्डलिकानां नरेन्द्राणाम् ॥११॥
वेदव्यासे मन्त्रिणि विनायके वैकृतं चमूनाथे ।
धातरि सविश्वकर्मणि लोकाभावाय निर्दिष्टम् ॥१२॥
देवकुमारकुमारीवनितापेष्येषु वैकृतं यत्स्यात् ।
तन्नरपतेः कुमारककुमारिकास्त्रीपरिजनानाम् ॥१३॥
रक्षःपिशाचगुह्यकनागानामेवमेव निर्दिष्टम् ।
मासैश्चाप्यष्टाभिः सर्वेषामेव फलपाकः ॥१४॥

Slokas 10-14.—Any unnatural behaviour observed in the images of sages, Yama, Manes and Brahman foreshadows evil to the Brahmins; one in the images of Siva and the protectors of the quarters, to the cattle; one in the images of Jupiter, Venus and Saturn, to the priests; of Vishnu, to the people; of Skanda and Visakha, to the potentates of principalities: of Sage Vyasa, to the minister; of Lord Ganapati, to the Commander of the army; of the Creator and Viswakarman,

betokens the destruction of the people. Any unnatural feature seen in the idols of Gods, in the figures of boys, girls, women and servants indicates the ruin of the King's sons, daughters, harem and servants. Similarly one seen in the idols of demons, goblins, Yakshas, and serpents, leads to the same result. All these portents produce their effects in eight months.

बुद्ध्वा देवविकारं शुचिः पुरोधास्त्र्यहोषितः स्नातः ।
स्नानकुसुमानुलेपनवस्त्रैरभ्यर्चयेत्प्रतिमाम् ॥१५॥
मधुपर्केण पुरोधा भक्ष्यैर्बलिभिश्च विधिवदुपतिष्ठेत् ।
स्थालीपाकं जुहुयाद्विधिवन्मन्त्रैश्च तल्लिङ्गैः ॥१६॥

Slokas 15-16.—On seeing portents in the idols of Gods, the priest, being clean after a bath, and fasting for three days, should worship them (idols) with ablutions, flowers, pastes and garments. He should also propitiate them with the offerings of Madhuparka, (a mixture of five ingredients), eatables and other presents, and offer into the Sacred fire, cooked rice according to rules, with the hymns addressed to the deities.

इति विबुधविकारे शान्तयः सप्तरात्रं
द्विजविबुधगणार्चा गीतनृत्योत्सवाश्च ।
विधिवद्वनिपालैर्यैः प्रयुक्ता न तेषां
भवति दुरितपाको दक्षिणाभिश्च रुद्धः ॥१७॥

Sloka 17.—If kings perform properly the expiatory rites for 7 nights along with worship and Dakshina to Brahmins and Gods, and also with songs, dance and festivities, whenever they see a portent of Gods, they will not experience the evil effects of the portents.

(2) *Portents through Fire.*

राष्ट्रे यस्यानग्निः प्रदीप्यते दीप्यते च नेन्धनवान् ।
मनुजेश्वरस्य पीडा तस्य च राष्ट्रस्य विज्ञेया ॥१८॥

Sloka 18.—If there be flames without fire and fuel in any country, it forebodes trouble to the King and his dominions.

जलमांसार्द्रज्वलने नृपतिवधः प्रहरणे रणो रौद्रः ।
सैन्यग्रामपुरेषु च नाशो वह्नेर्भयं कुरुते ॥१९॥

Sloka 19.—If fire is observed on water, flesh or anything wet, it indicates the King's death; on weapons, a sanguinary war; and if the fire goes out in military camps, villages or towns, there will be danger from fire.

प्रासादभवनतोरणकेत्वादिष्वनलेन दग्धेषु ।
तडिता वा षण्मासात् परचक्रस्यागमो नियमात् ॥२०॥

Sloka 20.—If temples, houses, triumphal arches, flags and the like are burnt, without fire or by lightning, there will undoubtedly be an invasion by a foreign enemy.

धूमोऽनग्निसमुत्थो रजस्तमश्चाह्निजं महाभयदम् ।
व्यभ्रे निशयुडुनाशो दर्शनमपि चाह्नि दोषकरम् ॥२१॥

Sloka 21.—Smoke produced without fire, dust and darkness seen at day-time, the disappearance of the stars on a cloudless night and their appearance at day-time, tend to very great peril.

तथा च गर्गः ।
अग्निजानि तमांसि स्युर्यदि वा पांसवो रजः
धूमश्चानग्निना यत्र तत्र विन्द्यान्महद्भयम् ॥

नगरचतुष्पादण्डजमनुजानां भयकरं ज्वलनमाहुः ।
धूमाग्निविस्फुलिङ्गैः शय्याम्बरकेशगैर्मृत्युः ॥२२॥

Sloka 22.—Flames proceeding from towns, animals, birds and men are said to forebode danger, and smoke, fire and sparks observed in beds, cloths and hairs, the owner's death.

तथा च गर्गः ।
शयनासनयानेषु केशप्रावरणेषु च ।
दृश्यन्ते विस्फुलिङ्गा वा धूमो वा मरणाय तत् ॥

आयुधज्वलनसर्पणस्वनाः कोशनिर्गमनवेपनानि वा ।
वैकृतानि यदि वायुधेऽपराण्याशु रौद्ररणसङ्कुलं वदेत् ।२३॥

Sloka 23.—The blazing, moving, sounding, rushing out of the sheath, trembling or any other unnatural phenomenon of the sword foreshadows a dreadful war and confusion in the near future.

मन्त्रैराग्नेयैः क्षीरवृक्षात्समिद्भिर्होतव्योऽग्निः सर्षपैः सर्पिषा च ।
अग्न्यादीनां वैकृते शान्तिरेवं देयं चास्मिन् काञ्चनं ब्राह्मणेभ्यः ॥

Sloka 24.—The expiation to be performed for portents of fire, etc., consists of a sacrifice to the fire with white mustard seeds, ghee and the twigs of milky trees, to the accompaniment of hymns addressed to the Fire God, and of gifts of gold to the Brahmins.

(3) *Portents connected with Trees.*

शाखाभङ्गेऽकस्माद्वृक्षाणां निर्दिशेद्रणोद्योगम् ।
हसने देशभ्रंशं रुदिते च व्याधिबाहुल्यम् ।।२५।

Sloka 25.—If the branches of trees break down all of a sudden (without any cause), preparation for war should be foretold; if the trees produce a laughing sound, ruin of a country will be the result; and if they produce a weeping sound, there will be a rich crop of diseases

राष्ट्रविभेदस्त्वनृतौ बालवधोऽतीव कुसुमिते बाले ।
वृक्षात् क्षीरस्रावे सर्वद्रव्यक्षयो भवति ॥२६॥

Sloka 26.—If trees yield flowers (and fruits) out of season, the country will be thrown into confusion (disintegration); if a tender plant blossoms very luxuriantly, children will die; and if milk flows from trees, all substances will be destroyed.

तथा च गर्गः ।
स्वराष्ट्रभेदं कुरुते फलपुष्पमनार्तवम् ।
बालानां मरणं कुर्याद्बालानां फलपुष्पजम् ॥

मद्ये वाहननाशः सङ्ग्रामः शोणिते मधुनि रोगः ।
स्नेहे दुर्भिक्षभयं महद्भयं निःसृते सलिले ॥२७॥

Sloka 27.—If wine flows from trees, vehicles will be destroyed; if blood, there will be war; if honey, disease; if oil, threat of famine; and if water, there will be great misery.

शुष्कविरोहे वीर्यान्नसङ्क्षयः शोषणे च विरुजानाम् ।
पतितानामुत्थाने स्वयं भयं दैवजनितं च ॥२८॥

Sloka 28.—If withered trees sprout up again and healthy ones wither away, there will be the decay of strength (powerful men) and food, and if fallen trees stand erect by themselves, there is fear of divine visitations.

पूजितवृक्षे ह्यनृतौ कुसुमफलं नृपवधाय निर्दिष्टम् ।
धूमस्तस्मिन् ज्वालाऽथवा भवेन्नृपवधायैव ॥२९॥

Sloka 29.—If a worshippable tree should bear flowers and fruits out of season, or if there be smoke or flame on it, the destruction of the King is indicated.

सर्पत्सु तरुषु जल्पत्सु वापि जनसङ्क्षयो विनिर्दिष्टः
वृक्षाणां वैकृत्ये दशभिर्मासैः फलविपाकः ॥३०॥

Sloka 30.—The walking or talking of trees presages the annihilation of the population. The portents of trees bear fruit within ten months.

स्रग्गन्धधूपाम्बरपूजितस्य छत्रं विधायोपरि पादपस्य ।
कृत्वा शिवं रुद्रजपोऽत्र कार्यो रुद्रेभ्य इत्यत्र षडेव होमाः ॥३१॥
पायसेन मधुनापि भोजयेद्ब्राह्मणान् घृतयुतेन भूपतिः ।
मेदिनी निगदितात्र दक्षिणा वैकृते तरुकृते हितार्थिभिः ॥३२॥

Slokas 31-32.—Putting an umbrella over it, the tree should be worshipped with garlands, perfumes, incense and cloths. An image of Siva should be placed under it and the hymn called Rudra chanted repeatedly ; and only six offerings made with the fire with the hymn "Hail to the Rudras." Then the King should feed Brahmins with Payasa, honey and ghee. The Dakshina laid down by those interested in the weal of the country in connection with the portents of trees, is in the form of gifts of land.

(4) Portents connected with crops.

नालेऽब्जयवादीनामेकस्मिन् द्वित्रिसम्भवो मरणम् ।
कथयति तदधिपतीनां यमलं जातं च कुसुमफलम् ॥३३॥

Sloka 33.—If the stalk of lotus, barley or wheat has a branch or two, it forebodes its owner's death ; so does a double fruit or flower.

अतिवृद्धिः सस्यानां नानाफलकुसुमसम्भवो वृक्षे ।
भवति हि यद्येकस्मिन् परचक्रस्यागमो नियमात् ॥३४॥

Sloka 34.—If there is an overluxuriant growth of crops and varieties of flowers and fruits on a single tree, there will certainly be an invasion by a foreign power.

अर्धेन यदा तैलं भवति तिलानामतैलता वा स्यात् ।
अन्नस्य च वैरस्यं तदा तु विन्द्याद्भयं सुमहत् ॥३५॥

Sloka 35.—When sesamum seeds yield only half the quantity of oil or no oil at all, and food loses its taste, one should know that there is great danger impending.

विकृतकुसुमं फलं वा ग्रामादथवा पुराद्बहिः कार्यम् ।
सौम्योऽत्र चरुः कार्यो निर्वाप्यो वा पशुः शान्त्यै ॥३६॥
सस्ये च दृष्टा विकृतिं प्रदेयं तत्क्षेत्रमेव प्रथमं द्विजेभ्यः ।
तस्यैव मध्ये चरुमत्र भौमं कृत्वा न दोषं समुपैति तज्जम् ॥३७॥

Slokas 36-37.—An unnatural flower or fruit should be removed from the village or town. For the expiation of the portent, cooked rice should be offered to Soma and a goat sacrificed. On seeing any unnatural phenomenon in the crop, the field itself should be made over to Brahmins at first; and at the centre of the field, the owner should make an offering of cooked rice to the Earth. By so doing, he will not experience the evil effects of the portents.

(5) Portents connected with Rainfall.

दुर्भिक्षमनावृष्टावतिवृष्टौ क्षुद्भयं परभयं च ।
रोगो ह्यनृतुभवायां नृपतिवधोऽनभ्रजातायाम् ॥३८॥

Sloka 38.—Drought foretells famine; excessive rain, famine and threat of foreign invasion; untimely rain, disease; and rain without clouds, the King's death.

शीतोष्णाविपर्यासो नो सम्यगृतुषु च सम्प्रवृत्तेषु ।
षण्मासाद्राष्ट्रभयं रोगभयं दैवजनितं च ॥३९॥

Sloka 39.—Cold in the hot season and heat in the cold season, and the seasons not functioning properly,

foreshadow danger to the kingdom, fear of disease and divine visitation in six months.

अन्यर्त्तौ सप्ताहं प्रबन्धवर्षे प्रधाननृपमरणम् ।
रक्ते शस्त्रोद्योगो मांसास्थिवसादिभिर्मरकः ॥४०॥
धान्यहिरण्यत्वक्फलकुसुमाद्यैर्वर्षितैर्भयं विन्द्यात् ।
अङ्गारपांसुवर्षे विनाशमायाति तन्नगरम् ॥४१॥

Slokas 40-41.—Continuous rain for seven days in any season but the rainy, denotes the death of the chief sovereign. If there be a rain of blood, there would be war; of flesh, bones, marrow and the like, epidemics; of corn, gold, tree-barks, fruits, etc., peril; and of burning coal and dust, the particular town will be destroyed.

उपला विना जलधरैर्विकृता वा प्राणिनो यदा वृष्टाः ।
छिद्रं वाप्यतिवृष्टौ सस्यानामीतिसञ्जननम् ॥४२॥

Sloka 42.—When there is a rain of stones without clouds or of unnatural animals, or during an excessive rain when there is some spot without any rain whatsoever, the crops would get the six-fold pest. (P. 61, *supra.*)

क्षीरघृतक्षौद्राणां दध्नो रुधिरोष्णवारिणां वर्षे ।
देशविनाशो ज्ञेयोऽसृग्वर्षे चापि नृपयुद्धम् ॥४३॥

Sloka 43.—When there is a rain of milk, ghee, honey, curds and hot water, the ruin of the country is to be predicted; and when there is one of blood, war among kings will be the result.

This Sloka is omitted in some editions.

यद्यमलेऽर्के छाया न दृश्यते दृश्यते प्रतीपा वा ।
देशस्य तदा सुमहद्भयमायातं विनिर्देश्यम् ॥४४॥

Sloka 44.—If trees cast no shadow even when the Sun shines brightly, or if the shadow is in the same

direction as the Sun, it should be predicted that great calamity is in store for the country.

व्यभ्रे नभसीन्द्रधनुर्दिवा यदा दृश्यतेऽथवा रात्रौ ।
प्राच्यामपरस्यां वा तदा भवते क्षुद्भयं सुमहत् ॥४५॥

Sloka 45.—If there be rainbow in a cloudless sky by day or night, in the east or west, then there will be great peril from starvation.

सूर्येन्दुपर्जन्यसमीरणानां यागः स्मृतो वृष्टिविकारकाले ।
धान्यान्नगोकाञ्चनदक्षिणाश्च देयास्ततः शान्तिमुपैति पापम् ॥४६॥

Sloka 46.—A sacrifice to the Sun, the Moon, Cloud and Wind has been ordained at the time of a portentous rain. If gifts of corn, food, cows and gold are also made to Brahmins, the sin arising from the above portent will disappear.

(6) Portents connected with Water.

अपसर्पणं नदीनां नगरादचिरेण शून्यतां कुरुते ।
शोषश्चाशोष्याणामन्येषां वा ह्रदादीनाम् ॥४७॥
स्नेहासृङ्मांसवहाः सङ्कुलकलुषाः प्रतीपगाश्चापि ।
परचक्रस्यागमनं नद्यः कथयन्ति षण्मासात् ॥४८॥

Slokas 47-48.—The receding of rivers from a town and the drying up of never-drying rivers or other places such as lakes, make the town desolate before long. If the rivers carry oil, blood or flesh, be turbulent or filthy and flow upwards, they indicate attack by a foreign enemy after six months.

ज्वालाधूमक्राथारुदितोत्क्रुष्टानि चैव कूपानाम् ।
गीतप्रजल्पितानि च जनमरकायोपदिष्टानि ॥४९॥

Sloka 49.—If wells show flames, smoke, ebullition, crying sound, shouting, singing and talking, they are said to tend to the mortality of the population.

सलिलोत्पत्तिरखाते गन्धरसविपर्यये च तोयानाम् ।
सलिलाशयविकृतौ वा महद्भयं तत्र शान्तिमिमाम् ॥५०॥

Sloka 50.—When water springs up from the earth without any digging, when the taste and smell of it undergo a change, or, when there is some unnatural occurrence in tanks, etc , great danger is to be apprehended. The following is the remedial measure to be adopted in that case.

सलिलविकारे कुर्यात् पूजां वरुणस्य वारुणैर्मन्त्रैः ।
तैरेव च जपहोमं शममेवं पापमुपयाति ॥५१॥

Sloka 51.—During a watery portent, Varuna should be worshipped with hymns addressed to him and with the same hymns meditation (Japa) and offerings to the Fire should be made. By so doing, the sin can be warded off.

(7) *Portents connected with Births.*

प्रसवविकारे स्त्रीणां द्वित्रिचतुःप्रभृतिसम्प्रसूतौ वा ।
हीनातिरिक्तकाले च देशकुलसङ्क्षयो भवति ॥५२॥

Sloka 52.—When women give birth to monstrocities, or two, three, four or more children at a time, long before or after the usual period, ruin befalls the country and the family.

वडवोष्ट्रमाहिषगोहस्तिनीषु यमलोद्भवे मरणमेषाम् ।
षण्मासात् सूतिफलं शान्तौ श्लोकौ च गर्गोक्तौ ॥५३॥

Sloka 53.—If mares, camels, she-buffaloes, cows and cow-elephants bring forth twins, it augurs the death of hese mothers. The effect of such births will come to be

felt six months later. The following two verses of Garga deal with the expiation therefor.

तथा च गर्गः ।
अकाले प्रसवे चैव कालातीतेऽथवा पुनः ।
असंख्याजनने चैव युग्मस्य प्रसवे तथा ॥
अमानुषाणि काण्डानि सञ्जातव्यञ्जनानि वा ।
अनङ्गा ह्यधिकाङ्गा वा हीनाङ्गाः सम्भवन्ति वा ॥
विमुखाः पक्षिसदृशास्तथार्धपुरुषाश्च वा ।
विनाशं तस्य देशस्य कुलस्य च विनिर्दिशेत् ॥
अप्राप्तवयसे गर्भे द्वौ चतुष्पात्त्रयोऽपि वा ।
अत्युष्णा विनताश्चापि प्रजायन्तेऽनयो भवेत् ॥
वडवा हस्तिनी गौर्वा यदि युग्मं प्रसूयते ।
विजन्यं विकृतं वापि षड्भिर्मासैर्नृपक्षयः ॥

नार्यः परस्य विषये त्यक्तव्यास्ता हितार्थिना ।
तर्पयेच्च द्विजान् कामैः शान्तिः चैवात्र कारयेत् ॥५४॥
चतुष्पदाः स्वयूथेभ्यस्त्यक्तव्याः परभूमिषु ।
नगरं स्वामिनं यूथमन्यथा तु विनाशयेत् ॥५५॥

Slokas 54-55.—Such of the women as give birth to twins should be removed from the place and left in another country by one that wishes for happiness, He should also please Brahmins with things desired by them and cause an expiatory ceremony to be performed. As for the quadrupeds, they should be removed from their flock or herd and left in other countries ; otherwise, they will ruin their town, owners and herds.

(8) *Portents connected with Quadrupeds.*

परयोनावभिगमनं भवति तिरश्चामसाधु धेनूनाम् ।
उक्षाणो वान्योन्यं पिबति श्वा वा सुरभिपुत्रम् ॥५६॥
मासत्रयेण विन्द्यात्तस्मिन्निःसंशयं परागमनम् ।
तत्प्रतिघातायैतौ श्लोकौ गर्गेण निर्दिष्टौ ॥५७॥

Slokas 56-57.—If quadrupeds mate with animals of a different kind, or cows with cows, oxen with oxen, or a dog sucks a calf, it is inauspicious and forebodes foreign invasion undoubtedly in three months. The following two verses have been taught by Garga for counteracting the evil effects of such portents.

तथा च गर्गः ।

वियोनिषु यदा यान्ति मिश्रीभावः प्रजायते ।
खरोष्ट्रहयमातङ्गा मनुष्या वा न साधु तत् ॥
अकालसत्ता दृश्यन्ते काले च विमदा यदि ।
मातङ्गोष्ट्रहयश्वानः पक्षिणो वा न साधुतत् ॥
धेनुं धेनुः पिबेद्यत्रानुड्वानं ह्यनडुत्तथा ।
श्वा वा पिबेद्धेनुमथ धेनुः श्वानमथापि वा ।
प्राहेषु त्रिषु मासेषु परचक्रागमं वदेत् ॥

त्यागो विवासनं दानं तत्तस्याशु शुभं भवेत् ।
तर्पयेद्ब्राह्मणांश्चात्र जपहोमांश्च कारयेत् ॥५८॥
स्थालीपाकेन धातारं पशुना च पुरोहितः ।
प्राजापत्येन मन्त्रेण यजेद्बह्वदक्षिणम् ॥५९॥

Sloka 58-59.—Abandonment, expulsion or making a gift of such quadrupeds will immediately remedy the portent. The owner should in such a contingency also worship Brahmins and cause recitation and sacrifice to be gone through. The priest should make offerings of cooked and sanctified rice and of a goat chanting hymns addressed to the Creator, and feed Brahmins sumptuously with generous gifts.

(9) *Portents connected with the Wind.*

यानं वाहवियुक्तं यदि गच्छेन्न व्रजेच्च वाहयुतम् ।
राष्ट्रभयं भवति तदा चक्राणां सादभङ्गे च ॥६०॥

Sloka 60.—When a carriage moves without horses, or does not move when dragged by them, or when the wheels stick in the mud or give way, there is imminent danger to thc realm.

गीतरवतूर्यशब्दा नभसि यदा वा चरास्थिरान्यत्वम् ।
मृत्युस्तदा गदा वा विस्वरतूर्ये पराभिभवः ॥६१॥

Sloka 61.—When sounds of singing and musical instruments are heard in the sky; or moving objects (such as carts) become stationary, and stationary objects (like trees) move, it forebodes disease or death. When musical instruments produce unnatural sounds, there will be defeat at the hands of an enemy.

अनभिहततूर्यनादः शब्दो वा ताडितेषु यदि न स्यात् ।
व्युत्पत्तौ वा तेषां परागमो नृपतिमरणं वा ॥६२॥

Sloka 62.—When musical instruments produce sounds without being struck, or produce no sounds even being struck or produce multifarious notes, there will be invasion by a foe or the King's death.

गोलाङ्गलयोः सङ्गे दर्वीशूर्पाद्युपस्करविकारे ।
क्रोष्टुकनादे च तथा शस्त्रभयं मुनिवचश्चेदम् ॥६३॥

Sloka 63.—When ox and plough get entangled, when ladles, winnowing baskets, etc., and cooking utensils show portentous changes, or when they (above utensils) produce a sound similar to the howling of jackals (or when jackals howl ?), there will be danger from weapons. The following is the instruction of Sage Garga for remedying the portent.

वायव्येष्वेषु नृपतिर्वायुं शक्तुभिरर्चयेत् ।
आवायोरिति पञ्चर्चो जप्तव्याः प्रयतैर्द्विजैः ॥६४॥

ब्राह्मणान् परमान्नेन दक्षिणाभिश्च तर्पयेत् ।
बह्वन्नदक्षिणा होमाः कर्तव्याश्च प्रयत्नतः ॥६५॥

Slokas 64-65.—During these aerial portents, the King ought to worship the Wind-God with flour of barley; and the Brahmins, being devout and pure, should recite repeatedly the five hymns beginning with "आवयोः" The King should worship Brahmins with Payasa and Dakshina. Similarly, offerings should be made unto the Fire with devotion and efforts, along with Brahmin-feeding and Dakshinas on a large scale.

(10) Portents connected with Animals and Birds.

पुरपक्षिणो वनचरा वन्या वा निर्भया विशन्ति पुरम् ।
नक्तं वा दिवसचराः क्षपाचरा वा चरन्त्यहनि ॥६६॥
सन्ध्याद्वयेऽपि मण्डलमावध्नन्तो मृगा विहङ्गा वा ।
दीप्तायां दिश्यथवा क्रोशन्तः संहता भयदाः ॥६७॥

Slokas 66-67.—Village birds roaming in the forest, jungle birds getting freely into the town or village; day-birds (crows) flying at night; night-birds (owls, etc.) flying at day time; and birds or beasts forming circles at dawn and twilight, or howling in groups facing the Sun, presage danger.

श्येनाः प्ररुदन्त इव द्वारे क्रोशन्ति जम्बुका दीप्ताः ।
प्रविशेन्नरेन्द्रभवने कपोतकः कौशिको यदि वा ॥६८॥

Sloka 68.—When eagles appear to be weeping, jackals facing the Sun howl hideously at the gates of the city, or when a pigeon or owl enters the King's palace, danger has to be apprehended.

श्वानः प्ररुदन्तः is another reading.

तथा च गर्गः ।
श्येनगृध्रबलाकाश्च वामना मुण्डचारिणः ।
शब्दायन्त इवात्यर्थं प्रदीप्ताः सङ्घशो यदि ॥
ध्वान्ति विविधं यत्र तदेवाशु विनश्यति ।
यत्राभीक्ष्णं कपोता वा प्रविशन्ति वसन्ति वा ॥
राजवेश्मन्युलूका वा तच्छून्यमचिराद्भवेत् ।

कुक्कुटरुतं प्रदोषे हेमन्तादौ च कोकिलालापाः ।
प्रतिलोममण्डलचराः श्येनाद्याश्चाम्बरे भयदाः ॥६९॥
गृहचैत्यतोरणेषु द्वारेषु च पक्षिसङ्घसम्पातः ।
मधुवल्मीकाम्भोरुहसमुद्भवश्चापि नाशाय ॥७०॥

Slokas 69-70.—Cocks crowing in the evening, Cuckoos warbling in the beginning of the dewy season (Hemanta), and vultures and the like flying in a circle from right to left in the sky, denote danger. If groups of birds sit on houses, sacred trees, arches and gates, or if honey, anthill and lotus are produced in houses, etc., ruin will overtake the place.

श्वभिरस्थिशवावयवप्रवेशनं मन्दिरेषु मरकाय ।
पशुशस्त्रव्याहारे नृपमृत्युर्मुनिवचश्चेदम् ॥७१॥

Sloka 71.—When dogs bring bones or parts of dead bodies into houses, epidemics will be the result; and when quadrupeds and weapons talk like human beings, there will be the King's death. The following is the Sage's advice for assuaging the evil effects of such portents.

मृगपक्षिविकारेषु कुर्याद्धोमान् सदक्षिणान् ।
देवाः कपोत इति च जप्तव्याः पञ्चभिर्द्विजैः ॥७२॥
सुदेवा इति चैकेन देया गावः सदक्षिणाः ।
जपेच्छाकुनसूक्तं वा मनो वेदशिरांसि च ॥७३॥

Slokas 72-73.—During the portents of beasts and birds, sacrifices should be performed along with Dakshina. Five Brahmins should repeat the hymn beginning with the words देवा: कपोतः and one the hymn "Sudevah, etc." (*vide* Valakhilya 6 4). Or, they may recite the Sakuna hymn, the prayer मनो,etc. or the Atharva Siras. The priests should be given cows and Dakshina.

(11) Portents connected with Indra's Banner, Door-bolt, etc.

शक्रध्वजेन्द्रकीलस्तम्भद्वारप्रपातभङ्गेषु ।
तद्वत्कपाटतोरणकेतूनां नरपतेर्मरणम् ॥७४॥

Sloka 74.—The falling down or breaking of Indra's standard, door-bolt, pillar, door, door-leaves, arch or flag indicates King's death.

सन्ध्याद्वयस्य दीप्तिर्धूमोत्पत्तिश्च काननेऽनग्नौ ।
छिद्राभावे भूमेर्दरणं कम्पश्च भयकारी ॥७५॥

Sloka 75.—Brilliance at dawn and Sunset, the rise of smoke in the forest without fire, the splitting of the earth without breach and its tremor cause danger.

पाखण्डानां नास्तिकानां च भक्तः साध्वाचारप्रोज्झितः क्रोधशीलः।
ईर्ष्युः क्रूरो विग्रहासक्तचेता यस्मिन् राजा तस्य देशस्य नाशः ॥७६॥

Sloka 76.—The country whose ruler is a friend of heretics and atheists, who has abandoned the right conduct, is hot-tempered, malicious, cruel and intent on war will go to ruin.

प्रहर हर छिन्द्धि भिन्द्धीत्यायुधकाष्ठाश्मपाणयो बालाः ।
निगदन्तः प्रहरन्ते तत्रापि भयं भवत्याशु ॥७७॥

Sloka 77.—The place where boys strike one another holding weapons, sticks and stones in their hands

and crying "Strike !, undo !, cut !, pierce !" will have immediate danger.

तथा च पराशरः ।

यदि धनुरसिकाष्ठलोष्टहस्ताः पुरशिशवो रणवत्समाचरन्ति ।
प्रहरहरजहीत्युदाहरन्ते भयमचिरात्तुमुलं निवेदयन्ति ॥

अङ्गारगैरिकाद्यैर्विकृतप्रेताभिलेखनं यस्मिन् ।
नायकचित्रितमथवा क्षये क्षयं याति नचिरेण ॥७८॥

Sloka 78.—A house where figures of monsters or ghosts are drawn with charcoal, red-chalk, etc., or a picture of the house-owner is drawn with charcoal, etc., will ere long be destroyed.

लूतापटाङ्कशबलं न सन्ध्ययोः पूजितं कलहयुक्तम् ।
नित्योच्छिष्टस्त्रीकं च यद्गृहं तत्क्षयं याति ॥७९॥

Sloka 79.—That house, which is full of cobwebs, where there is no worship of Gods at dawn and Sunset, where there is constant quarrel and where there are unclean women every day, will meet with destruction.

दृष्टेषु यातुधानेषु निर्दिशेन्मरकमाशु सम्प्राप्तम् ।
प्रतिघाताय्यैतेषां गर्गः शान्तिं चकारेमाम् ॥८०॥

Sloka 80.—When goblins are seen, pestilence is said to be imminent. For averting these portents, Sage Garga has laid down the following expiation.

महाशान्त्योऽथ बलयो भोज्यानि सुमहान्ति च ।
कारयेत महेन्द्रं च माहेन्द्रीं च समर्चयेत् ॥८१॥

Sloka 81.—The King should cause great expiations, oblations and large quantities of eatables to be made. There Indra with his consort should be worshipped.

(12) *Phenomena which are not Portents.*

नरपतिदेशविनाशे केतोरुदयेऽथवा ग्रहेऽर्केन्द्वोः ।
उत्पातानां प्रभवः स्वर्तुभवश्चाप्यदोषाय ॥८२॥

Sloka 82.—The appearance of portents at the time of the death of a king, devastation of the country by a hostile army, the rising of Ketu or of a solar or a lunar eclipse, and also the appearance of the following ones peculiar to the respective seasons, are not inauspicious.

ये च न दोषान् जनयन्त्युत्पातास्तानृतुस्वभावकृतान् ।
ऋषिपुत्रकृतैः श्लोकैर्विद्यादेतैः समासोक्तैः ॥८३॥

Sloka 83.—One can understand the portents which are occasioned by the peculiar nature of the seasons and so do not lead to evil effects, from the verses composed by Sage Rishiputra and summarized here-under.

वज्राशनिमहीकम्पसन्ध्यानिर्घातनिःस्वनाः ।
परिवेषरजोधूमरक्तार्कास्तमयोदयाः ॥८४॥
द्रुमेभ्योऽन्नरसस्नेहबहुपुष्पफलोद्गमाः ।
गोपक्षिमदवृद्धिश्च शिवाय मधुमाधवे ॥८५॥

Slokas 84-85.—The following portents seen in the months of Chaitra and Vaisakha (*i. e.*, the spring season) are conducive of good results: Thunderbolt, lightning, earth-tremor, bright glare at twilight, sounds of loud thunder, haloes, dust, smoke (in forests), the Sun being crimson at rising and setting, the appearance of food, sweet juices, oil and abundant flowers and fruits on trees and increased lasciviousness on the part of bulls and birds.

तारोल्कापातकलुषं कपिलार्केन्दुमण्डलम् ।
अनग्निज्वलनस्फोटधूमरेण्वनिलाहतम् ॥८६॥

रक्तपद्मारुणा सन्ध्या नभः क्षुब्धार्णवोपमम् ।
सरितां चाम्बुसंशोषं दृष्ट्वा ग्रीष्मे शुभं वदेत् ॥८७॥

Slokas 86-87.—The following portents seen in Summer, *i. e.*, in Jyeshta and Ashadha, are said to be auspicious: the sky tarnished with shooting stars and falling meteors; the orbs of the Sun and the Moon being tawny; blaze and explosion without fire, smoke and dust filling the sky; the twilight red like the red lotus; the sky resembling the ocean with surging billows; and the drying up of the waters of the rivers.

शक्रायुधपरीवेष विद्युच्छुष्कविरोहणम् ।
कम्पोद्वर्तनवैकृत्यं रसनं दरणं क्षितेः ॥८८॥
सरोनद्युदपानानां वृद्ध्यर्ध्वतरणप्लवाः ।
सरणं चाद्रिगेहानां वर्षासु न भयावहम् ॥८९॥

Slokas 88-89.—The following portents are not harmful in the rainy season :- Rainbow, haloes, lightning, the sprouting up of withered trees, trembling, upheaval and unnatural appearance, rumbling and splitting of the earth; rising, overflowing and inundations of lakes, rivers and wells; and breaking of mountains and houses.

दिव्यस्त्रीभूतगन्धर्वविमानाद्भुतदर्शनम् ।
ग्रहनक्षत्रताराणां दर्शनं च दिवाऽम्बरे ॥९०॥
गीतवादित्रनिर्घोषा वनपर्वतसानुषु ।
सस्यवृद्धिरपां हानिरपापाः शरदि स्मृताः ॥९१॥

Slokas 90-91.—In autumn, the following portents augur well:—The sight of celestial nymphs, spirits, Gandharvas, aerial chariots, marvellous things and planets, asterisms and stars by day in the sky; sounds of

singing and musical insruments in the forests and on mountain slopes; increase of crops and decrease of water.

शीतानिलतुषारत्वं नर्दनं मृगपक्षिणाम् ।
रक्षोयक्षादिसत्त्वानां दर्शनं वागमानुषी ॥९२॥
दिशो धूमान्धकाराश्च सनभोवनपर्वताः ।
उच्चैः सूर्योदयास्तौ च हेमन्ते शोभनाः स्मृताः ॥९३॥

Slokas 92-93.—In the dewy season, the following prove beneficial: cold blast, frost, cries of birds and beasts; sight of demons, Yakshas and such invisible beings; aerial voice, the quarters with the sky, forests and mountains darkened with smoke and the high rising and setting of the Sun.

हिमपातानिलोत्पाता विरूपाद्भुतदर्शनम् ।
कृष्णाञ्जनाभमाकाशं तारोल्कापातपिञ्जरम् ॥९४॥
चित्रगर्भोद्भवाः स्त्रीषु गोऽजाश्वमृगपक्षिषु ।
पत्राङ्कुरलतानां च विकाराः शिशिरे शुभाः ॥९५॥

Slokas 94-95.—The following phenomena in winter are productive of good effects: snowfall, unnatural winds, the sight of deformed and wonderful beings (divine ones); the sky resembling dark collyrium, and variegated with the fall of stars and meteors; wonderful births from women, cows, goats, horses, beasts and birds; and unnatural changes in leaves, sprouts and creepers.

ऋतुस्वभावजा ह्येते दृष्टाः स्वर्तौ शुभप्रदाः ।
ऋतोरन्यत्र चोत्पाता दृष्टास्ते चातिदारुणाः ॥९६॥

Sloka 96.—The aforesaid phenomena arising from the special features of the seasons produce good effects, if seen in their respective seasons. On the other hand, if they are observed in other seasons, the portents prove very dreadful.

उन्मत्तानां च या गाथाः शिशूनां यच्च भाषितम् ।
स्त्रियो यच्च प्रभाषन्ते तस्य नास्ति व्यतिक्रमः ॥९७॥

Sloka 97.—The utterances of madcaps while singing, talks of children and the words of women do not fail of producing their effects.

पूर्वं चरति देवेषु पश्चाच्चरति मानुषान् ।
नाचोदिता वाग्वदति सत्या ह्येषा सरस्वती ॥९८॥

Sloka 98.—This Goddess of Speech is always truthful; and does not speak, unless induced; for, first she travels among the Gods and then (being induced by them) goes to the mortals.

उत्पातान् गणितविवर्जितोऽपि बुद्ध्वा विख्यातो भवति नरेन्द्रवल्लभश्च
एतन्मुनिवचनं रहस्यमुक्तं यज्ज्ञात्वा भवति नरस्त्रिकालदर्शी ॥९९॥

Sloka 99.—Though a person does not know how to calculate the positions of the planets, he becomes a favourite of kings and renowned, by observing carefully the portents. Thus, the secret teachings in the words of the sages have been given and by knowing this a man can look into the past, present and future.

Thus ends the 46th Adhyaya on 'Portentous Phenomena'.

मयूरचित्रकम् ॥४७॥ Motley Miscellany.

दिव्यान्तरिक्षाश्रयमुक्तमादौ मया फलं शस्तमशोभनं च ।
प्रायेण चारेषु समागमेषु युद्धेषु मार्गादिषु विस्तरेण ॥१॥
भूयो वराहमिहिरस्य न युक्तमेत-
त्कर्तुं समासकृदसाविति तस्य दोषः ।
तज्ज्ञैर्न वाच्यमिदमुक्तफलानुगीति
यद्बर्हिचित्रकमिति प्रथितं वराङ्गम् ॥२॥
स्वरूपमेव तस्य तत्प्रकीर्तितानुकीर्त्तनम् ।
ब्रवीम्यहं न चेदिदं तथाऽपि मेऽत्र वाच्यता ॥३॥

Slokas 1-3.—In the beginning of this work I have treated, in great detail, of the good and bad effects of the celestial and atmospheric phenomena mostly in connection with the planets' courses, conjunctions, wars, paths and the like. "It does not behove Varahamihira, being noted for brevity, to repeat the same subject," so some will find fault with him. But those in the know of this science should not say that this chapter is a repetition of the effects already dealt with, because this chapter, entitled 'Barhi Chitraka'—Peacock's colours—is a well-known chief section of this Samhita (collection) [or "since this is an important section of the Samhita, men of science should not repeat the subject] and it is but the nature of this section to reiterate what has been once recounted. If I leave out this chapter, still people will blame me.

उत्तरवीथिगता द्युतिमन्तः क्षेमसुभिक्षशिवाय समस्ताः ।
दक्षिणमार्गगता द्युतिहीनाः क्षुद्भयतस्करमृत्युकरास्ते ॥४॥

Sloka 4.—All the (non-luminous) planets, radiant and moving in the northern paths (नाग-Naga, गज-Gaja

and ऐरावत-Airavata) conduce to happiness, peace and plenty ; but the same, without lustre and moving in the southern paths (मृग-Mriga, अज-Aja and दहन-Dahana) produce famine, theft and death.

तथा च गर्गः ।

वर्णवन्तः स्वमार्गस्था नागवीथीविचारिणः ।
यदि ताराग्रहाः सन्ति सर्वलोकहितावहाः ॥
वैश्वानरपथप्राप्ता एकनक्षत्रचारिणः ।
पञ्च ताराग्रहाश्चेत्स्युर्विन्द्याल्लोकस्य सङ्क्षयम् ॥

कोष्ठागारगते भृगुपुत्रे पुष्यस्थे च शिराम्प्रभविष्णौ ।
निर्वैराः क्षितिपाः सुखभाजः संहृष्टाश्च जना गतरोगाः ॥५॥

Sloka 5.—When Venus is in the asterism Magha and Jupiter in Pushya, kings will be happy and free from mutual hatred, and the subjects, contented and free from diseases.

तथा च गर्गः ।

कोष्ठागारगते शुक्रे पुष्यस्थे च बृहस्पतौ ।
विन्द्यात्तदा सुखं लोके शान्तशस्त्रमनामयम् ॥

पीडयन्ति यदि कृत्तिकां मघां रोहिणीं श्रवणमैन्द्रमेव वा ।
प्रोज्झ्य सूर्यमपरे ग्रहास्तदा पश्चिमा दिगनयेन पीड्यते ॥६॥

Sloka 6.—If planets other than the Sun hurt (by going south covering the chief star or cutting) the asterisms Krittika, Magha, Rohini, Sravana or Jyeshta, the western country will be afflicted with wickedness.

तथा च गर्गेणोच्यते ।

वैष्णवं पित्र्यमाग्नेयं ज्येष्ठामपि च रोहिणीम् ।
पीडयन्ति यदैतानि राहुपृष्ठानुचारिणः ॥
दुर्भिक्षं जायते लोके सस्यमत्र न रोहति ।
शुष्यन्ति सरितः सर्वाः पर्जन्यश्च न वर्षति ॥

प्राच्यां चेद्ध्वजवदवस्थिता दिनान्ते
प्राच्यानां भवति हि विग्रहो नृपाणाम् ।
मध्ये चेद्भवति हि मध्यदेशपीडा
रूक्षैस्तैर्न तु रुचिमन्मयूखवद्भिः ॥७॥

Sloka 7.—Should the above planets be stationed in the form of a banner in the East in the evening, there would be war among the eastern kings; should it be in the middle of the sky, trouble would befall the Central country, provided the planets are rough and pale; and not when endowed with bright rays.

दक्षिणां ककुभमाश्रितैस्तु तैर्दक्षिणापथपयोमुचां क्षयः ।
हीनरूक्षतनुभिश्च विग्रहः स्थूलदेहकिरणान्वितैः शुभम् ॥८॥

Sloka 8.—If they resort to the South, the clouds in that direction will be destroyed; and if they have smaller and rough orbs, war will rage. Good results will follow when they are large and full of bright rays.

उत्तरमार्गे स्पष्टमयूखाः शान्तिकरास्ते तन्नृपतीनाम् ।
ह्रस्वशरीरा भस्मसवर्णा दोषकराः स्युर्देशनृपाणाम् ॥९॥

Sloka 9.—They bestow peace on the kings of the Northern countries, if they move along the Northern paths with bright rays. If tiny in body and ashy in colour, they bring harm to the kings of the same region.

तथा च गर्गः ।

उत्तरोत्तरमार्गस्था रश्मिमालाधरा ग्रहाः ।
विष्यन्दन्त इवात्यर्थं जयमाहुरुपस्थितम् ॥

नक्षत्राणां तारकाः सग्रहाणां धूमज्वालाविस्फुलिङ्गान्विताश्चेत् ।
आलोकं वा निर्निमित्तं न यान्ति याति ध्वंसं सर्वलोकः सभूपः ॥

Sloka 10.—If the stars of the asterisms with planets posited in them are covered with smoke, flames and

sparks, or remain invisible for no reason, all the subjects along with their King will be annihilated.

दिवि भाति यदा तुहिनांशुयुगं द्विजवृद्धिरतीव तदाशु शुभा ।
तदनन्तरवर्णरणोऽर्कयुगे जगतः प्रलयास्त्रिचतुष्प्रभृति ॥११॥

Sloka 11.—If there shine two Moons in the sky, Brahmins will soon get great prosperity; if there be two Suns, wars among Kshatriyas will break out; and if there be three or more Suns, the world will come to an end.

तथा च गर्गः ।
द्विचन्द्रं गगनं दृष्ट्वा विन्द्याद्ब्रह्मसमुत्थितम् ।
द्वौ वा सूर्यौ यदा स्यातां तदा क्षत्रं विरुध्यति ॥
दृष्ट्वा त्रिचतुरः सूर्यानुदितान् सर्वतोदिशम् ।
शस्त्रेण जनमारेण तद्युगान्तरदर्शनम् ॥

मुनीनभिजितं ध्रुवं मघवतश्च भं संस्पृशन्
शिखी घनविनाशकृत् कुशलकर्महा शोकदः ।
भुजङ्गमथ संस्पृशेद्भवति वृष्टिनाशो ध्रुवं
क्षयं व्रजति विद्रुतो जनपदश्च बालाकुलः ॥१२॥

Sloka 12.—If a Ketu (comet) touches the seven sages, Abhijit, the Pole Star and Jyeshta, the clouds and work leading to the happiness of mankind will be destroyed and sorrow caused; if it touches Aslesha, there will certainly be drought, and the people running for succour and troubled by their children will die.

प्राग्द्वारेषु चरन् रविपुत्रो नक्षत्रेषु करोति च वक्रम् ।
दुर्भिक्षं कुरुते महदुग्रं मित्राणां च विरोधमवृष्टिम् ॥१३॥

Sloka 13.—When Saturn passes through the asterism, called 'Front or eastern gates' (*viz.*, the seven

asterisms from Krittika) and is retrograde, there will be a dreadful and long-standing famine, hatred among friends and drought.

तथा च गर्गः ।

विलम्बितगतिः सौरः प्राग्द्वारेषु यदा भवेत् ।
महाभयानि चत्वारि विजानीयात्समन्ततः ॥
अनावृष्टिभयं घोरं दुर्भिक्षं मित्रविग्रहम् ।

रोहिणीशकटमर्कनन्दनो यदि भिनत्ति रुधिरोऽथवा शिखी ।
किं वदामि यदनिष्टसागरे जगदशेषमुपयाति सङ्क्षयम् ॥१४॥

Sloka 14.—If Saturn, Mars or Ketu cuts the cart of Rohini, what shall I say except that the whole world will perish, being plunged in the ocean of misery.

तथा च गर्गः ।

रोहिणीशकटं भौमो भिनत्त्यर्कसुतोऽथवा ।
केतुर्वा जगतो ब्रूयात्प्रलयं समुपस्थितम् ॥

उदयति सततं यदा शिखी चरति भचक्रमशेषमेव वा ।
अनुभवति पुराकृतं तदा फलमशुभं सचराचरं जगत् ॥१५॥

Sloka 15.—When Ketu is visible always or passes through the entire starry firmament, the world with its moving and stationary objects will reap the evil consequences of past deeds.

धनुःस्थायी रूक्षो रुधिरसदृशः क्षुद्भयकरो
बलोद्योगं चन्द्रः कथयति जयं ज्याऽस्य च यतः ।
गवां शृङ्गो गोघ्नो निधनमपि सस्यस्य कुरुते
ज्वलन् धूमायन् वा नृपतिमरणायैव भवति ॥१६॥

Sloka 16.—The Moon being rough, blood-red and bow-shaped, augurs famine and clash of armies; and victory will go to that party which is situated in the

direction of the string of the lunar bow. When she appears to have horns similar to those of cows, cattle and crops will be destroyed ; and when blazing or filled with smoke, she will certainly bring about the death of the King.

स्निग्धः स्थूलः समशृङ्गो विशालस्तुङ्गश्चोदग्विचरन्नागवीथ्याम् ।
दृष्टः सौम्यैरशुभैर्विप्रयुक्तो लोकानन्दं कुरुतेऽतीव चन्द्रः ॥१७॥

Sloka 17.—When the Moon is glossy, thick, of even horns, extensive, high, travelling north in the नागवीथी (Adh. IX-2, *supra)*, aspected by benefics, and unassociated with malefics, she gives great joy and happiness to mankind,

पित्र्यमैत्रपुरुहूतविशाखात्वाष्ट्रमेत्य च युनक्ति शशाङ्कः ।
दक्षिणेन न शुभः शुभकृत् स्याद्युदक् चरति मध्यगतो वा ॥१८॥

Sloka 18.—When the Moon conjoins with Magha, Anuradha, Jyeshta, Visakha and Chittra on the south, it is inauspicious, while on the north or in the middle, it is auspicious.

परिघ इति मेघरेखा या तिर्यग्भास्करोदयेऽस्ते वा ।
परिधिस्तु प्रतिसूर्यो दण्डस्त्वृजुरिन्द्रचापनिभः ॥१९॥
उदयेऽस्ते वा भानोर्ये दीर्घा रश्मयस्त्वमोघास्ते ।
सुरचापखण्डमृजु यद्रोहितमैरावतं दीर्घम् ॥२०॥

Slokas 19-20.—A line of clouds standing across the Sun at its rising or setting is termed a 'bolt' (Parigha); a second or mock-Sun is Paridhi (halo); a straight staff (composed of the Sun's rays, clouds and wind) resembling a rainbow is a "rod" (Danda); the long rays of the Sun at rising or setting are named 'unerring' (Amogha) ; a straight and fragmentary rainbow is 'Rohita' (red), and the same, but longer, is Airavata. (Adh. XXX-16, *infra*)

अर्धास्तमयात्सन्ध्या व्यक्तीभूता न तारका यावत् ।
तेजःपरिहानिमुखाद्भानोरर्धोदयो यावत् ॥२१॥
तस्मिन् सन्ध्याकाले चिह्नैरेतैः शुभाशुभं वाच्यम् ।
सर्वैरेतैः स्निग्धैः सद्यो वर्षं भयं रूक्षैः ॥२२॥

Slokas 21-22.—The period after the Sun has half-set and before the stars have appeared, is called the evening twilight; and that after the stars have lost their lustre and before the Sun has half-risen is the morning twilight. From the aforementioned symptoms of the twilights, one should predict good or bad effects. When all of them are glossy, there will be rain the same day; when rough, there will be peril.

अच्छिन्नः परिघो वियच्च विमलं श्यामा मयूखा रवेः
स्निग्धा दीधितयः सितं सुरधनुर्विद्युच्च पूर्वोत्तरा ।
स्निग्धो मेघतरुर्दिवाकरकरैरालिङ्गितो वा यदा
वृष्टिः स्याद्यदि वाऽर्कमस्तसमये मेघो महान् छादयेत् ॥२३॥

Sloka 23.—When the 'bolt' is unbroken, the sky clear, the Sun's rays (unerring) dark, other rays (other than the unerring) glossy, rainbow white, lighting flashing in the northeast, and the tree-shaped cloud glossy or embraced by the Sun's rays, there will be rain; so also when a huge cloud covers the Sun at setting.

खण्डो वक्रः कृष्णो ह्रस्वः काकाद्यैर्वा चिह्नैर्विद्धः ।
यस्मिन् देशे रूक्षश्चार्कस्तत्राभावः प्रायो राज्ञः ॥२४॥

Sloka 24.—In the country where the Sun appears partial, crooked, black, small and rough or marked with the figures of crows and other inauspicious things, the ruler will probably meet with his end.

तथा च गर्गः ।
खंण्डो वा कृष्णवर्णो वा ह्रस्वः पिङ्गलकोऽथवा ।
यत्रार्को दृश्यते तत्र राज्ञो मृत्युं विनिर्दिशेत् ॥

वाहिनीं समुपयाति पृष्ठतो मांसभुक् खगगणो युयुत्सतः ।
यस्य तस्य बलविद्रवो महानग्रगैस्तु विजयो विहङ्गमैः ॥२५॥

Sloka 25.—If broods of carnivorous birds follow the army of a King marching for fight, his army will be completely routed; if the birds fly in front, he will be victorious.

भानोरुदये यदि वास्तमये गन्धर्वपुरप्रतिमा ध्वजिनी ।
बिम्बं निरुणद्धि तदा नृपतेः प्राप्तं समरं सभयं प्रवदेत् ॥२६॥

Sloka 26.—If at Sunrise or Sunset an army similar to an aerial city screens the Sun's orb, it is to be predicted that the King has a war of dire consequences in store.

तथा च गर्गः ।

आदित्ये सरथा सेना सन्ध्याकाले यदा भवेत् ।
प्रत्यासन्नं विजानीयाद्भूमिपस्य पराजयम् ॥

शस्ता शान्तद्विजमृगघुष्टा सन्ध्या स्निग्धा मृदुपवना च ।
पांसुध्वस्ता जनपदनाशं धत्ते रूक्षा रुधिरनिभा वा ॥२७॥

Sloka 27.—Auspicious is a twilight that is clear, resounding with the cries of birds and beasts, not facing the Sun, and having gentle breeze; while one spoilt by dust, coarse or blood-like brings about the destruction of the country.

यद्विस्तरेण कथितं मुनिभिस्तदस्मिन् सर्वं मया निगदितं पुनरुक्तवर्जम्
श्रुत्वापि कोकिलरुतं बलिभुग्विरौति यत्तत्स्वभावकृतमस्य पिकं न जेतुं

Sloka 28.—Here have I expounded without any repetition all that the ancient sages have treated of in great detail. That the crow caws even after hearing the warbling of the cuckoo, is entirely due to its innate nature and not to its desire of vanquishing the cuckoo.

The following notes of Mr. Chitambara Iyer relating to the phenomena of nature culled from other works are requoted :

"There will be famine as long as the course of Jupiter and that of Saturn lie through the end of the signs Mesha ahd Vrischika and through the middle of Vrishabha and Simha.

During the period when Jupiter and Saturn occupy a single sign of the zodiac, there would be pestilence, cholera and death among the people.

As long as Jupiter and Venus continue together in a state of disappearance, mankind will suffer from devils, diseases, thieves and enemies.

If the course of Saturn or the retrograde motion of Mars should lie through the signs of Dhanus, Mesha, Vrishabha, Meena or Simha, there wouid be such deaths among men and animals that only a third of mankind, of elephants, horses, cows and other animals of birds and of creatures of water would survive.

If the motion of Mars should be an accelerated one, there would be fear from destructive fires ; if he should retrograde and enter another sign, the people would suffer from heat aud many families would suffer, and if his course should be through a sign longer than the calculated period, there would be drought in the land and rulers will be at war.

If Jupiter should retrograde or if his motion should be an accelerated one, and if in this state he should enter another sign, the rivers would not be full ; the kings would lose their glory and suffer from diseases.

If Saturn should, after a long direct course, begin to retrograde or have an accelerated motion and in this state enter another sign, there would be diseases, famine and drought in the land and vehicles will suffer destruction.

If, when Jupiter should enter another sign when in his accelerated motion, Saturn should be in his slow motion, Venus should have disappeared, and Mercury should have reappeared, the country would perish.

If Saturn, Mars and Jupiter should be within sight of each other, men with their children would suffer from hunger and from weapons.

If, while the course of the Sun lies through the end of the signs Vrishabha, Mithuna, Vrischika and Simha, Jupiter and Mars should be in conjunction with it, mankind would suffer from famine, and the deaths would be so many that in the cremation grounds of villages and towns, Pisachas might be seen with hundreds of dead bodies in their mouths.

If two, three or four planets should meet together, people would suffer from death and famine. If five planets should meet, there would also be famine; if six, the chief ruler would run away from his kingdom, and if seven, humanity would come to an end.

If the course of Mars and Saturn, through the signs of Karkataka, Simha and Meena should be retrograde or re-retrograde, there would be much suffering on earth. There would also be a scarcity of water and wars in the land; grains would be destroyed and mankind would suffer from robbers.

If Saturn and Rahu should meet, crops would be injured; commodity would become scarce; husbands and wives would be at strife, there would be drought and famine in the land; cows would suffer death and men would become exceedingly lazy.

If the course of the Sun and the Moon, both of brilliant discs, should lie through the seven asterisms rom Krittika, Madhyadesa would suffer miseries.

If the course of the Sun, the Moon, Mars and Venus should lie through the seven asterisms from Magha, there would be grief and disease among men and the God of Death would be busy in his wide work of destruction in the southern countries.

If the course of Jupiter, the Moon and Mercury, all of brilliant discs, should lie through the seven asterisms from Anuradha, the western countries, as far as the sea, as well as the western sea itself with its creatures would suffer miseries.

If the course of the Sun. Venus and Mars should lie through the seven asterisms from Sravishta, the northern countries would suffer miseries. If the benefic planets should appear of the colour of gold, the Brahmins, the Kshatriyas, the Vaisyas and the Sudras would all attend to their respective duties and would become happy."

Thus ends the 47th Adhyaya on "Motley Miscellany."

पुष्यस्नानम् ॥४८॥ Royal Ablution.

मूलं मनुजाधिपतिः प्रजातरोस्तदुपघातसंस्कारात् ।
अशुभं शुभं च लोके भवति यतोऽतो नृपतिचिन्ता ॥१॥

Sloka 1.—The king is the root of the subject-tree. Since the happiness and misery of the people arise in order from nourishing and injuring that root, it is necessary to devise means to enhance the king's welfare.

या व्याख्याता शान्तिः स्वयम्भुवा सुरगुरोर्महेन्द्रार्थे ।
तां प्राप्य वृद्धगर्गः प्राह यथा भागुरेः शृणुत ॥२॥

Sloka 2.—Now listen, Ye, to the expiation, which had been expounded by the Self-born to the Preceptor of Gods for the sake of Indra, and which, later, the Senior Garga got and imparted to sage Bhaguri.

तथा च वृद्धगर्गः ।

देवाश्च दितिजैः सार्धं स्पर्धमाना हि मानिनः ।
परस्परं महद्युद्धं चक्रुः सर्वे सुरासुराः ॥
ततो दैत्यगणैः क्रुद्धैर्देवाः सर्वे विनिर्जिताः ।
ततोऽङ्गिराः सुरगुरुर्ध्यानसक्तोऽभवत्पुरा ॥
पुरन्दराभिषेकार्थं बृहस्पतिरकल्पयत् ।
तिष्यमात्मीयनक्षत्रं यस्य देवो बृहस्पतिः ॥
तेन चैवाभिषिक्तश्च देवराजः पुरन्दरः ।
ततो बलसमारूढो नाशयामास दानवान् ॥
देवाश्च हृष्टमनसः पुरीं प्राप्यामरावतीम् ।
पुष्यस्नानं बलतरं तदारभ्य प्रवर्तितम् ॥

पुष्यस्नानं नृपतेः कर्तव्यं दैववित्पुरोधाभ्याम् ।
नातः परं पवित्रं सर्वोत्पातान्तकरमस्ति ॥३॥

Sloka 3.—The royal astrologer and preceptor should give the King an ablution on a day with the

asterism of Pushya. There is nothing holier than this (bath) which puts an end to all the portents.

श्लेष्मातकाक्षकण्टकिकटुतिक्तविगन्धिपादपविहीने ।
कौशिकगृध्रप्रभृतिभिरनिष्टविहगैः परित्यक्ते ॥४॥
तरुणतरुगुल्मवल्लीलताप्रतानान्विते वनोद्देशे ।
निरुपहतपत्रपल्लवमनोज्ञमधुरद्रुमप्राये ॥५॥

Slokas 4-5.—The royal ablution should be done in a forest region, which is devoid of cordia, beleric myrobalan, thorny, pungent, bitter, and bad-smelling trees; which is free from owls, vultures and such other inauspicious birds; which is full of young trees, shrubs, creepers and bowers, and which consists mostly of beautiful and attractive trees with unimpaired leaves and sprouts.

कृकवाकुजीवजीवकशुकशिखिशतपत्रचाषहारीतैः ।
क्रकरचकोरकपिञ्जलवञ्जुलपारावतश्रीकैः ॥६॥
कुसुमरसपानमत्तद्विरेफपुंस्कोकिलादिभिश्चान्यैः ।
विरुते वनोपकण्ठे क्षेत्रागारे शुचावथवा ॥७॥

Slokas 6-7.—Or, the ablution may be performed in a pure building in a sacred place in the vicinity of forests that resound with the notes of the cocks, Jeevas, Jeevakas, parrots, peacocks, wood-peckers, blue jays, green pigeons, Krakaras, Chakoras, Kapinjalas, Vanjulas doves, Srikantas and other birds such as the virile cuckoos and bees intoxicated with the drink of honey.

This admits of another interpretation, *viz.*, in the vicinity of such orests or in a clean building situated in a sacred place.

ह्रादिनीविलासिनीनां जलखगनखविक्षतेषु रम्येषु ।
पुलिनजघनेषु कुर्याद् रुक्मसोः प्रीतिजननेषु ॥८॥

Sloka 8.—Or, it should be performed on the attractive thighs, *viz.*, the sandy banks that delight the eyes and the heart, that have the scratches of nails, in the form of aquatic birds, of the sportive damsels,, *viz.*, the rivers.

Note how the poet has brought out through metaphor Sringara (erotic) sentiment in union.

प्रोत्प्लुतहंसच्छत्रे कारण्डवकुररसारसोद्गीते ।
फुल्लेन्दीवरनयने सरसि सहस्राक्षकान्तिधरे ॥९॥

Sloka 9.—Or, it may be done in a lake, which possesses the beauty of Indra, on account of its royal umbrella in the form of the flying swans, the fine songs in the form of the cries of ducks, ospreys and cranes, and its eyes in the form of lily blossoms.

प्रोत्फुल्लकमलवदनाः कलहंसकलप्रभाषिण्यः ।
प्रोत्तुङ्गकुड्मलकुचा यस्मिन्नलिनीविलासिन्यः ॥१०॥

Sloka 10.—Or, in a place where there are the sportive damsels, *viz.*, lotus-ponds with their beaming faces of full-blown lotuses, melodious voices of the sweet notes of royal swans and breasts of the uplifted buds.

कुर्याद्रोरोमन्थजफेनलवशकृत्खुरक्षतोपचिते ।
अचिरप्रसूतहुङ्कृतवल्गितवत्सोत्सवे गोष्ठे ॥११॥

Sloka 11.—Or, it may be done in a cow-pen which is full of drops of foam caused by the cows chewing the cud, of cow-dung and scratches made by their hoofs; and which is gay with the lowing and frisking of young calves.

अथवा समुद्रतीरे कुशलागतरत्नपोतसम्बाधे ।
घननिचुललीनजलचरासितखगशबलीकृतोपान्ते ॥१२॥

Sloka 12.—Or, it may be performed on the sea-shore which is overcrowded with ships that have arrived safely being laden with costly things, and whose fringes are variegated with white birds and fishes and the like lurking in the thick bushes of the Nichula trees.

क्षमया क्रोध इव जितः सिंहो मृग्याभिभूयते येषु ।
दत्ताभयखगमृगशावकेषु तेष्वाश्रमेष्वथवा ॥१३॥

Sloka 13.—Or, it may be done in hermitages, where a lion is subdued by a female deer, as anger by forgiveness and where the young ones of birds and the deer roam about without any fear.

काञ्चिकलापनूपुरगुरुजघनोद्वहनाविघ्नितपदाभिः ।
श्रीमति मृगेक्षणाभिर्गृहेऽन्यभृतवल्गुवचनाभिः ॥१४॥

Sloka 14.—Or, it may be done in a prosperous house where the deer-eyed ladies speak as sweetly as cuckoos, and have their gait impeded by the weight of heavy hips, girdles and anklets.

पुण्येष्वायतनेषु च तीर्थेषूद्यानरम्यदेशेषु ।
पूर्वोदक्प्लवभूमौ प्रदक्षिणाम्भोवहायां च ॥१५॥

Sloka 15.—Or, it may be done in holy temples, rivers (Tirthas), attractive regions of gardens, in a place where the earth slopes down towards the east or the north, or where the water flows from left to right.

तथा च वृद्धगर्गः ।
समुद्रतीरे सोद्याने नदीनां सङ्गमे शुभे ।
महाह्रदेऽथवा तीर्थे देवतायतनेऽथवा ॥
सर्वर्तुकुसुमोपेते वने द्विजवरैर्युते ।
गृहे रम्ये विविक्ते वा पुष्यस्नानं समाचरेत् ॥

भस्माङ्गारास्थ्यूषरतुषकेशश्वभ्रकर्कटावासैः ।
श्वाविधमूषकाविवरैर्वल्मीकैर्या च सन्त्यक्ता ॥१६॥

धात्री घना सुगन्धा स्निग्धा मधुरा समा च विजयाय ।
सेनावासेऽप्येवं योजयितव्या यथायोगम् ॥१७॥

Slokas 16-17.—It is auspicious when the ablution is performed in a place where the ground is free from ashes, charcoal, bones, sandy mud, husk, hair, pits, burrows of crabs as well as from burrow-dwelling animals, rat-holes and ant-hills. The patch of earth which is hard (not hollow), sweet-smelling, glossy (not arid), sweet and even (without ups and downs), augurs victory. The same holds good in the case of encampment of armies as well, according to circumstances.

निष्क्रम्य पुरान्नक्तं दैवज्ञामात्ययाजकाः प्राच्याम् ।
कौबेर्यां वा कृत्वा बलिं दिशीशाधिपायां वा ॥१८॥
लाजाक्षतदधिकुसुमैः प्रयतः प्रणतः पुरोहितः कुर्यात् ।
आवाहनमथ मन्त्रस्तस्मिन् मुनिभिः समुद्दिष्टः ॥१९॥

Slokas 18-19.—The astrologer, minister and sacrificial priest should set out of the city at night and offer libations (oblations) in the east, north or north-east. Then, the pure priest devoutly performs the Avahana (infusion ceremony) with fried grains, coloured rice, curds and flowers; and the hymn prescribed for that by the sages is the following:

आगच्छन्तु सुराः सर्वे येऽत्र पूजाभिलाषिणः ।
दिशो नागा द्विजाश्चैव ये चाप्यन्येंऽशभागिनः ॥२०॥
आवाह्यैवं ततः सर्वानेवं ब्रूयात्पुरोहितः ।
श्वः पूजां प्राप्य यास्यन्ति दत्त्वा शान्तिं महीपतेः ॥२१॥

Slokas 20-21.—" May all Gods who wish to be honoured with worship come here as well as the others *viz.*, quarters, serpents, sages and others that partake of the sacrificial offerings!" The priest after calling upon

and infusing the deities (into their images) should address all of them thus : " You will go back tomorrow after receiving worship and conferring prosperity on the King."

आवाहितेषु कृत्वा पूजां तां शर्वरीं वसेयुस्ते ।
सदसत्स्वप्ननिमित्तं यात्रायां स्वप्नविधिरुक्तः ॥२२॥

Sloka 22.—After worshipping the infused deities, they should spend the night there in order to ascertain the good or bad nature of the future revealed by dreams, the rules pertaining to which have been dealt with in my work ' Yatra '.

तथा च यात्रायाम् ।

दुकूलमुक्तामणिभृन्नरेन्द्रः समन्त्रिदैवज्ञपुरोहितोऽतः ।
स्वदेवतागारमनुप्रविश्य निवेशयेत्तत्र दिगीश्वरार्चाम् ॥
अभ्यर्च्य मन्त्रैस्तु पुरोहितस्ता मघश्च तस्यां भुवि संस्कृतायाम् ।
दर्भैश्च कृत्वास्तरमक्षतैस्तां लिखेत्समन्तात्सितसर्षपैश्च ॥
ब्राह्मीं सदूर्वामथ नागपुष्पीं कृत्वोपधानं शिरसि क्षितीशः ।
पूजार्घजान् पुष्पफलाभिधानानाशासु दद्याच्चतुरःक्रमेण ॥
यज्जाग्रतो दूरमुदैति दैवमावर्त्य मन्त्रं प्रयतस्त्रिरेतम् ।
लघ्वेकभुग्दक्षिणपार्श्वशायी स्वप्नं परीक्षेत यथोपदेशम् ॥
नमः शम्भो त्रिनेत्राय रुद्राय वरदाय च ।
वामनाय विरूपाय स्वप्नाधिपतये नमः ॥
भगवन् देवदेवेश शूलभृद्वृषवाहन ।
इष्टानिष्टं समाचक्ष्व स्वप्ने स्वप्नस्य शाश्वतम् ॥
इष्टमन्त्रान् ततः स्मृत्वा शिवशाक्तिपुरोगमान् ।
अभ्यर्थनां ततस्तस्य कृत्वा सुप्रयतो नृपः ॥
एकवस्त्रे कुशास्तीर्णे सुप्तः प्रयतमानसः ।
निशान्ते पश्यति स्वप्नं शुभं वा यदि वाऽशुभम् ॥

अपरेऽहनि प्रभाते सम्भारानुपहरेद्यथोक्तगुणान् ।
गत्वावनिप्रदेशे श्लोकाश्चाप्यत्र मुनिगीताः ॥२३॥

Sloka 23.—On the morrow, at dawn, the materials possessing the prescribed qualities are to be offered on

the earth, and the following are the verses enunciated by the ancient sage on this subject.

तस्मिन्मण्डलमालिख्य कल्पयेत्तत्र मेदिनीम् ।
नानारत्नाकरवतीं स्थानानि विविधानि च ॥२४॥
पुरोहितो यथास्थानं नागान् यक्षान् सुरान् पितॄन् ।
गन्धर्वाप्सरसश्चैव मुनीन् सिद्धांश्च विन्यसेत् ॥२५॥
ग्रहांश्च सर्वनक्षत्रै रुद्रांश्च सह मातृभिः ।
स्कन्दं विष्णुं विशाखं च लोकपालान् सुरस्त्रियः ॥२६॥
वर्णकैर्विविधैः कृत्वा हृद्यैर्गन्धगुणान्वितैः ।
यथास्वं पूजयेद्विद्वान् गन्धमाल्यानुलेपनैः ॥२७॥
भक्ष्यैरन्नैश्च विविधैः फलमूलामिषैस्तथा ।
पानैश्च विविधैर्हृद्यैः सुराक्षीरासवादिभिः ॥२८॥

Slokas 24-28.—In that place, a circle should be drawn by the priest and filled with varieties of gems, and places kept apart for worshipping the different deities, *viz.*, Serpents, Yakshas, Gods, Manes, Gandharwas, Nymphs, Sages and Siddhas. The learned priest should draw with various coloured powders the figures of the planets with all the stars, Rudras, the Mothers (7 in number), Skanda, Vishnu, Visakha, the protectors of the quarters and divine ladies, and duly worship them with perfumes, garlands, scented paste, eatables and food of various kinds and varieties of roots, fruits and meat and attractive drinks such as toddy, milk and wine.

कथयाम्यतः परमहं पूजामस्मिन्यथाभिलिखितानाम् ।
ग्रहयज्ञे यः प्रोक्तो विधिर्ग्रहाणां स कर्तव्यः ॥२९॥
मांसौदनमद्याद्यैः पिशाचदितितनयदानवाः पूज्याः ।
अभ्यञ्जनाञ्जनातिलैः पितरो मांसौदनैश्चापि ॥३०॥

सामयजुर्भिर्मुनयस्त्वृग्भिर्गन्धैश्च धूपमाल्ययुतैः ।
अश्लेषकवर्णैस्त्रिमधुरेण चाभ्यर्चयेन्नागान् ॥३१॥
धूपाज्याहुतिमाल्यैर्विबुधान् रत्नैः स्तुतिप्रणामैश्च ।
गन्धर्वानप्सरसो गन्धैर्माल्यैश्च सुसुगन्धैः ॥३२॥
शेषांस्तु सार्ववर्णिकबलिभिः पूजां न्यसेच्च सर्वेषाम् ।
प्रतिसरवस्त्रपताकाभूषणयज्ञोपवीतानि ॥३३॥

Slokas 29-33.—Now I shall explain the mode of worshipping the deities drawn in the circle. As for the planets, the same method as given in the यात्रा in connection with planetary sacrifices should be followed. The Danavas, Daityas and Pisachas are to be worshipped with flesh, rice, liquor, etc.; the Manes with oil bath, collyrium, sesamum, meat and rice; the sages with hymns from Sama, Yajus and Rig Vedas, perfumes, incense and garlands; the serpents with unmixed colours and the triple sweet—honey, ghee and sugar; the Gods with incense, ghee, oblations, garlands, gems, invocations and salutations; the Gandharwas and the nymphs with fine perfumes and sweet-smelling garlands; the remaining deities with multi-coloured offerings. All the deities should be worshipped and also strings dipped in saffron-paste, cloths, flags, ornaments and sacred threads should be placed in their respective compartments.

तथथा—यात्रायां ग्रहयज्ञे तत्राचार्येणाग्रमयसाविनुः ।
पालाशिकी समित् वैकङ्कतजाता तथा स्रुक् च ।
आकृष्णेन्ति च मन्त्रो रक्ता गन्धाः सहागुरुणा ॥
माषाऽतसीतिलावकमुद्गान् चणकान् विहाय भोज्यविधिः ।
बकुलकाकोंगस्त्यपलाशाशल्यकीकुसुमपूजा च ॥
अहंसंतसर्पितेभ्यो विप्रेभ्यो दक्षिणाहितामिभ्यः ।
देया वृषकनकमही सहस्रकिरणं समुद्दिश्य—इत्यादि ॥

मण्डलपश्चिमभागे कृत्वाग्निं दक्षिणेऽथवा वेद्याम् ।
आदद्यात्सम्भारान् दर्भान् दीर्घानगर्भांश्च ॥३४॥
लाजाज्याक्षतदधिमधुसिद्धार्थकगन्धसुमनसो धूपः ।
गोरोचनाञ्जनतिलाः स्वर्तुजमधुराणि च फलानि ॥३५॥
सघृतस्य पायसस्य च तत्र शरावाणि तैश्च सम्भारैः ।
पश्चिमवेद्यां पूजां कुर्यात् स्नानस्य सा वेदी ॥३६॥

Slokas 34-36.—To the west or the south of the circle, fire should be kindled on the sacrificial altar and all the necessary materials collected as well as long blades of Darbha grass that have passed their sprouting stage; and fried grains, ghee, coloured rice, curd, honey, white mustard seeds, perfumes, flowers, incense, yellow orpiment, collyrium, sesamum and sweet fruits of the season. On the circle should be placed earthen plates filled with ghee and Payasa and with these materials, worship should be done on the western altar, as this is the one recommended for the royal ablution.

तस्याः कोणेषु दृढान् कलशान् सितसूत्रवेष्टितग्रीवान् ।
सक्षीरवृक्षपल्लवफलापिधानान् व्यवस्थाप्य ॥३७॥
पुष्यस्नानविमिश्रेणापूर्णानम्भसा सरत्नांश्च ।
पुष्यस्नानद्रव्याण्यादद्याद्गर्गगीतानि ॥३८॥

Slokas 37-38.—And in the four corners of the altar should be placed strong pots with white strings tied round their necks, and sprouts of milky trees and fruits on their mouths. They should be filled with water containing the herbs prescribed for the ablution, and gems and then the materials for the ablution enumerated by Sage Garga as hereunder (*vide* next two Slokas), should be collected.

तथा च गर्गः
कलशैर्हैमताम्रैश्च राजतैर्मृन्मयैस्तथा ।
सूत्रसंवेष्टितग्रीवैश्चन्दनागरुचर्चितैः ॥
प्रशस्तवृक्षपत्रैश्च फलपुष्पसमन्वितैः ।
पुण्यतोयेन सम्पूर्णै रत्नगर्भैर्मनोहरैः—इति ॥

ज्योतिष्मतीं त्रायमाणामभयामपराजिताम् ।
जीवां विश्वेश्वरीं पाठां समङ्गां विजयां तथा ॥३९॥
सहां च सहदेवीं च पूर्णकोशां शतावरीम् ।
अरिष्टिकां शिवां भद्रां तेषु कुम्भेषु विन्यसेत् ॥४०॥
ब्राह्मीं क्षेमामजां चैव सर्वबीजानि काञ्चनीम् ।
मङ्गल्यानि यथालाभं सर्वौषध्योरसास्तथा ॥४१॥
रत्नानि सर्वगन्धाश्च बिल्वं च सविकङ्कतम् ।
प्रशस्तनाम्न्यश्चौषध्यो हिरण्यं मङ्गलानि च ॥४२॥

Slokas 39-42.—The Jyotishmatee (a kind of herb known in Tamil as வாலுளுவை), Trayamana (a herb), Haritaki (கடுக்காய்), Samee, (செம்பை) Jeevantee, Visweswaree, Patha, red madder, Vacha (வசம்பு) Saha, Sahadevee, Poornakosa, Satavaree, Arishtika, Siva (அருநெல்லி), Bhadra, Bramhee (பொன்னாங்காணி), Kshema, Aja, all kinds of seeds, Kanchanee, all auspicious things (such as curds, coloured rice and flowers) as far as available, all herbs, juices ofdifferent tastes, gems, all perfumes, Bilva and Vikankata fruits, herbs bearing auspicious names, gold and auspicious materials—all these are to be put into the several pots.

आदावनडुहश्चर्म जरया संहृतायुषः ।
प्रशस्तलक्षणभृतः प्राचीनग्रीवमास्तरेत् ॥४३॥
ततो वृषस्य योधस्य चर्म रोहितमक्षतम् ।
सिंहस्याथ तृतीयं स्याद्व्याघ्रस्य च ततः परम् ॥४४॥

चत्वार्येतानि चर्माणि तस्यां वेद्यामुपास्तरेत् ।
शुभे मुहूर्ते सम्प्राप्ते पुष्ययुक्ते निशाकरे ॥४५॥

Slokas 43-45.—At first, the skin of a bull bearing auspicious marks, which had died after full age should be spread on the altar with the neck turned to the east. Over this, should be placed a red and unimpaired skin of a fighting bull. Over this is to be spread a lion's skin, and over that, a tiger's. This is to be done in an auspicious Muhurta when the Moon is on the star Pushya.

भद्रासनमेकतमेन कारितं कनकरजतताम्राणाम् ।
क्षीरतरुनिर्मितं वा विन्यस्यं चर्मणामुपरि ॥४६॥
त्रिविधस्तस्योच्छ्रायो हस्तः पादाधिकोऽर्धयुक्तश्च ।
माण्डलिकानन्तरजित्समस्तराज्यार्थिनां शुभदः ॥४७॥

Slokas 46-47.—The throne made of gold, silver or copper or of any milky tree is to be placed on the aforesaid skins. If its height is one cubit, one and a quarter, and one and a half cubits, it will prove beneficial to rulers of states, conquerors of neighbouring kingdoms and those who wish to bring the whole earth under their sway respectively.

अन्तर्धाय हिरण्यं तत्रोपविशेन्नरेश्वरः सुमनाः ।
सचिवाप्तपुरोहितदैवपौरकल्याणनामवृतः ॥४८॥
वन्दिजनपौरविप्रैः प्रघुष्टपुण्याहवेदनिर्घोषैः ।
समृदङ्गशङ्खतूर्यैर्मङ्गलशब्दैर्हतानिष्टः ॥४९॥

Slokas 48-49.—Having placed gold on the throne (having put some gold inside the throne), the King should sit on it with a happy mind, in the company of his ministers, trustworthy friends, preceptors, astrologers, citizens, and those having auspicious names; and with bards, townsmen and Brahmins shouting and chanting

in a chorus the Punyaha hymn and the Vedas; and all evils warded off through the auspicious sounds of tabors, conchs and other musical instruments.

अहतक्षौमनिवसनं पुरोहितः कम्बलेन सञ्छाद्य ।
कृतबलिपूजं कलशैरभिषिञ्चेत् सर्पिषा पूर्णैः ॥५०॥

Sloka 50.—Then the preceptor should anoint the King who is clad in fresh (unwashed) silken garments, and who has offered oblations and worship to the deities, with ghee contained in pots after covering him with a blanket.

अष्टावष्टाविंशतिरष्टशतं वापि कलशपरिमाणम् ।
अधिकेऽधिके गुणोत्तरमयं च मन्त्रोऽत्र मुनिगीतः ॥५१॥

Sloka 51.—The number of holy pots to be used is eight or twenty eight or a hundred and eight. The greater the number of pots consecrated, the greater will be the efficacy. The following is the hymn composed by the Senior Garga for the anointing ceremony.

आज्यं तेजः समुद्दिष्टमाज्यं पापहरं परम् ।
आज्यं सुराणामाहार आज्ये लोकाः प्रतिष्ठिताः ॥५२॥
भौमान्तरिक्षं दिव्यं वा यत्ते कल्मषमागतम् ।
सर्वं तदाज्यसंस्पर्शात् प्रणाशमुपगच्छतु ॥५३॥

Slokas 52-53.—Consecrated ghee has been mentioned as power (splendour); it is the best dispeller of sins; it is the food of the Gods; on it are established all the worlds. Whatever sin - terrestrial, atmospheric or celestial—has befallen you, may all that melt away by your contact with this sanctified ghee."

कम्बलमपनीय ततः पुष्यस्नानाम्बुभिः सफलपुष्पैः ।
अभिषिञ्चेन्मनुजेन्द्रं पुरोहितोऽनेन मन्त्रेण ॥५४॥

Sloka 54.—Then, the royal priest should remove the blanket and bathe the king with the "Waters of the Royal Ablution" containing fruits and flowers, reciting the following hymns:

सुरास्त्वामभिषिञ्चन्तु ये च सिद्धाः पुरातनाः ।
ब्रह्मा विष्णुश्च रुद्रश्च साध्याश्च समरुद्गणाः ॥५५॥
आदित्या वसवो रुद्रा अश्विनौ च भिषग्वरौ ।
अदितिर्देवमाता च स्वाहा सिद्धिः सरस्वती ॥५६॥
कीर्तिर्लक्ष्मीर्धृतिः श्रीश्च सिनीवाली कुहूस्तथा ।
दनुश्च सुरसा चैव विनता कद्रुरेव च ॥५७॥
देवपत्न्यश्च या नोक्ता देवमातर एव च ।
सर्वास्त्वामभिषिञ्चन्तु दिव्याश्चाप्सरसां गणाः ॥५८॥
नक्षत्राणि मुहूर्त्ताश्च पक्षाहोरात्रसन्धयः ।
संवत्सरा दिनेशाश्च कलाः काष्ठाः क्षणा लवाः ॥५९॥
सर्वे त्वामभिषिञ्चन्तु कालस्यावयवाः शुभाः ।
एते चान्ये च मुनयो वेदव्रतपरायणाः ॥६०॥
सशिष्यास्तेऽभिषिञ्चन्तु सदाराश्च तपोधनाः ।
वैमानिकाः सुरगणा मनवः सागरैः सह ॥६१॥
सरितश्च महाभागा नागाः किम्पुरुषास्तथा ।
वैखानसा महाभागा द्विजा वैहायसाश्च ये ॥६२॥
सप्तर्षयः सदाराश्च ध्रुवस्थानानि यानि च ।
मरीचिरत्रिः पुलहः पुलस्त्यः क्रतुरङ्गिराः ॥६३॥
भृगुः सनत्कुमारश्च सनकोऽथ सनन्दनः ।
सनातनश्च दक्षश्च जैगीषव्यो भगन्दरः ॥६४॥
एकतश्च द्वितश्चैव त्रितो जाबालिकश्यपौ ।
दुर्वासा दुर्विनीतश्च कण्वः कात्यायनस्तथा ॥६५॥

मार्कण्डेयो दीर्घतपाः शुनःशेफो विदूरथः ।
ऊर्वः संवर्तकश्चैव च्यवनोऽत्रिः पराशरः ॥६६॥
द्वैपायनो यवक्रीतो देवराजः सहानुजः ।
पर्वतास्तरवो वल्ल्यः पुण्यान्यायतनानि च ॥६७॥
प्रजापतिर्दितिश्चैव गावो विश्वस्य मातरः ।
वाहनानि च दिव्यानि सर्वलोकाश्चराचराः ॥६८॥
अग्नयः पितरस्तारा जीमूताः खं दिशो जलम् ।
एते चान्ये च बहवः पुण्यसङ्कीर्त्तनाः शुभैः ॥६९॥
तोयैस्त्वामभिषिञ्चन्तु सर्वोत्पातनिबर्हणैः ।
यथाभिषिक्तो मघवानेतैर्मुदितमानसैः ॥७०॥

Slokas 55-70.—May the Gods bathe you, and the ancient Siddhas, Brahman, Vishnu, Rudra, Sadhyas, groups of Maruts, the Suns, Vasus, Rudras, the great celestial physicians, Aditi, the mother of the Gods, Svaha, Siddhi, Saraswati, Kirti, Lakshmi, Dhriti, Sree, Sineevali, Kuhu, Danu, Surasa, Vinata, Kadru, the consorts of Gods that have not been mentioned so far, and also mothers of Gods, may all these bathe you! The groups of divine nymphs, the stars, Muhurtas, Fortnights, Days, Nights, the three junctions, Years, the lords of Day (the Sun and other planets), Minutes, Seconds Moments, Lavas (the sixth part of a twinkling), all these, and other auspicious divisions of Time, may they bathe you! Sages engaged in the propogation of the Vedas, and hermits with their wives and disciples bathe you! The Vaimanikas (owners of aerial chariots), groups of Gods, Manus, Oceans Rivers, the great Serpents, Kimpurushas, Vaikhanasas, the great Brahmins, Vaihayasas, the seven seers with their wives, the Fixed Places, Marichi, Atri, Pulaha,

Pulasthya, Kratu, Angiras, Bhrigu, Sanatkumara, Sanaka, Sanandana, Sanatana, Daksha, Jaigeeshavya, Bhagandara, Ekata, Dwita, Trita, Jabali, Kasyapa, Durvasas, Durvineeta, Kanwa, Katyayana, Markandeya, Deerghatapas, Sunassepha, Viduratha, Urva, Samvarthaka, Chyavana, Atri, Parasara, Dwaipayana, Yavakreeta, Devaraja and his younger brother, Mountains, Trees, Creepers, Holy places, Prajapati, Diti, Cows, the Mothers of the Universe, Divine Vehicles, all the Worlds, the Moving and Stationary Beings, Fires, Manes, Stars, Clouds, Sky, Quarters, Water, these and many others of auspicious names bathe you with holy waters that destroy all the portents, just as Indra was anointed by all these with a happy mind !

इत्येतैश्चान्यैश्चाप्यथर्वकल्पाहितैः सरुद्रगणैः ।
कौष्माण्डमहारौहिणकुबेरहृद्यैः समृद्ध्या च ॥७१॥

Sloka 71.—With these hymns and others prescribed in the books on rituals belonging to the Atharva Veda, Rudragana (11 Anuvakas), Kausmanda (six anuvakas), Maharauhina, Kubera Hridaya and the Samriddhi Rik, the above anointing ceremony should be done.

आपोहिष्ठातिसृभिर्हिरण्यवर्णेति चतसृभिर्जप्तम् ।
कार्पासिकवस्त्रयुगं बिभृयात्स्नातो नराधिपतिः ॥७२॥

Sloka 72.—After a bath, the King should wear a pair of cotton cloths, sanctified by the three verses of the hymn commencing with आपोहिष्ठा and by the four beginning with हिरण्यवर्णा.

पुण्याहशङ्खशब्दैराचान्तोऽभ्यर्च्य देवगुरुविप्रान् ।
छत्रध्वजायुधानि च ततः स्वपूजां प्रयुञ्जीत ॥ ॥७३॥

Sloka 73.—Then the King sipping water, while the sounds of conchs and chanting of Punyaha hymns flourish, should worship Gods, Preceptors, Brahmins, his royal umbrella, banner and weapons and lastly his own guardian deity (or his usual worship to be done).

आयुष्यं वर्चस्यं रायस्पोषाभिर्ऋग्भिरेताभिः ।
परिजप्तं वैजयिकं नवं त्रिदध्यादलङ्कारम् ॥७४॥

Sloka 74.—Then the King should wear new ornaments conducive to victory, sanctified by the verses आयुष्यं, वर्चस्यं, रायस्पोष, etc.

गत्वा द्वितीयवेदीं समुपविशेच्चर्मणामुपरि राजा ।
देयानि चैव चर्माण्युपर्युपर्येवमेतानि ॥७५॥
वृषस्य वृषदंशस्य रुरोश्च पृषतस्य च ।
तेषामुपरि सिंहस्य व्याघ्रस्य च ततः परम् ॥७६॥

Slokas 75-76.—Going to the second sacrificial altar, the King should sit on the skins which are to be placed one over another in this manner—first, the skin of a bull is placed, over this, that of a cat, over this, that of an antelope, over this, that of a spotted deer, over these, the lion's, and lastly, the tiger's over them.

मुख्यस्थाने जुहुयात् पुरोहितोऽग्निं समित्तिलघृताद्यैः ।
त्रिनयनशक्रबृहस्पतिनारायणनित्यगतिऋग्भिः ॥७७॥

Sloka 77.—In the chief place (right side), the priest should make offerings of sacrificial twigs, sesamum, ghee, etc., into the fire with hymns addressed to Siva, Indra, Brihaspati, Narayana and Vayu.

इन्द्रध्वजनिर्दिष्टान्यग्निनिमित्तानि दर्वाविहूयात् ।
कृत्वाऽशेषसमाप्तिं पुरोहितः प्राञ्जलिर्ब्रूयात् ॥७८॥

Sloka 78.—The astrologer should tell the auguries, of Fire, explained in the chapter on ' Indra's Banner ' (Adh. XLIII. P. 324, *Supra*). The priest having finished all the rites, should recite the following with folded palms :

यान्तु देवगणाः सर्वे पूजामादाय पार्थिवात् ।
सिद्धिं दत्वा तु विपुलां पुनरागमनाय च ॥७९॥

Sloka 79.—" May all the groups of Gods depart and come back on another occasion, having now received worship at the hands of the King, and bestowed great success on him ".

नृपतिरतो दैवज्ञं पुरोहितं चार्चयेद्धनैर्बहुभिः ।
अन्यांश्च दक्षिणीयान् यथोचितं श्रोत्रियप्रभृतीन् ॥८०॥

Sloka 80.—The King then should honour the astrologer, priest and others worthy of Dakshina such as Vedic scholars, with large gifts of money according to their merits.

तथा च गर्गः ।
दत्वा वित्तं ब्राह्मणेभ्यो गावो हेमपरिष्कृताः ।
वास्तु युग्यं महीं रूप्यं तेभ्यश्च बहुभोजनम् ॥
शङ्खभेरीस्वनैर्दिव्यैर्गीतैश्चैव मनोहरैः ।
सम्प्रविश्य ततो राजा सचिवैः परिवारितः ॥
श्वेतकुञ्जरमारूढः श्वेतमश्वमथापि वा ।
श्वेतचन्दनलिप्ताङ्गः श्वेताम्बरधरः शुभः ॥
पुरस्ताद्द्विकरैर्द्विजैस्तमाशीर्वादैश्च पूजितः ।

दत्वाऽभयं प्रजानामाघातस्थानगान् विसृज्य पशून् ।
बन्धनमोक्षं कुर्यादभ्यन्तरदोषकृद्वर्जम् ॥८१॥

Sloka 81.—The King should please his subjects (by a proclamation to the effect of protecting them against all odds), release the animals from the hands of butchers,

and order a general amnesty to prisoners except those that threaten the internal peace of the country.

एतत्प्रयुज्यमानं श्रातिपुष्यं सुखयशोऽर्थवृद्धिकरम् ।
पुष्यादिनार्धफलदा पौषी शान्तिः परा प्रोत्का ॥८२॥

Sloka 82.—Should the King perform this ceremony every time the Moon is in Pushya, he would get increased happiness, fame and wealth. If it be performed at any other time, it would yield only half the benefits mentioned. For, the expiatory ceremony done during the Full Moon in the month of Pushya is declared to be the foremost.

साष्ट्रोत्पातोपसर्गेषु राहोः केतोश्च दर्शने ।
ग्रहावमर्दने चैव पुष्यस्नानं समाचरेत् ॥८३॥

Sloka 83.—The royal ablution should be performed when a kingdom is afflicted with portents and disasters (like epidemics), when there is an eclipse, when Ketu is sighted and when there is a planetary war.

नास्ति लोके स उत्पातो यो ह्यनेन न शाम्यति ।
मङ्गल चापर नास्ति यदस्मादतिरिच्यते ॥८४॥

Sloka 84.—There is no portent in the world that is not remedied by this; and there is no auspicious rite that surpasses this ceremony.

तथा च गर्गः ।
प्रतिपुष्येण यो राजा स्नायीत विधिपूर्वकम् ।
तस्य राष्ट्रे न सीदन्ति भरर्या ये जन्तवो भुवि ॥

आधिराज्यार्थिनो राज्ञः पुत्रजन्म च काङ्क्षतः ।
तत्पूर्वमभिषेके च विधिरेष प्रशस्यते ॥८५॥

Sloka 85.—This ceremony is highly commendable at a king's coronation, when he aspires for the sovereignty over an empire and longs for the birth of a son.

महेन्द्रार्थमुवाचेदं बृहत्कीर्तिर्बृहस्पतिः ।
स्नानमायुःप्रजावृद्धिसौभाग्यकरणं परम् ॥८६॥

Sloka 86.—For the sake of Indra, Brihaspati of great renown taught this Ablution, which confers unique longevity, increase of offspring and happiness.

अनेनैव विधानेन हस्त्यश्वं स्नापयेत्ततः ।
तस्यामयविनिर्मुक्तं परां सिद्धिमवाप्नुयात् ॥८७॥

Sloka 87.—The King who afterwards bathes his horses and elephants in the same manner, will see them free from illness and attain great success.

Thus ends the 48th Adhyaya on "Royal Ablution."

पट्टलक्षणम् ॥४९॥ Royal Crowns

विस्तरशो निर्दिष्टं पट्टानां लक्षणं यदाचार्यैः ।
तत्सङ्क्षेपः क्रियते मयाऽत्र सकलार्थसम्पन्नः ॥१॥

Sloka 1.—In this chapter, I am giving a summary containing all the ideas of the characteristics of royal diadems that have been treated of at length by the ancient seers (such as Kasyapa).

पट्टः शुभदो राज्ञां मध्येऽष्टावङ्गुलानि विस्तीर्णः ।
सप्त नरेन्द्रमहिष्याः षड् युवराजस्य निर्दिष्टः ॥२॥
चतुरङ्गुलविस्तारः पट्टः सेनापतेर्भवति मध्ये ।
द्वे च प्रसादपट्टः पञ्चैते कीर्तिताः पट्टाः ॥३॥

Slokas 2-3.—The crown of a King, should, to be auspicious, have an expansion of eight digits in the

middle; that of the queen, of seven digits; that of the Yuvaraja, of six; that of the commander of the army, of four; and that of the royal protege, of two digits. These are the five kinds of crowns that have been mentioned.

सर्वे द्विगुणा यामा मध्यादर्धेन पार्श्वविस्तीर्णाः ।
सर्वे च शुद्धकाञ्चनविनिर्मिताः श्रेयसो वृद्ध्यै ॥४॥

Sloka 4.—All these crowns must have a length double their respective expansion, while the expansion on the sides is half that of the middle. All these made of pure gold increase prosperity and happiness.

पञ्चशिखो भूमिपतेस्त्रिशिखो युवराजपार्थिवमहिष्योः ।
एकशिखः सैन्यपतेः प्रसादपट्टो विना शिखया ॥५॥

Sloka 5.—A royal crown has five crests; that of the Yuvaraja and the Queen, three; that of the commander, only one; and that of the royal protege is without any crest.

क्रियमाणं यदि पत्रं सुखेन विस्तारमेति पट्टस्य ।
वृद्धिजयौ भूमिपतेस्तथा प्रजानां च सुखसम्पत् ॥६॥

Sloka 6.—When the gold sheet for the crown expands easily while it is being prepared, it augurs prosperity and victory to the King and great happiness to the subjects.

जीवितराज्यविनाशं करोति मध्ये व्रणः समुत्पन्नः ।
मध्ये स्फुटितस्त्याज्यो विघ्नकरः पार्श्वयोः स्फुटितः ॥७॥

Sloka 7.—A dent or hole in the middle of the crown, when it is under preparation, produces loss of life and kingdom. If it breaks in the middle, it should be discarded. One that breaks in the sides produces obstacles,

क्रियमाणं यदा पत्रं मध्ये स्फुटति भिद्यते ।
तदा नृपभयं प्रोक्तं यस्यार्थे वा प्रकल्पितम् ॥
सुलक्षणं प्रमाणस्थं सुकरं च हितावहम् ।
सुरूपं दर्शनीयं च प्रजानां वृद्धिदं स्मृतम् ॥

अशुभनिमित्तोत्पत्तौ शास्त्रज्ञः शान्तिमादिशेद्राज्ञः ।
शस्तनिमित्तः पट्टो नृपराष्ट्रविवृद्धये भवति ॥८॥

Sloka 8.—At the appearance of evil symptoms, a man learned in this science should prescribe expiatory rites to the king. A crown attended with commendable signs tends to the prosperity of the King as well as of the kingdom.

Thus ends the 49th Adhyaya on " Royal Crowns. "

खड्गलक्षणम् ॥५०॥ Signs of Swords.

अङ्गुलशतार्धमुत्तम ऊनः स्यात्पञ्चविंशतिः खड्गः ।
अङ्गुलमानाज्ज्ञेयो व्रणोऽशुभो विषमपर्वस्थः ॥१॥

Sloka 1.—A sword of the best type measures fifty inches, while one of the smallest type, twenty five. A dent in an odd inch in the measurement of the sword is to be considered as foreboding evil.

श्रीवृक्षवर्धमानातपत्रशिवलिङ्गकुण्डलाब्जानाम् ।
सदृशा व्रणाः प्रशस्ता ध्वजायुधस्वस्तिकानां च ॥२॥

Sloka 2.—Dents resembling in shape a Bilva tree, Vardhamana figure, umbrella, Siva's emblem, ear-ring, lotus, flag, weapon and Swastika mark are auspicious.

कृकलासकाककङ्कक्रव्यादकबन्धवृश्चिकाकृतयः ।
खड्गे व्रणा न शुभदा वंशानुगताः प्रभूताश्च ॥३॥

Sloka 3.—The dents resembling a lizard, crow, heron, carcass-eating bird, truncated body and scorpion and many dents in the upper part of the sword are not auspicious.

स्फुटितो ह्रस्वः कुण्ठो वंशच्छिन्नो न दृङ्मनोऽनुगतः ।
अस्वन इति चानिष्टः प्रोक्तविपर्यस्त इष्टफलः ॥४॥

Sloka 4.—A sword that has a breach, is too short, blunt, cut at the top, not appealing to the eye and the mind, and without resonance betokens misery; whereas one with characteristics contrary to the above will yield good results.

क्वणितं मरणायोक्तं पराजयाय प्रवर्तनं कोशात् ।
स्वयमुद्गीर्णे युद्धं ज्वलिते विजयो भवति खड्गे ॥५॥

Sloka 5.—The sounding of a sword by itself forebodes the owner's death; its not coming out of its sheath, defeat: its coming out of the sheath by itself indicates war; and its blazing leads to victory.

नाकारणं विवृणुयान्न विघट्टयेच्च
पश्येन्न तत्र वदनं न वदेच्च मूल्यम् ।
देशं न चास्य कथयेत् प्रतिमानयेन्न
नैव स्पृशेन्नृपतिरप्रयतोऽसियष्टिम् ॥६॥

Sloka 6.—The King should not unsheath the sword without any reason, nor brandish it, nor see his own face in it, nor mention its price, nor tell the place of its origin, nor measure it, nor, without purity, touch the blade.

गोजिह्वासंस्थानो नीलोत्पलवंशपत्रसदृशश्च ।
करवीरपत्रशूलाग्रमण्डलाग्राः प्रशस्ताः स्युः ॥७॥

Sloka 7.—The best swords are those that are shaped like a cow's tongue, blue-lily petal, bamboo-leaf, and

Karaveera leaf, as well as those that have a pointed and round tip.

निष्पन्नो न च्छेद्यो निकषैः कार्यः प्रमाणयुक्तः सः ।
मूले म्रियते स्वामी जननी तस्याग्रतश्छिन्ने ॥८॥

Sloka 8.—If a sword that has been made is too long, the surplus length should not be cut off, but it should be made to have the required length by rubbing it against a file. If it is cut at the bottom, the owner will die; and if at the tip, his mother.

तथा च काश्यपः ।
उत्पन्नो न पुनश्छेद्यो निष्पन्नो यः प्रमाणतः ।
मुष्ट्या भङ्गे म्रियेत्स्वामी तदग्रे तस्य मातरम् ॥
तस्माच्च छेदयेत् खड्गमात्मनोऽशुभं यतः ।
निघर्षणैः प्रमाणस्थः कार्यो येन शुभो भवेत् ॥

यस्मिन् त्सरुप्रदेशे व्रणो भवेत्तद्वदेव खड्गस्य ।
वनितानामिव तिलको गुह्ये वाच्यो मुखे दृष्ट्वा ॥९॥

Sloka 9.—An injury in a particular part of the hilt shows a similar one in the corresponding part of the sword, just as a mole on the face of ladies does the existence of a similar one in their private parts.

अथवा स्पृशति यदङ्गं प्रष्टा निस्त्रिंशभृत्तदवधार्य ।
कोशस्थस्यादेश्यो व्रणोऽस्ति शास्त्रं विदित्वेदम् ॥१०॥

Sloka 10.—Noting the particular limb touched by a swordsman who questions a diviner about injuries in the sword, the latter should declare the injury to exist in the particular part of the sword kept in the sheath, by understanding the following rules thereon.

To find out if there are dents at all on the sword, one should find out the Lagna at the time: if there are malefics in the Kendras, surely there will be some flaw in the sword.

शिरसि स्पृष्टे प्रथमेऽङ्गुले द्वितीये ललाटसंस्पर्शे ।
भ्रूमध्ये च तृतीये नेत्रे स्पृष्टे चतुर्थे च ॥११॥
नासौष्ठकपोलहनुश्रवणग्रीवांसके च पञ्चाद्याः ।
उरसि द्वादशसंस्थस्त्रयोदशे कक्षयोर्ज्ञेयः ॥१२॥
स्तनहृदयोदरकुक्षीनाभौ तु चतुर्दशादयो ज्ञेयाः ।
नाभिमूले कट्यां गुह्ये चैकोनविंशतितः ॥१३॥
ऊर्वोर्द्वाविंशे स्यादूर्वोर्मध्ये व्रणस्त्रयोविंशे ।
जानुनि च चतुर्विंशे जङ्घायां पञ्चविंशे च ॥१४॥
जङ्घामध्ये गुल्फे पार्ष्ण्यां पादे तदङ्गुलीष्वपि च ।
षड्विंशतिकाद्यावत्त्रिंशदिति मतेन गर्गस्य ॥१५॥

Slokas 11-15.—When the querist touches his head, the dent or injury will be in the first digit of the sword; when the forehead, in the second; when the space between the brows, in the third; when an eye, in the fourth; when the nose, in the fifth; when the lip, in the sixth; when the cheek, in the seventh; when the chin, in the eighth; when the ear, in the ninth; when the neck, in the tenth; when the shoulder, in the eleventh; when the chest, in the twelfth; when the arm-pits, in the thirteenth; when the breast, heart, stomach, abdomen and navel, in the fourteenth, fifteenth, sixteenth, seventeenth and eighteenth respectively; when the bottom of the navel, in the nineteenth; when the hips, in the twentieth; when the private parts, in the twenty-first; when the thighs, in the twenty second; when between the thighs, in the twenty-third; when the knee, in the twenty-fourth; when the shank, in the twenty-fifth; when between the shanks, ankles, heels, foot and toes, in the twenty-sixth, twenty-seventh, twenty-eighth,

twenty-ninth and thirtieth respectively, according to the authority of sage Garga.

तथा च गर्गः ।
शिरो ललाटं भ्रूमध्यं नेत्रघ्राणकपोलकम् ।
हनुश्रोत्रं तथा ग्रीवा स्कन्धौ वक्षश्च कक्षकम् ॥
स्तनौ हृत्क्रोडकुक्षी च नाभिस्तन्मूलमेव च ।
कटिगुह्योरुमध्यं च जानुजङ्घे तयोरधः ॥
गुल्फं पार्ष्णिस्तथापादमङ्गुलिस्पर्शने ध्रुवम् ।
मूलात्प्रभृति खड्गेऽपि व्रणं त्रिंशाङ्गुलं वदेत् ॥

पुत्रमरणं धनाप्तिर्धनहानिः सम्पदश्च बन्धश्च ।
एकाद्यङ्गुलसंस्थैर्व्रणैः फलं निर्दिशेत्क्रमशः ॥१६॥
सुतलाभः कलहो हस्तिलब्धयः पुत्रमरणधनलाभौ ।
क्रमशो विनाशवनिताप्तिचित्तदुःखानि षट्प्रभृति ॥१७॥
लब्धिर्हानिस्त्रीलब्धयो वधो वृद्धिमरणपरितोषाः ।
ज्ञेयाश्चतुर्दशादिषु धनहानिश्चैकविंशे स्यात् ॥१८॥
वित्ताप्तिरनिर्वाणं धनागमो मृत्युसम्पदोऽस्वत्वम् ।
ऐश्वर्यमृत्युराज्यानि च क्रमात्त्रिंशदिति यावत् ॥१९॥

Slokas 16-19.—The effects that have to be predicted of the dents in the first five digits of the sword are severally, death of sons, acquisition of wealth, loss of wealth, all round prosperity and confinement; in the next eight digits (up to 13th) severally, birth of sons, quarrel, acquisition of elephants, death of sons, incoming of wealth, death, acquisition of wives and mental affliction: in the next eight (from 14th to 21st) severally, (14) acquisition of wealth, (15) loss of money, (16) acquisition of women, (17) death, (18) increase of wealth, happiness, etc., (19) death, (20) happiness and (21) loss of money; and in the last nine (21 to 30), they are respectively (22) getting

money, (23) death, without salvation, (24) obtaining of wealth, (25) death, (26) prosperity, (27) penury, (28) lordship, (29) death and (30) kingdom.

परतो न विशेषफलं विषमसमस्तास्तु पापशुभफलदाः ।
कैश्चिदफलाः प्रदिष्टास्त्रिंशत्परतोऽग्रमिति यावत् ॥२०॥

Sloka 20.—If there be defects beyond the thirtieth digit, the effects thereof are negligible; but in the odd and even digits, they prove auspicious and harmful respectively; while according to some sages (*e. g.* Parasara) the injuries beyond the thirtieth inch up to the end have no effects whatsoever.

तथा च गर्गः ।
अङ्गुलानि च पञ्चाशत्प्रधानः खड्ग उच्यते ।
तदर्धेको निकृष्टः स्यात्तन्मध्ये मध्यमः स्मृतः ॥
विषमाङ्गुलसंस्थो यो व्रणः सोऽनिष्टदः स्मृतः ।
शुभः समाङ्गुलस्थस्तु मध्यगो मध्यमः स्मृतः ॥
त्रिंशद्यावद्विनिर्दिष्टमङ्गुलानां फलं ततः ।
षोडशाङ्गुलगो ज्ञेयो व्रणो मध्यफलप्रदः ॥

करवीरोत्पलगजमदघृतकुङ्कुमकुन्दचम्पकसगन्धः ।
शुभदोऽनिष्टो गोमूत्रपङ्कमेदःसदृशगन्धः ॥२१॥
कूर्मवसासृक्क्षारोपमश्च भयदुःखदो भवति गन्धः ।
वैदूर्यकनकविद्युत्प्रभो जयारोग्यवृद्धिकरः ॥२२॥

Slokas 21-22.—A sword having the smell of the Karaveera flower, the blue-lily, elephant's ichor, ghee, saffron, round jasmine or Champaka, indicates prosperity, whereas one with the smell of cow's urine, salt or fat bodes evil. Similarly, one with the smell of tortoise, marrow, blood or salt produces danger and misery, and one with the lustre of beryl, gold or lightning leads to victory, health and prosperity.

इदमौशनसं च शस्त्रपानं रुधिरेण श्रियमिच्छतः प्रदीप्ताम् ।
हविषा गुणवत्सुताभिलिप्सोः सलिलेनाक्षयमिच्छतश्च वित्तम् ॥२३॥
वडवोष्ट्रकरेणुदुग्धपानं यदि पापेन समीहतेऽर्थसिद्धिम् ।
झषपित्तमृगाश्वबस्तदुग्धैः करिहस्ताच्छिदये सतालगर्भैः ॥२४॥

Slokas 23-24.—The following are the drinks prescribed by sage Usanas for the sword: one wishing for very great wealth should give a drink of blood by the sword; for begetting a virtuous son, a drink of ghee; for inexhaustible wealth, one of water; for the acquisition of money by sinful means, one of the milk of mare, camel or elephant; and for cutting the trunks of elephants, one of fish-bile, deer-milk, horse-milk, and goat-milk, mixed with the toddy of palm trees.

आर्कं पयो हुडुविषाणमषीसमेतं
पारावताखुशकृता च युतः प्रलेपः ।
शस्त्रस्य तैलमथितस्य ततोऽस्य पानं
पश्चाच्छितस्य न शिलासु भवेद्विघातः ॥२५॥

Sloka 25.—A sword rubbed with gingelly oil and then smeared with an unguent prepared with the milky juice of Arka plant, the cleaned powder of goat's horn and the excreta of doves and mice must be given any of the drinks mentioned in the previous two verses, and afterwards whetted; such a sword will not break against stones.

क्षारे कदल्या मथितेन युक्ते दिनोषिते पायितमायसं यत् ।
सम्यक् शितं चाश्मनि नैति भङ्गं न चान्यलोहेष्वपि तस्य कौण्ठ्यम्

Sloka 26.—An iron weapon treated with a day-old drink made of the burnt powder of plantains (or its rib) mixed with butter-milk, and then sharpened properly, will not break on stones, nor become blunt on other iron instruments.

Thus ends the 50th Adhyaya on "Signs of Swords."

अङ्गविद्या ॥५१॥ Prediction through Limbs.

This chapter is probably spurious. So says Bhattotpala. But it will be seen that the author has himself referred to this subject, *viz*, Anga Vidya, in Adhyaya II *supra* (P. 15, lines 2, 3).

देवज्ञेन शुभाशुभं दिगुदितस्थानाहृतानीक्षता
वाच्यं प्रष्टृनिजापराङ्गघटनां चालोक्य कालं धिया ।
सर्वज्ञो हि चराचरात्मकतयाऽसौ सर्वदर्शी विभु-
श्चेष्टाव्याहृतिभिः शुभाशुभफलं सन्दर्शयत्यर्थिनाम् ॥१॥

Sloka 1.—An astrologer should predict good and bad effects on observing carefully the direction, speech, place and articles brought at the time, also taking into consideration the behaviour of the limbs of the questioner with reference to himself or to another person and the particular time of his query. For, Time which is Omniscient, All-powerful, and All-seeing, on account of its being the Soul (sustainer) of all beings—moveable and stationary—shows good and bad effects through the bodily movements and utterances of the querists.

स्थानं पुष्पसुहासिभूरिफलभृत्सुस्निग्धकृत्तिच्छदा-
सत्पक्षिच्युतशस्तसंज्ञिततरुच्छायोपगूढं समम् ।
देवर्षिद्विजसाधुसिद्धनिलयं सत्पुष्पसस्योक्षितं
सत्स्वादूदकनिर्मलत्वजनिताह्लादं च सच्छाद्वलम् ॥२॥

Sloka 2.—The place favourable for a query is one which is even (without depressions and elevations), covered with the shade of trees that smile with flowers, are laden with fruits, have glossy barks and leaves, are devoid of ill-omened birds and bear auspicious names; which is the abode of Gods, sages, Brahmins, virtuous men and Siddhas, which is endowed with fragrant

flowers and crops, which pleases the heart through the limpidity of its sweet water and which is covered with beautiful green grass.

छिन्नभिन्नकृमिखातकण्टकिप्लुष्टरूक्षकुटिलैर्न सत्कुजैः ।
क्रूरपक्षियुतनिन्द्यनामभिः शुष्कशीर्णबहुपर्णचर्मभिः ॥३॥

Sloka 3.—Inauspicious is a place abounding in trees which are cut, split, worm-eaten, thorny, scorched, coarse, crooked, inhabited by ill-omened birds, bearing censurable names and having many withered leaves and barks fallen.

श्मशानशून्यायतनं चतुष्पथं तथाऽमनोज्ञं विषमं सदोषरम् ।
अवस्कराङ्गारकपालभस्मभिश्चितं तुषैः शुष्कतृणैर्न शोभनम् ॥४॥

Sloka 4.—Equally inauspicious is a place such as the burial ground, a desolate shrine, a place where four roads meet, one that does not appeal to the heart, rugged ground, a sandy place, one that is covered with rubbish, charcoal, potsherds, ashes, husks and dry grass.

प्रव्रजितनग्ननापितरिपुबन्धनसौनिकैस्तथा श्वपचैः ।
कितवयतिपीडितैर्युतमायुधमाध्वीकविक्रयैर्न शुभम् ॥५॥

Sloka 5.—Similarly unfavourable will be places that are occupied by ascetics, naked persons, barbers, enemies, butchers, dog-eaters, gamblers, hermits, sick persons as well as a prison, armoury, apiary or shops where honey is sold.

प्रागुत्तरेशाश्च दिशः प्रशस्ताः प्रष्टुर्न वाय्वम्बुयमाग्निरक्षः ।
पूर्वाह्णकालेऽस्ति शुभं न रात्रौ सन्ध्याद्वये प्रश्नकृतोऽपराह्णे ॥६॥

Sloka 6.—The best directions for a query are the East, North and North-east; North-west, West, South and South-east and South-west are unfavourable for the

querist. The morning time is beneficial, while the night and the two twilights and the afternoon are not favourable.

Cf. पराशरः ।
वेलाः सर्वाः प्रशस्यन्ते पूर्वाह्णे परिपृच्छताम् ।
सन्ध्ययोरपराह्णे तु क्षपायां तु विगर्हिताः ॥

यात्राविधाने हि शुभाशुभं यत् प्रोक्तं निमित्तं तदिहापि वाच्यम् ।
दृष्ट्वा पुरो वा जनताहृतं वा प्रष्टुः स्थितं पाणितलेऽथ वस्त्रे ॥७॥

Sloka 7.—The same good and bad effects as well as fore-tokens as were given in connection with the marching of a sovereign (*Vide* sloka 12 of Ch. XLIII. *supra*) should be taken into consideration here also. The prediction may also be made by observing the articles brought at the time by others, what is in front of the querist, or what is in his hand or on his clothes.

अथाङ्गान्यूर्वोष्ठस्तनवृषणपादं च दशना
भुजौ हस्तौ गण्डौ कचगलनखाङ्गुष्ठमपि यत् ।
सशङ्खं कक्षांसं श्रवणगुदसन्धीति पुरुषे
स्त्रियां भ्रूनासास्फिग्वलिकटिसुलेखाङ्गुलिचयम् ॥८॥

जिह्वा ग्रीवा पिण्डिके पार्ष्णियुग्मं जङ्घे नाभिः कर्णपाली कृकाटी ।
वक्त्रं पृष्ठं जत्रुजान्वस्थिपार्श्वं हृत्तालव्यक्षी मेहनोरस्त्रिकं च ॥९॥
नपुंसकाख्यं च शिरो ललाटमाश्वाद्यसञ्ज्ञैरपरैश्चिरेण ।
सिद्धिर्भवेज्ज्ञातु नपुंसकैर्नो रूक्षक्षतैर्भग्नकृशैश्च पूर्वैः ॥१०॥

Slokas 8-10.—The following are the masculine limbs: thighs, lips, breasts, testicles, feet, teeth, arms, hands, cheeks, hairs, throat, nails, thumbs, the frontal bone, armpits, shoulders, the ears, the anus and the joints. The feminine limbs are the brows, nose, buttocks, folds

in the belly, hips, the lines on the palm, fingers, the tongue, neck, the hind parts of the shanks, the heels, the shanks, the navel, the ear-lobes, the outer-edge of the ear and the nape of the neck; and the following are the neuter limbs: the face, back, collar bone, the knees, bones, the sides, the heart, the palate, the eyes, the male genital organ, the chest, the end of the spine, the head and forehead. If the querist should touch a limb of the first group, the success of the task should be achieved immediately; if a limb of the second group, the success will be delayed, while in the last group, it is improbable. Even in the case of the limbs of the first two groups, if they are coarse, injured, cut or lean, success will not be achieved.

स्पृष्टे वा चालिते वाऽपि पादाङ्गुष्ठेऽक्षिरुग्भवेत् ।
अङ्गुल्यां दुहितुः शोकं शिरोघाते नृपाद्भयम् ॥११॥

Sloka 11.—When the big toe is touched or shaken, the querist will suffer from eye-disease. When a finger is touched, trouble for his daughter will arise. When he strikes the head, there will be trouble from the King.

विप्रयोगमुरसि स्वगात्रतः कर्पटाहृतिरनर्थदा भवेत् ।
स्यात्प्रियाप्तिरभिगृह्य कर्पटं पृच्छतश्चरणपादयोर्जितुः ॥१२॥

Sloka 12.—When the querist touches the chest, he will suffer separation; leaving off his cloth from his body denotes the befalling of a dire calamity. If he draws a piece of cloth towards himself and joins his feet together, he will achieve his cherished object.

पादाङ्गुष्ठेन विलिखेद्भूमिं क्षेत्रोत्थचिन्तया ।
हस्तेन पादौ कण्डूयेत्तस्य दासीमयी च सा ॥१३॥

Sloka 13.—If he scratches the earth with his big toe, his thoughts will be about lands. If he scratches the feet with his hand, they are about a maid servant.

तालभूर्जपटदर्शनेंऽशुकं चिन्तयेत्कचतुषास्थिभस्मगम् ।
व्याधिराश्रयति रज्जुजालकं वल्कलं च समवेक्ष्य बन्धनम् ॥१४॥

Sloka 14.—When the querist is looking at palm-leaves or birch-bark, his thoughts are about garments; when he is standing on hair, husk, bone or ashes, he will be afflicted with disease; and when he stands on or looks at ropes, nets or barks, he will be imprisoned.

पिप्पलीमरिचशुण्ठिवारिदै रोध्रकुष्ठवसनाम्बुजीरकैः ।
गन्धमांसिशतपुष्पया वदेत्पृच्छतस्तगरकेण चिन्तयेत् ॥१५॥
स्त्रीपुरुषदोषपीडितसर्वाध्वसुतार्थधान्यतनयानाम् ।
द्विचतुष्पदक्षितीनां विनाशतः कीर्त्तितैर्दृष्टैः ॥१६॥

Slokas 15-16.—If long pepper (திப்பிலி), black pepper, dried ginger, cyperus grass, lodhra, costus, cloth, water, cumin seeds, gandhamamsi, dill or Tagara be seen or mentioned by the querist, his thoughts will be about a woman's fault, a man's fault, a person in distress, loss of everything, missing of the road, loss of children, loss of money, destruction of corn, son's death, loss of bipeds (beasts with cloven hoofs), loss of quadrupeds and destruction of lands respectively.

न्यग्रोधमधुकतिन्दुकजम्बूप्लक्षाम्रबदरजातिफलैः ।
धनकनकपुरुषलोहांशुकरूप्यौदुम्बराप्तिरपि करगैः ॥१७॥

Sloka 17.—When the querist holds in his hand the fruits of Banyan tree, Madhuka, Tinduka, Jambu, Plaksha, mangoes, and Jujube, he will get respectively money, gold, servants, iron, silken cloths, silver and copper.

धान्यपरिपूर्णपात्रं कुम्भः पूर्णः कुटुम्बवृद्धिकरौ ।
गजगोशुनां पुरीषं धनयुवतिसुहृद्विनाशकरम् ॥१८॥

Sloka 18.—When he sees a vessel filled with corn or a pot full of water, his family will prosper. The sight of the dung of elephants, cows and dogs proves severally destructive to wealth, young ladies and friends.

पशुहस्तिमहिषपङ्कजरजतव्याघ्रैर्लभेत सन्दृष्टैः ।
अविधननिवसनमलयजकौशेयाभरणसङ्घातम् ॥१९॥

Sloka 19.—When he sees a cow, elephant, buffalo, lotus, silver or tiger. he will obtain woollen articles, wealth, garments, sandal paste, silken cloths or collection of ornaments respectively.

पृच्छा वृद्धश्रावकसुपरिव्राड्दर्शने नृभिर्विहिता ।
मित्रद्यूतार्थभवा गणिकानृपसूतिकार्थकृता ॥२०॥

Sloka 20.—When the querist looks at an old Kapalika (a Saiva monk wearing skulls), his enquiry is about friends or gambling; when he looks at an ascetic of a high order, it is about a courtesan, king or woman in child-bed.

शाक्योपाध्यायार्हन्निर्ग्रन्थिनिमित्तनिगमकैवर्तैः ।
चौरचमूपतिवणिजां दासीयोधापणस्थवध्यानाम् ॥२१॥

Sloka 21.—If he sees a Buddhist monk, a teacher, a Jain monk, a naked fakir, a sooth-sayer, a trader of a city or a fisherman, his thought concerns respectively a thief, the commander of army, a merchant, a female servant, a soldier, a shop-keeper or a condemned criminal.

तापसे शौण्डिके दृष्टे प्रोषितं पशुपालनम् ।
हृद्गतं पृच्छकस्य स्यादुञ्छवृत्तौ विपन्नता ॥२२॥

Sloka 22.—When he looks at an ascetic, a toddy-seller or one engaged in gleaning corn, his thought is severally about some body who has gone abroad, tending cattle or one that has come to grief.

इच्छामि प्रष्टुं भण पश्यत्वार्यः समादिशेत्युक्ते ।
संयोगकुटुम्बोत्थ लाभैश्वर्योद्भवा चिन्ता ॥२३॥

Sloka 23.—If the querist uses the expressions, *viz.*, " I should like to ask ", " please tell ", " your honour may see " and " kindly predict ", his thoughts are about some meeting, his family, profit and lordship (authority) respectively.

निर्दिशेति गदिते जयाध्वजा प्रत्यवेक्ष्य मम चिन्तितं वद ।
आशु सर्वजनमध्यगं त्वया दृश्यतामिति च बन्धुचौरजा ॥२४॥

Sloka 24.—If he says ' Predict ', he thinks of victory or travelling. If he says ' Think and tell my thoughts ', his thought is about a relative; and if he runs to the astrologer in the midst of a crowd and tells " Find out quickly ", it is about a thief.

अन्तःस्थेऽङ्गे स्वजन उदितो बाह्यजे बाह्य एव
पादाङ्गुष्ठाङ्गुलिकलनया दासदासीजनः स्यात् ।
जङ्घे प्रेष्यो भवति भगिनी नाभितो हृत्स्वभार्या
पाण्यङ्गुष्ठाङ्गुलिचयकृतस्पर्शने पुत्रकन्ये ॥२५॥
मातरं जठरे मूर्ध्नि गुरुं दक्षिणवामकौ ।
बाहू भ्राताऽथ तत्पत्नी स्पृष्ट्वैवं चौरमादिशेत् ॥२६॥

Slokas 25-26.—If the questioner touches an internal part of the body, the thief is one belonging or related to the family; if an external part, it is an outsider; if a big toe, a man-servant; if a toe, a maid-servant; if the

shanks, a labourer (messenger); if the navel, his own sister; if the heart, his own wife; if a thumb, his son; if the fingers, his daughter; if he touches his stomach, the thief is to be found in his mother; If the head, in his father (or teacher); and if the right and left arms, in his brother and brother's wife respectively. Thus prediction of theft has to be made from the touch of the limbs.

अन्तरङ्गमवमुच्य बाह्यगस्पर्शनं यदि करोति पृच्छकः ।
श्लेष्ममूत्रशकृतस्त्यजत्यथो पातयेत्करतलस्थवस्तु चेत् ॥२७॥
भृशमवनामिताङ्गपरिमोटनतोऽप्यथवा
जनधृतरिक्तभाण्डमवलोक्य च चौरजनम् ।
हृतपतितक्षतास्मृतविनष्टविभग्नगतो-
न्मुषितमृताद्यनिष्टरवतो लभते न हृतम् ॥२८॥

Slokas 27-28.—The following are the indications for the non-recovery of the stolen properties: The querist touches an external part of the body after an internal one; or spits phlegm, passes urine or evacuates the bowels; or drops something from his hand; or bends some limb extremely and cracks it; or beholds empty pots carried by people or thieves; or hears ominous words such as "taken away, fallen, injured, forgotten, lost, broken, gone, stolen, dead" and the like.

निगदितमिदं यत्तत्सर्वं तुषास्थिविषादिकैः
सह मृतिकरं पीडार्त्तानां समं रुदितक्षुतैः ।
अवयवमपि स्पृष्ट्वान्तःस्थं दृढं मरुदाहरे
दातिबहु तदा भुक्त्वाऽन्नं संस्थितः सुहितो वदेत् ॥२९॥

Sloka 29.—All the signs mentioned above when coupled with the sight of husks, bones, poison, etc., or with the sound of weeping and sneezing (or injury ?),

forebode death to men attacked by illness. If the querist touches an internal limb, belches aloud, it is to be guessed that he is quite happy after a sumptuous feast.

ललाटस्पर्शनाच्छूकदर्शनाच्छालिजौदनम् ।
उरःस्पर्शात् षष्टिकाख्यं ग्रीवास्पर्शे च यावकम् ॥३०॥

Sloka 30.—If he touches his fore-head or sees corn with thorns, it is to be inferred that he has eaten boiled rice; if he touches his breast, food consisting of षष्टिक corn; and if he touches the neck, his food has been of barley.

कुक्षिकुचजठरजानुस्पर्शे माषाः पयस्तिलयवाग्वः ।
आस्वादयते चोष्ठौ लिहते मधुरं रसं ज्ञेयम् ॥३१॥

Sloka 31.—If he touches the abdomen, paps, stomach or knee, he must have eaten black gram, milk, sesamum or rice gruel; if he smaks or licks his lips, he must have tasted sweet dishes.

विसृक्के स्फोटयेज्जिह्वामाम्ले वक्त्रं विकूणयेत् ।
कटुकेऽथ कषायेऽथ हिक्केत् ष्ठीवेच्च सैन्धवे ॥३२॥

Sloka 32.—If he strikes his tongue against the corner of the mouth, it is to be inferred that he has eaten something sour; if he makes his mouth wry, something pungent; if he hiccoughs, something astringent; and if he spits, something salt.

श्लेष्मत्यागे शुष्कतिक्तं तदल्पं वा क्रव्यादं प्रेक्ष्य वा मांसमिश्रम्।
भ्रूगण्डौष्ठस्पर्शने शाकुनं तद्भुक्तं तेनेत्युक्तमेतन्निमित्तम् ॥३३॥

Sloka 33.—If he spits phlegm, it is clear that he has eaten a small quantity of something dry and bitter; if there is the sight of a carnivorous animal, something mixed with meat; if he touches the brows, cheeks

or lips, food consisting of bird's meat. Thus, the signs for predicting food eaten have been stated.

मूर्धगलकेशहनुशङ्खकर्णजङ्घं वस्तिं च स्पृष्ट्वा ।
गजमहिषमेषशूकरगोशशमृगमाहिषमांसयुग्भुक्तम् ॥३४॥

Sloka 34.—If the person touches the head, throat, hair, chin, frontal bone, ear, shank or anus, he must have eaten the flesh of elephant, buffalo, sheep, hog, cow, hare, deer, or buffaloe's meat mixed with others, in order.

दृष्टे श्रुतेऽप्यशकुने गोधामत्स्यामिषं वदेद्भुक्तम् ।
गर्भिण्या गर्भस्य च निपतनमेवं प्रकल्पयेत्प्रश्ने ॥३५॥

Sloka 35.—When an evil omen is seen or heard, it is to be predicted that the man has eaten the flesh of lizards or fish. In a similar manner, the prognostication of abortion of a pregnant woman should be made at a query ; *i.* e., if there are evil omens at the time of consultation, there will be miscarriage.

पुंस्त्रीनपुंसकाख्ये दृष्टेऽनुमिते पुरःस्थिते स्पृष्टे ।
तज्जन्म भवति पानान्नपुष्पफलदर्शने च शुभम् ॥३६॥

Sloka 36.—At a query as to what would be the sex of the child to be born, if a man is seen, inferred, present or touched, the birth of a boy is to be predicted ; if it is a woman that is seen, etc., a girl ; and if it is a eunuch, a eunuch will be born. The child-birth will be easy and happy if drink, food, fruits and flowers are sighted at the time.

अङ्गुष्ठेन भ्रूदरं वाङ्गुलिं वा स्पृष्ट्वा पृच्छेद्गर्भचिन्ता तदा स्यात् ।
मध्वाज्याद्यैर्हेमरत्नप्रवालैरग्र्यैर्वा मातृधात्र्यात्मजैश्च ॥३७॥

Sloka 37.—When a woman touches with the thumb her eye-brow, stomach or finger at a query, she must then be thinking of the child in the womb. The same prediction should be made when honey, ghee and such other things or gold, gems and corals, or her mother, nurse and children are in front of her.

गर्भयुता जठरे करगे स्याद्दुष्टनिमित्तवशात्तदुदासः ।
कर्षति तज्जठरं यदि पीठोत्पीडनतः करगे च करेऽपि ॥३८॥

Sloka 38.—If, at a query, a woman touches the belly with her hand, it may be predicted that she is pregnant; but if there should be evil omens at the time, she may have abortion. The same will take place when she pulls out her belly owing to the pain given by her seat. or puts one hand over the other.

घ्राणाया दक्षिणे द्वारे स्पृष्टे मासोत्तरं वदेत् ।
वामेऽब्दौ कर्ण एवं मा द्विचतुर्घ्नः श्रुतिस्तने ॥३९॥

Sloka 39.—When she touches the right nostril, she may conceive a month hence; when the left nostrial or the left year, two years hence; when the right ear or the breasts, two months or four months hence respectively.

वेणीमूले त्रीन् सुतान् कन्यके द्वे कर्णे पुत्रान् पञ्च हस्ते त्रयं च ।
अङ्गुष्ठान्ते पञ्चकं चानुपूर्व्या पादाङ्गुष्ठे पार्ष्णियुग्मेऽपि कन्याम् ॥४०॥

Sloka 40.—If she touches the root of her braid, she will give birth to three sons and two daughters; if the ears, five sons; if the hands, three sons; if the little finger, one son; if the ring finger, two sons; if the middle, three sons; if the fore-finger, four sons; and if the thumb, five sons. If she touches the big toes or the heels, she will give birth to a daughter.

सव्यासव्योरुसंस्पर्शे सूते कन्यासुतद्वयम् ।
स्पृष्टे ललाटमध्यान्ते चतुस्त्रितनया भवेत् ॥४१॥

Sloka 41.—If she touches her right thigh, she will give birth to two girls; if the left thigh, to two boys; if the middle of the forehead, to four sons, and if the end of the fore-head, to three sons.

शिरोललाटभ्रूकर्णगण्डं हनुरदा गलम् ।
सव्यापसव्यस्कन्धश्च हस्तौ चिबुकनालकम् ॥४२॥
उरः कुचं दक्षिणमप्यसव्यं हृत्पार्श्वमेवं जठरं कटिश्च ।
स्फिक्पायुसन्ध्यूरुयुगं च जानू जङ्घेऽथ पादाविति कृत्तिकादौ ॥४३॥

Slokas 42-43.—When the pregnant woman touches the head, fore-head, brows, ears, cheeks, lower part of chin, teeth, neck, right shoulder, left shoulder, hands, chin, pipe of the neck, breast, right bosom, left bosom, heart, right side, left side, belly, hip, joint of buttocks and anus, right thigh, left thigh, knees, shanks or feet, she will give birth to a child in any of the asterisms in their order commencing from Krittika.

इति निगदितमेतद्गात्रसंस्पर्शलक्ष्म
प्रकटमभिमताप्त्यै वीक्ष्य शास्त्राणि सम्यक् ।
विपुलमतिरुदारो वेत्ति यः सर्वमेत-
न्नरपतिजनताभिः पूज्यतेऽसौ सदैव ॥४४॥

Sloka 44.—Thus have I explained in clear terms the prognostics of touching the limbs, after carefully examining the treatises on this science, for enabling people to attain their cherished desires. An astrologer, who knows all this and is endowed with high intelligence and a large heart, will always be honoured by kings as well as peoples.

Thus ends the 51st Adhyaya on "Predictio n through limbs."

पिटकलक्षणम् ॥५२॥ Characteristics of Pimples.

This chapter also is declared to be spurious although this subject has been referred to by the author previously.

सितरक्तपीतकृष्णा विप्रादीनां क्रमेण पिटका ये ।
ते क्रमशः प्रोक्तफला वर्णानां नाग्रजातानाम् ॥१॥

Sloka 1.—The pimples of the people of the four classes beginning with Brahmins are white, red, yellow and dark respectively; and the respective colours are auspicious only for the particular classes and those below them and not for those above them. The idea is that white is good for Brahmins; white and red for Kshatriyas; white, red and yellow for Vaisyas; and white, red, yellow and dark for Sudras.

सुस्निग्धव्यक्तशोभाः शिरसि धनचयं मूर्ध्नि सौभाग्यमारा-
द्दौर्भाग्यं भ्रूयुगोत्थाः प्रियजनघटनामाशु दुःशीलतां च ।
तन्मध्योत्थाश्च शोकं नयनपुटगता नेत्रयोरिष्टदृष्टिं
प्रव्रज्यां शङ्खदेशेऽश्रुजलनिपतनस्थानगा रान्ति चिन्ताम् ॥२॥

Sloka 2.—Pimples, glossy and clear in lustre, on the head indicate a great deal of wealth; on the back of the face, immediate happiness or fortune; on the two eyebrows, misfortune; in the middle of the brows, meeting with beloved persons very soon and wickedness; on the eye-lids, grief; on the eyes, sight of friends; on the frontal bone, renunciation; and in the places through which tears fall down, worries.

घ्राणागण्डे वसनसुतदाश्चौष्ठयोरन्नलाभं
कुर्युस्तद्वच्चिबुकतलगा भूरि वित्तं ललाटे ।
हन्वोरेवं गलकृतपदा भूषणान्यन्नपाने
श्रोत्रे तद्भूषणगणमपि ज्ञानमात्मस्वरूपम् ॥३॥

Sloka 3.—Those on the nose and temples, give cloths and children respectively; on the lips, lead to the acquisition of good food; so also are those on the lower part of the chin; on the fore-head, to plenty of money; so too on the two sides of the jaw-bone; on the neck, to ornaments, food and drink; on the ears, ear-ornaments and a knowledge of the metaphysical science.

शिरःसन्धिग्रीवाहृदयकुचपार्श्वोरसि गता
अयोघातं घातं सुततनयलाभं शुचमपि ।
प्रियप्राप्तिं स्कन्धेऽप्यटनमथ भिक्षार्थमसकृ-
द्विनाशं कक्षोत्था विदधति धनानां बहुमुखम् ॥४॥

Sloka 4.—Pimples on the joint of the head produce a hit from an iron instrument: on the neck, blows; on the heart and breasts, the acquisition of a son; on the sides, grief; on the chest, attainment of desired objects or friends; on the shoulders, frequent wanderings for getting food; and in the two armpits, loss of wealth in various ways.

दुःखशत्रुनिचयस्य विनाशं पृष्ठबाहुयुगजा रचयन्ति ।
संयमं च मणिबन्धनजाता भूषणाद्यमुपबाहुयुगोत्थाः ॥५॥

Sloka 5.—Those appearing on the back cause the destruction of the bundle of miseries; on the arms, of the hosts of enemies; those on the wrists, cause arrest or restraint; and those near the arms, acquisition of ornament, food, etc.

विघातं is another reading for विनाश.

धनाप्तिं सौभाग्यं शुचमपि कराङ्गुल्युदरगाः
सुपानान्नं नाभौ तदध इह चौरैर्धनहृतिम् ।
धनं धान्यं वस्तौ युवतिमथ मेढ्रे सुतनयान्
धनं सौभाग्यं वा गुदवृषणजाता विदधति ॥६॥

Sloka 6.—Pimples appearing on the hands, fingers and belly lead to the acquisition of wealth, fortune and grief respectively; on the navel, to fine food and drink; those beneath the navel, to loss of wealth through theft; on the pelvis, to wealth and corn; on the penis, to the acquisition of a young wife and good sons; on the anus, to wealth; and on the testicles, to fortune and happiness.

ऊर्वोर्यानाङ्गनालाभं जान्वोः शत्रुजनात् क्षतिम् ।
शस्त्रेण जङ्घयोर्गुल्फेऽध्वबन्धक्लेशदायिनः ॥७॥

Sloka 7.—Those on the thighs indicate the obtaining of vehicles and a wife; on the knees, loss on account of enemies; on the shanks, trouble from weapons; and on the ankles, troubles through travelling and confinement.

स्फिक्पार्ष्णिपादजाता धननाशागम्यगमनमध्वानम् ।
बन्धनमङ्गुलिनिचयेऽङ्गुष्ठे च ज्ञातिलोकतः पूजाम् ॥८॥

Sloka 8.—Those on the buttocks, heels and feet cause in their order loss of wealth, illicit cohabitation, and travelling; and on the fingers, imprisonment; and on the thumb, respect from relatives.

उत्पातगण्डपिटका दक्षिणतो वामतस्त्वभिघाताः ।
धन्या भवन्ति पुंसां तद्विपरीताश्च नारीणाम् ॥९॥

Sloka 9.—Throbbing, inflammation (tumour) and boils on the right half of the body and hits on the left half are favourable to men, while they are auspicious for women in the other side, *i.e.*, throbbing, etc. on the left side and hits on the right.

इति पिटकविभागः प्रोक्त आमूर्धतोऽयं
व्रणतिलकविभागोऽप्येवमेव प्रकल्प्यः ।
भवति मशकलक्ष्मावर्तजन्मापि तद्व-
न्निगदितफलकारि प्राणिनां देहसंस्थम् ॥१०॥

Sloka 10.—Thus have I given an analysis of the pimples from head to foot; in the same manner, ulcers and marks may be classified. The existence, on the bodies of living beings, of moles, special marks and hairy circles also produce similarly the effects enumerated above.

Thus ends the 52nd Adhyaya on the "Characteristics of Pimples."

वास्तुविद्या ॥५३॥ House-building.

वास्तुज्ञानमथातः कमलभवान्मुनिपरम्परायातम् ।
क्रियतेऽधुना मयेदं विदग्धसांवत्सरप्रीत्यै ॥१॥

Sloka 1.—I shall now expound for the delectation of learned astrologers the science of building houses, handed down by the creator through an unbroken succession of sages.

Dr. Kern remarks as follows:

"According to Utpala, Garga, etc., more explicit is the statement in a work bearing the title of श्रीमहोक्तविश्वकर्मप्रकाशिका, where we read,

इति प्रोक्तं वास्तुशास्त्रं पूर्वं गर्गाय धीमते ।
गर्गात्पराशरः प्राप तस्मात्प्राप बृहद्रथः ॥
बृहद्रथाद्विश्वकर्मा प्राप्तवान्वास्तुशास्त्रकम् ।
स विश्वकर्मा जगतो हितायाकथयत्पुनः ॥
वासुदेवादिषु पुनर्भूलोकं भक्तितोऽब्रवीत् ।

....

अथ स विमलविद्यो विश्वकर्मा महात्मा सकलगुणवरिष्ठः सर्वशास्त्रार्थवेत्ता ।
सकलसुरगणानां सूत्रधारः कृतात्मा भवननिवसतां सच्छास्त्रमेतच्चकार ॥

This passage, with many others, shows that Garga, Parasara, and the like, are mere mythological beings, of exactly the same

historical value with Brahman, Viswakarman, Vasudeva. In the opening stanzas of the विश्वक, we find,

यदुक्तं शम्भुना पूर्वं वास्तुशास्त्रं पुरातनम् ॥
पराशरः प्राह बृहद्रथाय बृहद्रथः प्राह च विश्वकर्मणे ।
स विश्वकर्मा जगतां हिताय प्रोवाच शास्त्रं बहुभेदयुक्तम् ॥
विश्वकर्मोवाच ।
वास्तुशास्त्रं प्रवक्ष्यामि लोकानां हितकाम्यया ।

The Viswak seems to be a compilation, for most of the passages quoted by Utpala, either from what he terms किरणाख्यतन्त्र or from Garga, from Brihaspati, Viswakarman himself, Kasyapa etc., recur in the Viswak, a copy of which is in the translator's possession."

किमपि किल भूतमभवद्रुन्धानं रोदसी शरीरेण ।
तदमरगणेन सहसा विनिगृह्याधोमुखं न्यस्तम् ॥२॥
यत्र च येन गृहीतं विबुधेनाधिष्ठितः स तत्रैव ।
तदमरमयं विधाता वास्तुनरं कल्पयामास ॥३॥

Slokas 2-3—There was, it is said, some Being* that obstructed the Earth and the Sky with its body. That was suddenly caught hold of and placed topsy-turvy by the multitude of Gods, who became the presiding deities of the several limbs of the Being that were touched by them. The creator ordained that Being to be the House-God of the nature of Gods.

तथा च बृहस्पतिः ।

पुरा कृतयुगे ह्यासीन्महद्भूतं समुत्थितम् ।
व्याप्यमानं शरीरेण सकलं भुवनं ततः ॥
तद्दृष्ट्वा विस्मयं देवा गताः सेन्द्रा भयावृताः ।
ततस्तैः क्रोधसन्तप्तैर्गृहीत्वा तमथासुरम् ॥
विनिक्षिप्तमधोवक्त्रं स्थितास्तत्रैव ते सुराः ।
तमेव वास्तुपुरुषं ब्रह्मा समभिकल्पयेत् ॥

उत्तममष्टाभ्यधिकं हस्तशतं नृपगृहं पृथुत्वेन ।
अष्टाष्टोनान्येवं पञ्च सपादानि दैर्घ्येण ॥४॥

Sloka 4.—The King's house is one of five kinds. The best of them is 108 cubits in width and the other four are 100, 92, 84, and 76 cubits respectively. Their length is greater than the breadth by a quarter (*i. e.*, 135, 125, 115, 105 and 95).

तथा च काश्यपः ।

अष्टोत्तरं हस्तशतं विस्तारान्नृपमन्दिरम् ।
कार्यं प्रधानमन्यानि तथाष्टाष्टोनितानि तु ॥
विस्तारं पादसंयुक्तं दैर्घ्यं तेषां प्रकल्पयेत् ।
एवं पञ्च नृपः कुर्याद्गृहाणां च पृथक् पृथक् ॥

षड्भिः षड्भिर्हीना सेनापतिसद्मनां चतुःषष्टिः ।
एवं पञ्चगृहाणि षड्भागसमन्विता दैर्घ्यम् ॥५॥

Sloka 5.—The five houses of a commander-in-chief are in order 64, 58, 52, 46 and 40 cubits in width, and their length exceeds the breadth by a sixth.

षष्टिश्चतुश्चतुर्भिर्हीना वेश्मानि पञ्च सचिवस्य ।
स्वाष्टांशयुतो दैर्घ्यं तदर्धतो राजमहिषीणाम् ॥६॥

Sloka 6.—The houses of ministers are 60, 56, 52, 48 and 44 cubits in breadth and their length exceeds their breadth by an eighth. The houses of queens have half the dimensions of the above ones.

षड्भिः षड्भिश्चैवं युवराजस्यापवर्जिताऽशीतिः ।
त्र्यंशान्विता च दैर्घ्यं पञ्च तदर्धैस्तदनुजानाम् ॥७॥

Sloka 7.—The width of the houses of the Yuvaraja is 80, 74, 68, 62 and 56 cubits respectively and their length exceeds the breadth by a third. The dimensions of the

houses of the younger princes are half of those of the Yuvaraja's.

नृपसचिवान्तरतुल्यं सामन्तप्रवरराजपुरुषाणाम् ।
नृपयुवराजविशेषः कञ्चुकिवेश्याकलाज्ञानाम् ॥८॥

Sloka 8.—The measure for the houses of feudatory chiefs, nobles and king's officers is equal to the difference between the measurements of King's houses and those of the minister's. The dimensions of the houses of chamberlains, courtesans and artistes are equal to the difference between the measurements of the houses of the King and the Yuvaraja.

अध्यक्षाधिकृतानां सर्वेषामेव कोशरतितुल्यम् ।
युवराजमन्त्रिविवरं कर्मान्ताध्यक्षदूतानाम् ॥९॥

Sloka 9.—The houses of all directors and officers (of stables, elephant-yards, dairies, royal kitchens, etc.) should be of the dimensions of treasure-houses and pleasure-houses ; the difference between the measurements of the houses of Yuvaraja and minister gives the measure of the houses of heads of industrial workshops and of envoys.

चत्वारिंशद्धीना चतुश्चतुर्भिस्तु पञ्च यावदिति ।
षड्भागयुता दैर्घ्यं दैवज्ञपुरोधसोर्भिषजः ॥१०॥

Sloka 10.—The five sorts of houses of royal astrologers, preceptors and physicians measure 40, 36, 32, 28, and 24 cubits in breadth and their length exceeds the breadth by a sixth.

वास्तुनि यो विस्तारः स एव चोच्छ्रायनिश्चयः शुभदः ।
शालैकेषु गृहेष्वपि विस्तारादृद्विगुणितं दैर्घ्यम् ॥११॥

Sloka 11.—It is auspicious for a house to have the same height as its breadth. The length of houses consisting of single halls should be double their breadth.

तथा च काश्यपः
चतुःशालगृहेष्वेवमुच्छ्रायो व्याससम्मितः ।
विस्तारं द्विगुणं दैर्घ्यमेकशालयुतस्य च ॥

चातुर्वर्ण्यव्यासो द्वात्रिंशत् सा चतुश्चतुर्हीना ।
आषोडशादितिपरं न्यूनतरमतीव हीनानाम् ॥१२॥
सदशांशं विप्राणां क्षत्रस्याष्टांशसंयुतं दैर्घ्यम् ।
षड्भागयुतं वैश्यस्य भवति शूद्रस्य पादयुतम् ॥१३॥

Slokas 12-13 —The breadth of the houses of Brahmins and other four classes range from 32 cubits to 16, each being diminished by 4; *i. e.,* Brahmins have five houses with the above measurements; Kshatriyas have four with 28, 24, 20 and 16 cubits for their breadth; Vaisyas, three with 24, 20 and 16 and Sudras two with 20 and 16. The lowest class of people (Pariahs, etc.) must have houses with smaller dimensions than these. The length of the houses of the four classes exceeds the breadth by a tenth, eighth, sixth and fourth respectively.

नृपसेनापतिगृहयोरन्तरमानेन कोशरतिभवने ।
सेनापतिचातुर्वर्ण्यविवरतो राजपुरुषाणाम् ॥१४॥

Sloka 14.—The treasury and pleasure-house must have the dimensions equal to the difference between those of the King's and Commander-in-Chief's houses. The measure for the houses of King's officers is equal to the difference between those of the houses of Commander-in-chief and one of the four classes. That is, if an officer belongs to the Brahmin class, the difference referred to is one between the measure of the Commander-in-chief's house and an ordinary Brahmin mentioned in the previous two slokas; if the officer is a Kshatriya, we have to subtract the measure for a Kshatriya's house;

and so forth. [If it is a Kshatriya officer, he will have four houses and the measure should be found out by subtracting from that for the 2nd, etc. of the Commander-in-Chief. Similarly in the case of officers belonging to other classes.]

अथ पारशवादीनां स्वमानसंयोगदलसमं भवनम् ।
हीनाधिकं स्वमानादशुभकरं वास्तु सर्वेषाम् ॥१५॥

Sloka 15.—The houses of persons of mixed classes *viz.*, Parasavas, sons of Brahmins by Sudra women, Bhurja Kantakas, sons of Brahmins by Vaisya women, and Murdhavasiktas, sons of the same by Kshatriya women, have a measure equal to a half of the sum of the measures for a Brahmin's house and for the other parent's. It is inauspicious for all to have houses which either exceed or fall short of the given measurements.

The measure for the house of a Parasava is $\frac{32+20}{2} = 26$ cubits in breadth.

पश्वाश्रमिणाममितं धान्यायुधवह्निरतिगृहाणां च ।
नेच्छन्ति शास्त्रकारा हस्तशतादुच्छ्रितं परतः ॥१६॥

Sloka 16.—There is no fixed measure for houses of cattle, houses of ascetics, granaries, arsenals, houses of sacred fire, and pleasure-houses; but the writers on this science do not approve of a height of more than 100 cubits.

तथा च गर्गः

शतहस्तोच्छ्रितं कार्यं चतुःशालगृहं बुधैः ।
अपि तदेकशालं तु शुभदं तत्प्रकीर्त्तितम् ॥

सेनापतिनृपतीनां सप्ततिसहिते द्विधाकृते व्यासे ।
शाला चतुर्दशहृते पञ्चत्रिंशद्धृतेऽलिन्दः ॥१७॥

Sloka 17.—Add 70 to the measure for the houses of the Commander-in-Chief and the King; keep this sum

in two places, and divide one by 14 and the other by 35. The two quotients give the measure, for the hall and verandah respectively of the two.

हस्तद्वात्रिंशादिषु चतुश्चतुस्त्रिस्त्रिकास्त्रिका: शालाः ।
सप्तदशत्रितयतिथित्रयोदशकृताङ्गुलाभ्यधिकाः ॥१८॥
त्रित्रिद्विद्विद्विसमाः क्षयक्रमादङ्गुलानि चैतेषाम् ।
न्येका विंशतिरष्टौ विंशतिरष्टादश त्रितयम् ॥१९॥

Slokas 18-19.—In the houses of Brahmins, etc. which measure from 32 cubits, the halls should have a breadth of 4 cubits 17 digits, 4 cubits 3 digits, 3 cubits 15 digits, and 3 cubits 13 digits respectively. The verandahs of the above are in order, 3 cubits 19 digits, 3 cubits 8 digits; 2 cubits 20 digits, 2 cubits 18 digits and 2 cubits 3 digits.

शालात्रिभागतुल्या कर्तव्या वीथिका बहिर्भवनात् ।
यद्यग्रतो भवति सा सोष्णीषं नाम तद्वास्तु ॥२०॥
सायाश्रयमिति पश्चात् सावष्टम्भं तु पार्श्वसंस्थितया ।
सुस्थितमिति च समन्ताच्छास्त्रज्ञैः पूजिताः सर्वाः ॥२१॥

Slokas 20-21.—Outside the house there should be made a foot-path whose breadth is a third of the hall. If the path is in front (to the east) of the house, the latter is termed "Soshneesha,"one with a turban. If it is behind (to the west of) the house, it is called Sayasraya one with western or hind support; if it is on the sides, it is termed Savashtambha one with proper support; and if it is all round the name of the house is Susthita, well-fixed. All these types are approved by the authorities on architecture.

विस्तारषोडशांशः सचतुर्हस्तो भवेद्गृहोच्छ्रायः ।
द्वादशभागेनोनो भूमौ भूमौ समस्तानाम् ॥२२॥

Sloka 22.—The height of the first storey should be a sixteenth of the width with an addition of four cubits. The height of each of the following upper storeys is to be lessened by one-twelfth of the preceding one.

So the height of the ground floor of the King's house is $\frac{108}{16}+4 = 6\frac{3}{4}+4$ or 10 cubits 18 digits.

व्यासात् षोडशभागः सर्वेषां सद्मनां भवति भित्तिः ।
पक्केष्टकाकृतानां दारुकृतानां तु न विकल्पः ॥२३॥

Sloka 23.—The wall of all houses made of burnt bricks should be a sixteenth part of their breadth. There is no restriction regarding the houses made of wood.

तथा च गर्गः:
विस्तारषोडशांशेन गृहभित्तिं प्रकल्पयेत् ।
हीनाधिका न कर्तव्या गृहभर्तुर्न शोभना ॥

एकादशभागयुतः ससप्ततिर्नृपबलेशयोर्व्यासः ।
उच्छ्रायोऽङ्गुलतुल्यो द्वारस्यार्धेन विष्कम्भः ॥२४॥

Sloka 24.—The breadth of the houses of kings, commanders (and others) is to be increased by an eleventh and 70 added. This number wlll give the height of the doors in digits, and a half of that, their width.

विप्रादीनां व्यासात् पञ्चांशोऽष्टादशाङ्गुलसमेतः ।
साष्टांशो विष्कम्भो द्वारस्य त्रिगुण उच्छ्रायः ॥२५॥

Sloka 25.—In the case of Brahmins, etc., the number denoting the breadth in cubits should be taken as that of digits and that increased by 18. To this should be

added an eighth part of itself. That will give the width of the door; and thrice this will be its height.

The width of Brahmin house is 32 cubits. $\frac{32}{5}$ is 6. This is to be taken as 6 digits. Add 18. *i. e.,* $6+18=24$ digits. $24+\frac{1}{8}$ of $24=27$ digits. This is its breadth and $27\times3=81$ digits, its height.

उच्छ्रायहस्तसंख्यापरिमाणान्यङ्गुलानि बाहुल्यम् ।
शाखाद्वयेऽपि कार्यं सार्धं तत् स्यादुदुम्बरयोः ॥२६॥
उच्छ्रायात्सप्तगुणादशीतिभागः पृथुत्वमेतेषाम् ।
नवगुणितेऽशीत्यंशः स्तम्भस्य दशांशहीनोऽग्रे ॥२७॥

Slokas 26-27.—The thickness of the two side-frames of the door is as many digits as the height numbers cubits. One and a half times this gives the thickness of the threshold and the upper-block. The breadth of all the four pieces is an eightieth part of seven times the door-height. An eightieth part of nine times the height (of a storey) gives the width of a pillar at the bottom; and the same lessened by a tenth is its width at the top.

A pillar of the ground floor in a King's house will have a width of about 1 cubit and 5 digits at the bottom and about 1 cubit and 2 digits at the top. Its circumference is thrice the width.

समचतुरस्रो रुचको वज्रोऽष्टाश्रिर्द्विवज्रको द्विगुणः ।
द्वात्रिंशता तु मध्ये प्रलीनको वृत्त इति वृत्तः ॥२८॥

Sloka 28.—A pillar that is perfectly square in the middle (leaving off the two ends) is called Ruchaka; one that is octagonal, a Diamond; one with sixteen angles (or sides), a double Diamond; one with 32 sides, Praleenaka; and a round one is called a cylinder.

स्तम्भं विभज्य नवधा वहनं भागो घटोऽस्य भागोऽन्यः ।
पद्मं तथोत्तरोष्ठं कुर्याद्भागेन भागेन ॥२९॥

Sloka 29.—When the whole pillar is divided into nine equal parts, the first two parts will belong to the bottom and the last two to the top. Designs and artistic figures can be made in these parts. The lowest part is called the Support; the second, the Pot; the eighth, the Lotus and the topmost, the Upper Lip.

These names must be significant.

स्तम्भसमं बाहुल्यं भारतुलानामुपर्युपर्यासाम् ।
भवति तुलोपतुलानामूनं पादेन पादेन ॥३०॥

Sloka 30.—The thickness of the chief beam is equal to that of the pillar; above these are beams and minor beams, and their thickness is lessened by a quarter of the immediately preceding one.

अप्रतिषिद्धालिन्दं समन्ततो वास्तु सर्वतोभद्रम् ।
नृपविबुधसमूहानां कार्यं द्वारैश्चतुर्भिरपि ॥३१॥

Sloka 31.—A house with an unbroken verandah all round is termed Sarvatobhadra (all round good). This kind of house with four doors is auspicious for Kings and Gods.

तथा च गर्गः
अलिन्दानां व्यवच्छेदो नास्ति यत्र समन्ततः ।
तद्वास्तु सर्वतोभद्रं चतुर्द्वारसमायुतम् ॥

नन्द्यावर्तमलिन्दैः शालाकुड्यात् प्रदक्षिणान्तगतैः ।
द्वारं पश्चिममस्मिन् विहाय शेषाणि कार्याणि ॥३२॥

Sloka 32.—A house which has verandahs starting from the wall of the hall and going to its extremity from left to right is termed Nandyavarta, which should have only three entrances leaving off the western one.

तथा च गर्गः
प्रदक्षिणां गतैः सर्वैः शालाभित्तेरलिन्दकैः ।
विना पश्चिमद्वारेण नन्द्यावर्तमिति स्मृतम् ॥

द्वारालिन्दोऽन्तगतः प्रदक्षिणोऽन्यः शुभस्ततश्चान्यः ।
तस्मिंश्च वर्धमाने द्वारं तु न दक्षिणं कार्यम् ॥३३॥

Sloka 33.—The front verandah of the main building should extend from the left hall to the right hall. Another verandah is made thence from left to right and still another beautiful one from there in the same manner. A building with such verandahs is known as Vardhamana, which should not have an entrance in the south.

तथा च गर्गः
द्वारालिन्दोऽन्तगस्तेषां ये त्रयो दक्षिणां गताः ।
विहाय दक्षिणं द्वारं वर्धमानमिति स्मृतम् ॥

अपरोऽन्तगतोऽलिन्दः प्रागन्तगतौ तदुत्थितौ चान्यौ ।
तदवधिविधृतश्चान्यः प्राग्द्वारं स्वस्तिके शुभदम् ॥३४॥

Sloka 34—In the Swastika mansion, the western verandah should extend from the left hall to the right one; the other two verandahs (southern and northern) originating from the above should touch the end in the east, and a fourth one (the eastern) is held between them. Such a mansion with an eastern entrance is favourable.

तथा च गर्गः
पश्चिमोऽन्तगतोऽलिन्दः प्रागन्तौ द्वौ तदुत्थितौ ।
अन्यस्तन्मध्यविधृतः प्राग्द्वारं स्वस्तिकं शुभम् ॥

प्राक्पश्चिमावलिन्दावन्तगतौ तदवधिस्थितौ शेषौ ।
रुचके द्वारं न शुभदमुत्तरतोऽन्यानि शस्तानि ॥३५॥

Sloka 35.—In the Ruchaka type of building, there are two verandahs touching the ends, in the east

and west; and touching these two internally, there are two more. In this a northern entrance is not auspicious; while in the other quarters they are good.

तथा च गर्गः

प्राक्पश्चिमावलिन्दौ यावन्तगौ तद्भवौ परौ ।
सौम्यं द्वारं विना यत्स्याद्रुचकाख्यं तु तत्स्मृतम् ॥

श्रेष्ठं नन्द्यावर्तं सर्वेषां वर्धमानसञ्ज्ञं च ।
स्वस्तिकरुचके मध्ये शेषं शुभदं नृपादीनाम् ॥३६॥

Sloka 36.—The Nandyavarta and Vardhamana types of houses are best suited to people of all classes; Swastika and Ruchaka are moderate, and the rest are good for kings, ministers, etc.

उत्तरशालाहीनं हिरण्यनाभं त्रिशालकं धन्यम् ।
प्राक्शालया वियुक्तं सुक्षेत्रं वृद्धिदं वास्तु ॥३७॥
याम्याहीनं चुल्ली त्रिशालकं वित्तनाशकरमेतत् ।
पक्षघ्नमपरया वर्जितं सुतध्वंसवैरकरम् ॥३८॥

Slokas 37-38.—A three-halled building, lacking the northern hall, is known as Hiranyanabha and indicates good luck; similarly, one without the eastern hall known as Sukshetra conduces to prosperity; one without the southern hall known as Chulli destroys wealth; and one without the western hall called Pakshaghna causes hatred and the destruction of children.

सिद्धार्थमपरयाम्ये यमसूर्यं पश्चिमोत्तरे शाले ।
दण्डाख्यमुदक्पूर्वे वाताख्यं प्राग्युता याम्या ॥३९॥
पूर्वापरे तु शाले गृहचुल्ली दक्षिणोत्तरे काचम् ।
सिद्धार्थेऽर्थावाप्तिर्यमसूर्ये गृहपतेर्मृत्युः ॥४०॥
दण्डवधो दण्डाख्ये कलहोद्वेगः सदैव वाताख्ये ।
वित्तविनाशश्चुल्ल्यां ज्ञातिविरोधः स्मृतः काचे ॥४१॥

Slokas 39-41.—A house with only a western and a southern hall is termed Siddhartha; one with a western and a northern hall, Yamasurya; one with a northern and an eastern hall, Danda; one with an eastern and a southern hall, Vata; one with an eastern and a western one, Graha-Chulli; and one with a southern and a northern one, Kacha The first kind of house leads to the acquisition of wealth; the second, to the death of the house-holder; the third, to punishment and death; the fourth, to grief from quarrel; the fifth, to loss of money; and the sixth, to hatred among kinsmen.

There are many writers on architecture such as Viswakarman, Maya, Kama and Hiranyagarbha. The last one mentions 64 or 120 varieties of houses. Great kings can have mansions of 8½ storeys; Brahmins, of 7½; Kshatriyas, of 6½; Vaisyas, of 5½; and Sudras, of 3½. The height of Sudra's house ought not to exceed 20 moderate cubits; that of Vaisya's, 40 cubits; that of Kshatriya's, 60 cubits; that of Brahmin's, 80 cubits; and that of king's, 100 cubits. The last is the maximum limit for the height of human habitations.

According to the same authority, the height of the foundations of best houses is to be 2½ cubits.

There is restriction regarding the height of the storeys of buildings with two, three and four halls. In a house of a single hall, the height is equal to its breadth.

According to another authority, *viz* Sakra, the width of single-halled houses is not restricted; but it should not exceed the length. Should it exceed the length, such houses would be called Utsargas. But single-halled houses are not prescribed for Brahmins, etc. Such houses are not conducive to longevity, but if made of straw, they can be permitted (Garga).

Viswakarman speaks of three kinds of digits, *viz.*, major, moderate and minor. The first is the length of eight of full-grown barley grains; the second, of seven; and the third, of six.

They are respectively called Prasaya, Sadharana. and Sama. It appears our author refers here to the last kind of digit. Viswakarman opines that in the construction of houses, etc., the first kind of digit should be adopted; of beds, eating plates, vehicles, etc., the last variety.

The combination of old and new bricks, baked and raw ones, etc., is forbidden. But Hiranyagarbha says: if necessary, raw bricks should be used below, and then baked ones. Maya objects to this and states:—There are five things to be done for houses; *viz.*, Katima, Granthima, Dayima, Ripima and Khatima. Hiranyagarbha says: There are different kinds of houses according to the materials used in the construction. One built of stone is called Mandira; of baked bricks, Vastu; this is the best; of raw bricks, Sumanta; of mud, Sudhara; of wooden logs, Manasya; of bamboos, Nandana; of canvas for kings, Vijaya; of varieties of straw, Kalima.

For house-holders the best houses are those made of gold, silver, copper and iron. They are respectively called Pushkara, Sribhava, Suryamanta and Chanda. There are also four other varieties, *viz.*, those made of lac, Anila, tin and Varibandhaka (वारिबन्धक). Thus there are fourteen varieties of houses in all categories.

एकाशीतिविभागे दश दश पूर्वोत्तरायता रेखाः ।
अन्तस्त्रयोदश सुरा द्वात्रिंशद्बाह्यकोष्ठस्थाः ॥४२॥

Sloka 42.—In order to divide the ground-plan of a house into 81 squares, draw ten lines from east to west and ten others from north to south. Inside the diagram, thirteen deities are situated, and thirty two in the outer compartments. Thus, there are 45 deities in this figure. (p. 436)

शिखिपर्जन्यजयन्तेन्द्रसूर्यसत्या भृशोऽन्तरिक्षश्च ।
ऐशान्यादिक्रमशो दक्षिणपूर्वेऽनिलः कोणे ॥४३॥

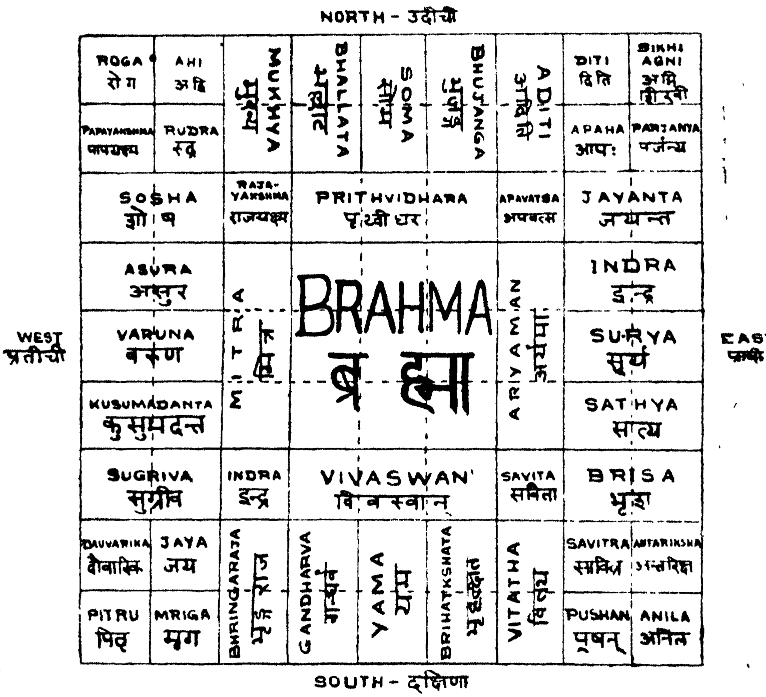
पूषा वितथबृहत्क्षतयमगन्धर्वाख्यभृङ्गराजमृगाः ।
पितृदौवारिकसुग्रीवकुसुमदन्ताम्बुपत्यसुराः ॥४४॥
शोषोऽथ पापयक्ष्मा रोगः कोणे ततोऽहिमुख्यौ च ।
भल्लाटसोमभुजगास्ततोऽदितिर्दितिरिति क्रमशः ॥४५॥

Slokas 43-45.—The deities situated in the outer compartments beginning with the north-eastern corner and ending with the south-eastern are :—Sikhi, Parjanya, Jayanta, Indra, Surya, Satya, Bhrisa, Antariksha and Anila. Then follow from South-east to South-west, thence to north-west and thence to north-east, Pushan, Vitatha, Brihatkshata, Yama, Gandharva, Bhringaraja, Mriga, Pitru, Dauvarika, Sugriva, Kusumadanta, Varuna, Asura, Sosha, Papayakshma, Roga, Ahi, Mukhya, Bhallata, Soma, Bhujaga, Aditi, and Diti, thus 32 in all.

मध्ये ब्रह्मा नवकोष्ठकाधिपोऽस्यार्यमा स्थितः प्राच्याम् ।
एकान्तरात् प्रदक्षिणमस्मात् सविता विवस्वांश्च ॥४६॥
विबुधाधिपतिस्तस्मान्मित्रोऽन्यो राजयक्ष्मनामा च ।
पृथिवीधरापवत्सावित्येते ब्रह्मणः परिधौ ॥४७॥
आपो नामैशाने कोणे हौताशने च सावित्रः ।
जय इति च नैर्ऋते रुद्र आनिलेऽभ्यन्तरपदेषु ॥४८॥

Slokas 46-48.—In the centre, there is Brahman occupying nine divisions ; to his east, there is Aryaman (in 3 squares) ; next and to the right of Aryaman, at the interval of one compartment, there is Savita in a single square ; next to him to the right is Vivaswan ; next to him is Indra ; then going up, *i. e.*, to the west of Brahman there are Mitra (in 3) and Raja Yakshma; then turning to the east, there is Prithvi Dhara (in 3) and Apavatsa. Thus, these eight are along the circumfe-

rence around Brahman. In the internal north-eastern corner (behind Parjanya), there is Apah ; South-east (between Savitru and Anila), Savitra ; South-west, Jaya and north-west, Rudra



आपस्तथापवत्सः पर्जन्योऽग्निर्दितिश्च वर्गोऽयम् ।
एवं कोणे कोणे पदिकाः स्युः पञ्च पञ्च सुराः ॥४९॥
बाह्या द्विपदाः शेषास्ते विबुधा विंशतिः समाख्याताः ।
शेषाश्चत्वारोऽन्ये त्रिपदा दिक्ष्वर्यमाद्यास्ते ॥५०॥

Sloka. 49-50.—Apah, Apavatsa, Parjanya, Agni and Diti form one group, each occupying one compartment, in the north-eastern corner. In the same manner, there are five deities in each of the corners. The remaining deities, 20 in number, in the outer compartments, have

each power over two squares. The remaining 4 deities headed by Aryaman have jurisdiction over three squares each in the four quarters.

So in each corner there are five deities ruling over single squares. Savlta, Savitra, Anila, Antariksha and Pushan in the South-east; Vibudhadhipathi, Jaya, Dauvarika, Pitru and Mriga in South-west; and Rajayakshma, Rudra, Papayakshma, Roga and Ahi in North-west. Twenty deities exercise authority over two squares each; in the east, Jayanta, Indra, Surya, Satya and Bhrisa; in the south Vitatha, Brihatkshata, Yama, Gandharva and Bhringaraja; in the west, Sugriva, Kusumadanta, Ambupati, Asura and Sosha; and in the north, Mukhya, Bhallata, Soma, Bhujaga and Aditi. The remaining four, *viz.*, Aryaman, Vivasvan, Mitra and Prithvidhara in the four quarters beginning with the east (with reference to Brahman) preside over three squares each.

पूर्वोत्तरदिङ्मूर्धा पुरुषोऽयमवाङ्मुखोऽस्य शिरसि शिखी ।
आपो मुखे स्तनेऽस्यार्यमा ह्युरस्यापवत्सश्च ॥५१॥

पर्जन्याद्या बाह्या दृक्श्रवणोरःस्थलांसगा देवाः ।
सत्याद्याः पञ्च भुजे हस्ते सविता च सावित्रः ॥५२॥
वितथो बृहत्क्षतयुतः पार्श्वे जठरे स्थितो विवस्वांश्च ।
ऊरू जानु च जङ्घे स्फिगिति यमाद्यैः परिगृहीताः ॥५३॥
एते दक्षिणपार्श्वे स्थानेष्वेवं च वामपार्श्वस्थाः ।
मेढ्रे शक्रजयन्तौ हृदये ब्रह्मा पिताऽङ्घ्रिगतः ॥५४॥

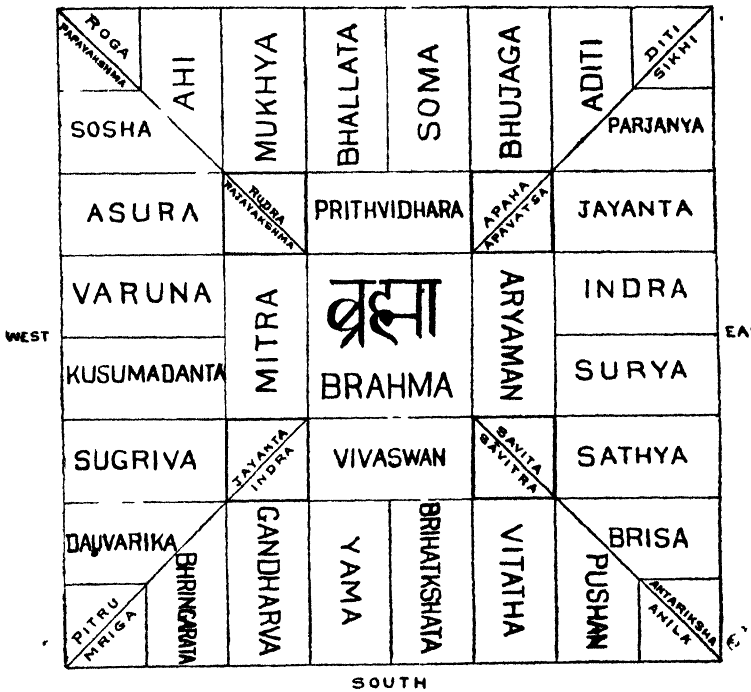
Slokas 51-54.—This House-God has his head turned towards the north-east and face hung down. Agni is situated on his head; Apa, on the face; Aryaman, on the breast; Apavatsa, on the chest; Parjanya, Jayanta, Indra and Surya of outer compartments, on the eye, ear, chest and shoulder respectively; Satya, Bhrisa, Antariksha, Anila and Pushan, on the arm; Savita and

Savitra on the hand; Vitatha and Brihatkshata, on the side; Vivasvan, on the stomach; Yama, Gandharva, Bhringaraja and Mriga on the thigh, knee, shank and buttock respectively. The above deities are situated in the parts on the right side of the House-God. Similarly, there are deities on the left side, *i. e.*, Prithvidhara, on the left breast; Diti, on the left eye; Aditi, on the left ear; Bhujaga on the left side of the chest; Soma, on the left shoulder; Bhallata, Mukhya, Ahi, Roga and Papayakshma, on the left arm; Rudra and Rajayakshma, on the left hand; Sosha and Asura, on the left side; Varuna, on the left thigh; Kusumadanta, on the left knee; Sugriva, on the left shank; Dauvarika, on the left buttock; Sakra and Jayanta, on the genital organ; Brahman, on the heart, and Pita, on the foot.

अष्टाष्टकपदमथवा कृत्वा रेखाश्च कोणगास्तिर्यक् ।
ब्रह्मा चतुष्पदोऽस्मिन्नर्धपदा ब्रह्मकोणस्थाः ॥५५॥
अष्टौ च बहिष्कोणेष्वर्धपदास्तदुभयस्थिताः सार्धाः ।
उक्तेभ्यो ये शेषास्ते द्विपदा विंशतिस्ते हि ॥५६॥

Slokas 55-56.—Or, drawing nine lines across and nine vertically and thus getting 64 squares, diagonals should be drawn from corner to corner. Of this area, Brahman rules over the central four squares; and the eight deities situated along the diagonals in the corners near him over half a square (*viz.*, Apa, Apavatsa, Savita, Savitra, Vibudhadhipati, Jayanta, Rajayakshma and Rudra); in the outer corners, Sikhi, Antariksha, Anila, Mriga, Pitru. Papayakshma, Roga and Diti, over half a square; those that are on both sides of these, over one and a half squares (Parjanya, Bhrisa, Bhringaraja, Dauvarika, Sosha and Nagadhipathi, *i. e.*, Ahi); and the remaining twenty, over two squares.

Though the author speaks of only quadrangular houses here, elsewhere, he speaks of hexangular, octangular, circular, etc. houses).



सम्पाता वंशानां मध्यानि समानि यानि च पदानाम् ।
मर्माणि तानि विन्द्यान्न तानि परिपीडयेत्प्राज्ञः ॥५७॥

Sloka 57.—The meeting points of the longer diagonals and the exact middle pints of the squares should be considered as the vulnerable points which a wise man ought not to hurt.

Utpala seems to have written a work on architecture; for he says:

तथा चास्मदीयवास्तुविद्यायाम् ।
रोगाद्वायुं नयेत्सूत्रं पितृतोऽथ हुताशनम् ।
एतत्सूत्रद्वयं प्रोक्तं मुनिभिर्वंशसंज्ञितम् ॥

वितथाच्छोषकं चान्यद्भृशं मुख्यात्तथा नयेत् ।
जयन्ताद्भृङ्गराजाख्यं सुग्रीवमदितेस्तथा ॥
एतच्चतुष्टयं प्रोक्तं रज्जुसंज्ञं मनीषिभिः ।

तान्यशुचिभाण्डकीलस्तम्भाद्यैः पीडितानि शल्यैश्च ।
गृहभर्तुस्तत्तुल्ये पीडामङ्गे प्रयच्छन्ति ॥५८॥

Sloka 58.—If the above vulnerable points be hurt by impure materials, nails, pillars, pegs, etc., they would give trouble to the owner of the house in the corresponding limbs of his body.

कण्डूयते यदङ्गं गृहभर्तुर्यत्र वाऽमराहुत्याम् ।
अशुभं भवेन्निमित्तं विकृतेर्वाग्नेः सशल्यं तत् ॥५९॥

Sloka 59.—If, at the time of a query, the house-owner scratches a limb, there will be some hurt in the corresponding part of the house. Or at the time of fire-worship, if there is any evil omen or unnatural behaviour of the fire in any particular aspect of it, the corresponding limb of the House-God will be faulty through a nail or peg.

धनहानिर्दारुमये पशुपीडा रुग्भयानि चास्थिकृते ।
[लोहमये शस्त्रभयं कपालकेशेषु मृत्युः स्यात् ॥६०॥
अङ्गारे स्तेनभयं भस्मनि च विनिर्दिशेत्सदाग्निभयम् ।
शल्यं हि मर्मसंस्थं सुवर्णरजतादृतेऽत्यशुभम् ॥६१॥
मर्मण्यमर्मगो वा निरुणद्ध्यर्थागमं तुषसमूहः ।]
अपि नागदन्तको मर्मसंस्थितो दोषकृद्भवति ॥६२॥

Slokas 60-62.—If the thorn is wooden, the own will sustain loss of wealth; if it is made of bone, the will be trouble to his cattle and danger from disease [if it be of metal, there will be danger from weapo

and if it be skulls or hair, there will be death. If it be charcoal, there is danger from thieves; if it be ashes, there will be constant risk from fire. The dart, unless it be of gold or silver, will prove disastrous on a vulnerable point. A heap of husk or chaff whether found in a vulnerable spot or any other, retards the acquisition of wealth;] even an ivory peg situated in a vulnerable part will lead to misery.

The portion in square brackets is omitted in some editions.

रोगाद्वायुं पितृतो हुताशनं शोषसूत्रमपि वितथात् ।
मुख्याद्भृशं जयन्ताच्च भृङ्गमदितेश्च सुग्रीवम् ॥६३॥
तत्सम्पाता नव ये तान्यतिमर्माणि सम्प्रदिष्टानि ।
यश्च पदस्याष्टांशस्तत् प्रोक्तं मर्मपरिमाणम् ॥६४॥

Slokas 63-64.—The nine points of intersection of the lines connecting Roga and Anila, Pitru and Anila, Sosha and Vitatha, Mukhya and Bhrisa, Jayanta and Bhringa, and Aditi and Sugriva are considered to be the most vulnerable parts. The measure of the vulnerable part is an eighth part of a square.

पदहस्तसंख्यया सम्मितानि वंशोऽङ्गुलानि विस्तीर्णः ।
वंशव्यासोऽध्यर्धः शिराप्रमाणं विनिर्दिष्टम् ॥६५॥

Sloka 65.—A diagonal has in breadth as many digits as each square numbers cubits. The breadth of a line (running east to west and north to south) is one and a half times that of the diagonals.

सुखमिच्छन् ब्रह्माणं यत्नाद्रक्षेद्गृही गृहान्तःस्थम् ।
उच्छिष्टाद्युपघाताद्गृहपतिरुपतप्यते तस्मिन् ॥६६॥

Sloka 66.—A house-owner wishing for happiness should carefully guard Brahman situated in the middle of

the house. By hurting him through remnants of food and the like, he will come to grief.

दक्षिणभुजेन हीने वास्तुनरेऽर्थक्षयोऽङ्गनादोषाः ।
वामेऽर्थधान्यहानिः शिरसि गुणैर्हीयते सर्वैः ॥६७॥
स्त्रीदोषाः सुतमरणं प्रेष्यत्वं चापि चरणवैकल्ये ।
अविकलपुरुषे वसतां मानार्थयुतानि सौख्यानि ॥६८॥

Slokas 67-68.—When the House-God is bereft of the right-arm, there will be loss of wealth and misery through women; when of the left arm, loss of money and corn; when of the head, loss of all virtues; when of the feet, misery from women, death of sons and servitude; when the God is endowed with all limbs intact, the inmates of the house will be blessed with happiness mingled with honour and wealth.

गृहनगरग्रामेषु च सर्वत्रैवं प्रतिष्ठिता देवाः ।
तेषु च यथानुरूपं वर्णा विप्रादयो वास्याः ॥६९॥

Sloka 69.—In the same manner are deities situated in the different parts of houses, towns and villages. To Brahmins and others in the above, proper divisions of these should be allotted.

In these also, vulnerable points should be kept clean.

वासगृहाणि च विन्द्याद्विप्रादीनामुदग्दिगाद्यानि ।
विशतां च यथा भवनं भवन्ति तान्येव दक्षिणतः ॥७०॥

Sloka 70.—The dwellings of Brahmins, etc., should be located in the north, etc. The houses are to be constructed in such a way that when we enter the court-yard the houses lie to our right, *i.e.*, if a house faces the east, the entrance to its court-yard must face the north; if the south, the east; if the west, the south; and if the north, the west.

नवगुणसूत्रविभक्तान्यष्टगुणेनाथवा चतुःषष्टेः ।
द्वाराणि यानि तेषामनलादीनां फलोपनयः ॥७१॥

Sloka 71.—The following are the effects of the doors at Sikhi, etc., whether in the plan of 81 compartments or of 64.

अनिलभयं स्त्रीजननं प्रभूतधनता नरेन्द्रवाल्लभ्यम् ।
क्रोधपरतानृतत्वं क्रौर्यं चौर्यं च पूर्वेण ॥७२॥

Sloka 72.—If the door is at Agni, Parjanya, etc, to Anila on the east, the effects in order are danger from wind, birth of daughters, immense wealth, royal favour, hot temper, uttering falsehood, cruelty and theft.

अल्पसुतत्वं प्रैष्यं नीचत्वं भक्ष्यपानसुतवृद्धिः ।
रौद्रं कृतघ्नमधनं सुतवीर्यघ्नं च याम्येन ॥७३॥

Sloka 73.—If the door is at Anila, etc., up to Pitru on the south, the effects in order are few children, slavery, low life, increase of food, drink and children, honour, ingratitude, penury, destruction of sons and power.

सुतपीडा रिपुवृद्धिर्न सुतधनाप्तिः सुतार्थफलसम्पत् ।
धनसम्पन्नृपतिभयं धनक्षयो रोग इत्यपरे ॥७४॥

Sloka 74.—On the west, they are in order, son's suffering; increase of enemies; no acquisition of wealth or sons; the prosperity of sons and wealth; increase of money; trouble from King; loss of money; and ill health.

वधबन्धो रिपुवृद्धिः सुतधनलाभः समस्तगुणसम्पत् ।
पुत्रधनाप्तिर्वैरं सुतेन दोषाः स्त्रिया नैःस्वम् ॥७५॥

Sloka 75.—On the north, they are death or captivity, increase of enemies, acquisition of wealth and sons,

possession of all virtues, getting sons and wealth, enmity with one's own son, faults in wife and poverty.

In other Sasrtras, eight presiding deities are spoken of. Each has his own asterism. Similarly, the 32 doors also have their stars. By the agreement of the Moon and the stars, houses and doors are to be constructed. The 8 Vastunaras with their stars and deities are:

रिक्तो ध्वजश्च ध्वाङ्क्षश्च सिंहः श्वा वृषभस्तथा ।
वानरो भद्र इत्यष्टौ ज्ञेया वास्तुनरा बुधैः ॥
रिक्ते सूर्यस्तथाश्लेषा ध्वजे सोमश्च कृत्तिका ।
ध्वाङ्क्षे राहुश्च भरणी सिंहे भौमस्तथा मघाः ॥
बुधः शुनि धनिष्ठा च वृषे जीवश्च रोहिणी ।
भद्रे तु श्रवणः सौरः कपौ शुक्रश्च फाल्गुनी ॥
चन्द्रतारानुकूल्येन कारयेत विचक्षणः ।
विभुर्नश्यति रिक्तेन ध्वजेन विपुलाः श्रियः ॥
ध्वाङ्क्षेण नित्यमुद्वेगः सिंहेन जितशत्रुता ।
अस्थैर्यं सारमेये स्याद्वृषे परितपो ध्रुवः ॥
कपिना चापलं स्त्रीणां नित्यं भद्रेण निर्वृतिः ।

The following Slokas give the asterisms of the doors :—

कृत्तिका भगमैन्द्रं च विशाखा च पुनर्वसुः ।
तिष्यो हस्तस्तथार्द्रा च क्रमात्पूर्वेषु निर्दिशेत् ॥
चित्रा विशाखा पौष्णं च नैरृतं यमदैवतम् ।
वैश्वदेवाश्विन मैत्र क्रमाद्दक्षिणसंश्रितम् ॥
पित्र्यं प्रोष्ठपदायेरणमाषाढं च द्विदैवतम् ।
वारुणाश्विनसावित्रं क्रमात्पश्चिमसंश्रितम् ॥
स्वात्याश्लेषाभिजित्सौरं वैष्णवं वासवं तथा ।
याम्यं ब्राह्मं क्रमात्सौम्यद्वारेषु च विनिर्दिशेत् ॥

मार्गतरुकोणकूपस्तम्भभ्रमविद्धमशुभदं द्वारम् ।
उच्छ्रायाद्द्विगुणमितां त्यक्त्वा भूमिं न दोषाय ॥७६॥

Sloka 76.—A door being pierced by a road, tree, corner, well, pillar or water-sluice, is inauspicious, but on

its being removed to a distance equal to twice its height, it will not do any harm.

तथा च गर्गः

द्वारोच्छ्रायद्विगुणितां त्यक्त्वा भूमिं बहिःस्थितः ।
न दोषाय भवेद्वेधो गृहस्य गृहिणोऽथवा ॥

रथ्याविद्धं द्वारं नाशाय कुमारदोषदं तरुणा ।
पङ्कद्वारे शोको व्ययोऽम्बुनिःस्राविणि प्रोक्तः ॥७७॥

कूपेनापस्मारो भवति विनाशश्च देवताविद्धे ।
स्तम्भेन स्त्रीदोषाः कुलनाशो ब्रह्मणोऽभिमुखे ॥७८॥

Slokas 77-78.—A door hurt by a road augurs the death of the owner; one by a tree, trouble to children; one by mire, grief; one by a runnel, expenses of money; one by a well, epilepsy; by an idol of God, death of the owner; by a pillar, frailty of women; and one facing Brahman, leads to the destruction of the family.

उन्मादः स्वयमुद्घाटितेऽथ पिहिते स्वयं कुलविनाशः ।
मानाधिके नृपभयं दस्युभयं व्यसनमेव नीचे च ॥ ७९॥

द्वारं द्वारस्योपरि यत्तन्न शिवाय सङ्कटं यच्च ।
आव्यात्तं क्षुद्भयदं कुब्जं कुलनाशनं भवति ॥८०॥

पीडाकरमतिपीडितमन्तर्विनतं भवेदभावाय ।
बाह्यविनते प्रवासो दिग्भ्रान्ते दस्युभिः पीडा ॥८१॥

Slokas 79-81.—A door which opens by itself, produces lunacy; one that closes of its own accord, ruin of the family; a door, which is too big, causes fear from the king; a low one indicates trouble from robbers and misery; one above another and one too narrow are not auspicious; one that is too broad leads to famine; a bent door brings about the annihilation of the family; one

that is pressed hard by the upper block causes trouble to the owner; one bent inwards augurs the death of the master; one bent outwards, absence from home; one standing awry in regard to its quarter, trouble from robbers.

मूलद्वारं नान्यैर्द्वारैरभिसन्दधीत रूपर्द्ध्या ।
घटफलपत्रप्रमथादिभिश्च तन्मङ्गलैश्चिनुयात् ॥८२॥

Sloka 82.—The principal door ought not to be outdone by others through superior structure and design. The former must be embellished with auspicious objects such as water-pots, fruits, foliage and images of Siva's attendants.

ऐशान्यादिषु कोणेषु संस्थिता बाह्यतो गृहस्यैताः ।
चरकी विदारिनामाऽथ पूतना राक्षसी चेति ॥८३॥
पुरभवनग्रामाणां ये कोणास्तेषु निवसतां दोषाः ।
श्वपचाद्योऽन्त्यजात्यास्तेष्वेव विवृद्धिमायान्ति ॥८४॥

Sloka 83.—In the outer-corners beginning with the north-east of a house are Charakee, Vidari, Putana and Rakshasee. Those who dwell in the corners of cities, houses or villages come to grief, whereas the outcastes, such as those that eat dog's meat flourish there.

कोणेष्वाचयोक्ता एव ।
ऐशान्यां चरकी प्रोक्ता स्कन्दः प्राग्भागसंस्थितः ।
हौताशन्यां विदारी च याम्यां चैवार्यमा स्थितः ॥
पूतना नैर्ऋते ज्ञेया जम्भुकः पश्चिमे स्थितः ।
राक्षसी चानिले कोणे पिलिपिञ्जस्तथोत्तरे ॥

याम्यादिष्वशुभफला जातास्तरवः प्रदक्षिणेनैते ।
उदगादिषु प्रशस्ताः प्लक्षवटोदुम्बराश्वत्थाः ॥८५॥

Sloka 85.—The trees Peepul, Banyan, Indian fig and Aswattha are of untoward effects in the four corners be-

ginning with the south in order; while, in the directions begining with the north, they are favourable.

तथा च गर्गः

वर्जयेत्पूर्वतोऽश्वत्थं प्लक्षं दक्षिणतस्तथा।
न्यग्रोधं पश्चिमे भागे उत्तरे चाप्युदुम्बरम्॥
अश्वत्थे तु भयं ब्रूयात् प्लक्षे ब्रूयात्पराभवम्।
न्यग्रोधे राजतः पीडा नेत्रामयमुदुम्बरे॥
वटः पुरस्ताद्धन्यः स्याद्दक्षिणे चाप्युदुम्बरः।
अश्वत्थः पश्चिमे भागे प्लक्षस्तूत्तरतो भवेत्॥

आसन्नाः कण्टकिनो रिपुभयदाः क्षीरिणोऽर्थनाशाय।
फलिनः प्रजाक्षयकरा दारूण्यपि वर्जयेदेषाम्॥८६॥
छिन्द्याद्यदि न तरूंस्तान् तदन्तरे पूजितान् वपेदन्यान्।
पुन्नागाशोकारिष्टबकुलपनसान् शमीशालौ॥८७॥

Slokas 86-87.—Thorny trees near the houses cause threat of enemies; milky ones lead to the destruction of wealth; those laden with fruits, to the loss of children; even the timber of these trees should be avoided in the construction of houses. If such trees are not cut down, worshippable ones such as Punnaga, Asoka, Arishta, Bakula, Jack, Samee and Sala are to be planted amidst them.

शस्तौषधिद्रुमलता मधुरा सुगन्धा
स्निग्धा समा न सुषिरा च मही नराणाम्।
अप्यध्वनि श्रमविनोदमुपागतानां
धत्ते श्रियं किमुत शाश्वतमन्दिरेषु॥८८॥

Sloka 88.—A ground that is soft, even, of sweet odour and taste, and abounding in commendable herbs, trees and creepers, and not hollow inside, confers prosperity even on those persons who take rest on it from the

fatigue of a journey ; how much more then on those who have a permanent home on it ?

सचिवालयेऽर्थनाशो धूर्त्तगृहे सुतवधः समीपस्थे ।
उद्वेगो देवकुले चतुष्पथे भवति चाकीर्त्तिः ॥८९॥
चैत्ये भयं ग्रहकृतं वल्मीकश्वभ्रसङ्कुले विपदः ।
गर्त्तायां तु पिपासा कूर्माकारे धनविनाशः ॥९०॥

Slokas 89-90.—If a minister's house is nearby, there will be loss of wealth ; if a rogue's (or gambler's) house, death of a son; if a temple, mental affliction; if a cross-way, ill repute ; if a holy tree, danger from planetary influences; if a house is filled with ant hills or holes, calamities; if a chasm is nearby, thirst ; and if the ground is in the shape of a tortoise, loss of money.

उदगादिप्लवमिष्टं विप्रादीनां प्रदक्षिणेनैव ।
विप्रः सर्वत्र वसेदनुवर्णमथेष्टमन्येषाम् ॥९१॥

Sloka 91.—If there is a slope towards the north, the ground is auspicious for Brahmins ; one towards the east, for Kshatriyas ; one towards the south, for Vaisyas ; one towards the west, for Sudras. Others hold that Brahmins may dwell in any directon, and others according to their rank ; *i.e.*, Kshatriyas in ground inclined towards the east, south or west ; Vaisyas towards south or west ; Sudras towards the west alone.

गृहमध्ये हस्तमितं खात्वा परिपूरितं पुनः श्वभ्रम् ।
यद्यूनमनिष्टं तत्समे समं धन्यमधिकं यत् ॥९२॥

Sloka 92.—In the centre of the house-site, dig a pit, one cubit in diameter and depth. If, on fiilling it with the same earth, the pit is insufficiently filled, it is harmful;

if just filled, moderate; and if the earth is more than sufficient, it brings fortune.

श्वभ्रमथवाऽम्बुपूर्णं पदशतमित्वा गतस्य यदि नोनम् ।
तद्धन्यं यच्च भवेत्पलान्यपामाढकं चतुःषष्टिः ॥९३॥

Sloka 93.—Or, fill the same pit with water and then walking a hundred steps, come back. If the water in the pit has not diminished, it is blest; similarly when an Adhaka of earth dug out weighs 64 palas.

आमे वा मृत्पात्रे श्वभ्रस्थे दीपवर्तिरभ्याधिकम् ।
ज्वलति दिशि यस्य शस्ता सा भूमिस्तस्य वर्णस्य ॥९४॥

Sloka 94.—Or, place lamps inside unbaked earthen pots in the four quarters (within the pit). That quarter of the site in which the lamp burns longest is auspicious for the particular caste.

श्वभ्रोषितं न कुसुमं यस्य प्रम्लायतेऽनुवर्णसमम् ।
तत्तस्य भवति शुभदं यस्य च यस्मिन् मनो रमते ॥९५॥

Sloka 95.—Place flowers of the four colours assigned to the castes in the pit at night and observe them on the next day. That caste whose flower does not fade there, will flourish on the site; so also where one's mind feels happy.

तथा चात्र गर्गः

या यस्य राशिता भूमेर्भवेत्तु गृहकर्मणि ।
तस्यां श्वभ्रं खनेर्मध्ये हस्तमात्रं समन्ततः ॥
तच्छ्वभ्रं पूरयेत्तेन पांसुना सुविचक्षणः ।
वर्धमाने च वृद्धिः स्याद्धीयमाने विगर्हिता ॥
साम्ये साम्यं विनिर्दिष्टमथवाऽन्यद्विचारणम् ।
पूरयित्वाऽथवा श्वभ्रं मृद्भिः क्रमशतं व्रजेत् ॥
पूर्णं स्यादागमं यावत् सा भूमिस्तु प्रशस्यते ।

तस्मिन् वा धारयेच्छ्वभ्रे चित्रं माल्यमनुक्रमात् ॥
यच्चिरान्म्लायते माल्यं तद्वर्णं तत्र चावसेत् ।
आमे वा मृन्मये पात्रे दीपवर्तिचतुष्टयम् ॥
यस्यां दिशि प्रज्वलात चिरं तस्यैव सा शुभा ।

सितरक्तपीतकृष्णा विप्रादीनां प्रशस्यते भूमिः ।
गन्धश्च भवति यस्यां घृतरुधिरान्नाद्यमद्यसमः ॥९६॥
कुशयुक्ता शरबहुला दूर्वाकाशावृता क्रमेण मही ।
ह्यनुवर्णं वृद्धिकरी मधुरकषायाम्लकटुका च ॥९७॥

Slokas 96-97.—A soil that is white is good for Brahmins ; one red, for Kshatriyas ; yellow, for Vaisyas ; and black, for Sudras. If it smells like ghee, blood, food and liquor, it is good for the four classes taken in order. Similarly it is auspicious for these classes in their order if it is covered with holy grass, Sara, Durva and Kasa. Likewise, a sweet, astringent, sour and pungent earth bestows prosperity on these classes

तथा च गर्गः

मधुरा दर्भसंयुक्ता घृतगन्धा च या मही ।
उत्तरप्रवणा चेति ब्राह्मणानां तु सा शुभा ॥
रक्तगन्धा कषाया च शरवीरेण संयुता ।
रक्ता प्राक्प्रवणा ज्ञेया क्षत्रियाणां तु सा मही ॥
दक्षिणप्रवणा भूमिर्याम्ला दूर्वाभिरन्विता ।
अन्नगन्धा च वैश्यानां पीतवर्णा प्रशस्यते ॥
पश्चिमप्रवणा कृष्णा विकुण्ठा काशसंवृता ।
मद्यगन्धा मही धन्या शूद्राणां कटुका तथा ॥

कृष्टां प्ररूढबीजां गोऽध्युषितां ब्राह्मणैः प्रशस्तां च ।
गत्वा महीं गृहपतिः काले सांवत्सरोद्दिष्टे ॥९८॥
भक्ष्यैर्नानाकारैर्दध्यक्षतसुरभिकुसुमधूपैश्च ।
दैवतपूजां कृत्वा स्थपतीनभ्यर्च्य विप्रांश्च ॥९९॥

विप्रः स्पृष्ट्वा शीर्षं वक्षश्च क्षत्रियो विशश्चोरू ।
शूद्रः पादौ स्पृष्ट्वा कुर्याद्रेखां गृहारम्भे ॥१००॥

Slokas 98-100.—The owner of lands should go at a time prescribed by an astrologer to a good piece of earth which is ploughed, where sown seeds have grown, and where Brahmins and cows have stayed for a night; worship deities with varieties of eatables, curds, coloured rice and fragrant flowers and incense; and honour Brahmins and the architects. Then touching his head, breast, thighs or feet according as he is a Brahmin, Kshatriya, Vaisya or Sudra, he should draw a line at the commencement of the construction of a house.

अङ्गुष्ठकेन कुर्यान्मध्याङ्गुल्याऽथवा प्रदेशिन्या ।
कनकमणिरजतमुक्तादधिफलकुसुमाक्षतैश्च शुभम् ॥१०१॥
शस्त्रेण शस्त्रमृत्युर्बन्धो लोहेन भस्मनाग्निभयम् ।
तस्करभयं तृणेन च काष्ठोल्लिखिता च राजभयम् ॥१०२॥
वक्रा पादालिखिता शत्रुभयक्लेशदा विरूपा च ।
चर्माङ्गारास्थिकृता दन्तेन च कर्तुरशिवाय ॥१०३॥
वैरमपसव्यलिखिता प्रदक्षिणं सम्पदो विनिर्देश्याः ।
वाचः परुषा निष्ठीवितं क्षुतं चाशुभं कथितम् ॥१०४॥

Slokas 101-104.—If he should draw the line with the thumb, middle finger or fore-finger, or with gold, gem, silver, pearl, curds, fruit, flower or coloured rice, it would lead to happiness; if with a weapon, he would be killed by weapons; if with a metal (or iron), imprisoned; with ashes, will have danger from fire; with straw, danger from thieves; with a wooden stick, fear of King. A crooked line drawn by foot gives danger from enemies

and misery; so is one that is imperceptible or ugly; one drawn with hide, charcoal, bone or tooth, causes disaster to the owner; one drawn in an anti-clockwise direction, produces hatred; in a clockwise direction, prosperity; harsh words, spitting and sneezing at the commencement are said to be inauspicious.

अर्द्धनिचितं कृतं वा प्रविशन् स्थपतिर्गृहे निमित्तानि ।
अवलोकयेद्गृहपतिः क्व संस्थितः स्पृशति किं चाङ्गम् ॥१०५॥
रविदीप्तो यदि शकुनिस्तस्मिन् काले विरौति परुषरवम् ।
संस्पृष्टाङ्गसमानं तस्मिन् देशेऽस्थि निर्देश्यम् ॥१०६॥

Slokas 105-106.—When entering a finished or half-finished house, the architect should look for the sign such as where (in which part of the house-God) the owner is standing, and which limb he is touching. If a bird heated by the Sun, cries harshly at the time, it may be predicted that on the spot there is a bone of a member corresponding to the limb touched.

The meaning of 'heated by the Sun' is—in the first watch of the day, the north-east is full of embers; the east is 'scorched', south-east, 'smoky', and the rest are calm; in the second watch, the east is 'full of embers,' south-east, 'scorched', south 'smoky', and the rest calm; in the third, south-east, 'full of embers', south, 'scorched', south-west, 'smoky', and the rest calm; in the last watch of the day, the south is 'full of embers', south west, 'scorched', west, 'smoky' and the rest, 'calm'; and so on.

शकुनसमयेऽथवाऽन्ये हस्त्यश्वश्वादयोऽनुवाशन्ते ।
तत्प्रभवमस्थि तस्मिंस्तदङ्गसम्भूतमेवेति ॥१०७॥

Sloka 107.—Or, at the time of noting fore-tokens, if other animals such as elephants, horses and dogs being scorched by the Sun, produce a shrieking sound, it may

be told that the specified spot contains a bone of such an animal and belonging to the limb corresponding to that touched by the owner.

सूत्रे प्रसार्यमाणे गर्दभरावोऽस्थिशल्यमाचष्टे ।
श्वशृगाललङ्घिते वा सूत्रे शल्यं विनिर्देश्यम् ॥१०८॥

Sloka 108.—The braying of an ass at the time of stretching the measuring string indicates the presence of a bone underneath. Similarly when the string is crossed by a dog or jackal, the same fault is to be predicted.

दिशि शान्तायां शकुनिर्मधुरविरावी यदा तदा वाच्यः ।
अर्थस्तस्मिन् स्थाने गृहेश्वराधिष्ठितेऽङ्गे वा ॥१०९॥

Sloka 109.—If at that time, a bird sitting in a ' calm ' direction warbles sweetly, it is to be understood that there is a hidden treasure on the spot or in the limb of the House-God occupied by the owner.

तथा च गर्गः

प्रश्नकाले गृहपतिः कस्मिन्नङ्गे समास्थितः ।
किमङ्गं संस्पृशेद्वापि व्याहरेद्वा शुभाशुभम् ॥
विलोक्य स्थपतिः पूर्वं पश्चाच्छल्यं विचारयेत् ।
शङ्खभेरीमृदङ्गानां पटहानां च निःस्वनाः ॥
दध्यक्षतानां पुष्पाणां फलानां दर्शनानि च ।
प्रष्टुश्च प्रवदेच्छल्यं वास्तुज्ञानविशारदः ॥
दीप्तदिक्संस्थितः पक्षी विरौति पौरुषं रवम् ।
स्पृष्टाङ्गसदृशं शल्यं तस्य स्थाने विनिर्दिशेत् ॥
निखनेदवनिं तत्र तदङ्गं मुञ्चते यथा ।
गृहनाथस्य तत्राधः शल्यं निःसंशयं वदेत् ॥
प्रश्नकाले गजो गौर्वा तुरगो गर्दभोऽपि वा ।
उष्ट्रो वा सारमेयो वा मार्जारश्छागरोऽपि वा ॥
यः प्राणी व्याहरेत्तत्र तज्जं शल्यमादिशेत् ।
प्रमाणं तस्य वक्तव्यं पूर्वोक्तविधिना ततः ॥

सूत्रच्छेदे मृत्युः कीले चावाङ्मुखे महान् रोगः ।
गृहनाथस्थपतीनां स्मृतिलोपे मृत्युरादेश्यः ॥११०॥
स्कन्धाच्च्युते शिरोरुक् कुलोपसर्गोऽपवर्जिते कुम्भे ।
भग्नेऽपि च कर्मिवधश्च्युते कराद्गृहपतेर्मृत्युः ॥१११॥

Slokas 110-111.—If the string snaps, the owner will die; if a peg is driven upside down, fell disease will befall him; if the owner or carpenter forget anything, it indicates their death; if the pot of water, while being brought, falls down from the shoulder, the owner will have some cerebral disease; if it is drained away, there will be trouble to his family; if it is broken, the labourers will die; and if it falls from the hand, the owner will die.

उत्तरपूर्वे कोणे कृत्वा पूजां शिलां न्यसेत्प्रथमम् ।
शेषाः प्रदक्षिणेन स्तम्भाश्चैवं समुत्थाप्याः ॥११२॥
छत्रस्रगम्बरयुतः कृतधूपविलेपनः समुत्थाप्यः ।
स्तम्भस्तथैव कार्यो द्वारोच्छ्रायः प्रयत्नेन ॥११३॥

Slokas 112-113.—In the north-eastern corner a worship should be performed with the necessary materials and first of all, a stone laid there and then others in the other directions in a clock-wise manner; similarly should be erected pillars carefully being decked with umbrellas, wreaths, cloths, incense and ointments. So also are doors to be raised.

तथा च गर्गः ।
शिलाविन्यासकाले तु संभारांश्चोपकल्पयेत् ।
समुद्रजानि रत्नानि सुवर्णं रजतं तथा ॥
सर्वबीजानि गन्धांश्च शरान् दर्भांस्तथैव च ।
शुक्लान् सुमनसः सर्पिः केतकीं मधुरोचनाम् ॥

आमिषं च तथा मद्यं फलानि विविधानि च ।
क्षीरोदनं पूर्णकुम्भान् कोणे कोणे प्रदापयेत् ॥
नानाविधानि भक्ष्याणि पानानि विविधानि च ।
हुत्वाग्निं विधिवत्काले मुहूर्ते चोपपादिते ॥
गृहकोणेषु सर्वेषु पूजां कृत्वा विधानतः ।
ततः पुण्याहघोषेण शिलान्यासं प्रकल्पयेत् ॥
ऐशानमादितः कृत्वा प्राग्दाक्षिण्येन विन्यसेत् ।
अनेनैव विधानेन स्तम्भद्वारावरोहणम् ॥
वास्तुविद्याविधानज्ञः कारयेत्सुसमाहितः ।
शिलाविन्यासमन्त्रोऽयं निर्दिष्टो मुनिभिः पुरा ॥
नन्दे नन्दायवासिष्ठे वसुभिश्च हितप्रजे ।
सुचिरे नन्ददे नन्दे वासिष्ठ रम्यतां गृहे ॥
भद्रे काश्यपदायादे पूजनं भद्रमावह ।
सुभगे सुव्रते देवि गृहे काश्यपि रम्यताम् ॥
जये भार्गवदायादे प्रजानां भद्रमावह ।
भव भूतिकरी देवि गृहे भार्गवि रम्यताम् ॥
सर्वबीजसमायुक्ते सर्वगन्धौषधैर्वृते ।
प्रजापतिसुते देवि सुखदाऽस्तु महीसुते ॥
पूर्णेऽङ्गिरसदायादे पूर्णकामाः प्रजाः कुरु ।
पूजिते परमाचार्यै गन्धमाल्यैरलङ्कृते ॥
अव्यङ्गे चाक्षते पूर्णे मुनेरङ्गिरसः सुते ।
इष्टके त्वं प्रयच्छेष्टं प्रतिष्ठां गृहिणः कुरु ॥
ग्रामस्वामिपुरस्वामिगृहस्वामिपरिग्रहे ।
मनुष्यपशुहस्त्यश्वधनवृद्धिकरी भव ॥

विहगादिभिरवलीनैराकम्पितपतितदुःस्थितैश्च तथा ।
शक्रध्वजसदृशफलं तदेव तस्मिन्विनिर्दिष्टम् ॥११४॥

Sloka 114.—When the pillars, etc., are mounted by birds and the like, when they shake, fall or are wrongly placed, the same effects have to be predicted as for Indra's Banner. *Vide*-Adhyaya XLIII, Slokas 62-66, *supra*.

प्रागुत्तरोन्नते धनसुतक्षयः सुतवधश्च दुर्गन्धे ।
वक्रे बन्धुविनाशो न सन्ति गर्भाश्च दिङ्मूढे ॥११५॥
इच्छेद्यदि गृहवृद्धिं ततः समन्ताद्विवर्धयेत्तुल्यम् ।
एकोद्देशे दोषः प्रागथवाऽप्युत्तरे कुर्यात् ॥११६॥

Slokas 115-116.—If the house is elevated in the east or north, there will be loss of wealth and children; if there is stinking sme ll there, loss of a son; if it is not straight, destru ction of kinsmen; and if it does not face any particular direction, no children will be born. If one wishes for the prosperity of a house, one ought to raise it to the same level on all sides. If at all there should be any fault, it should be either in the east or in the north.

प्राग्भवति मित्रवैरं मृत्युभयं दक्षिणेन यदि वृद्धिः ।
अर्थविनाशः पश्चादुदग्विवृद्धिर्मनस्तापः ॥११७॥

Sloka 117.—When the house has an elevation towards the east, the owner will be at loggerheads with his friends; if towards the south, fear of death; if towards the west, loss of wealth; and if towards the north, mental affliction.

ऐशान्यां देवगृहं महानसं चापि कार्यमाग्नेय्याम् ।
नैर्ऋत्यां भाण्डोपस्करोऽर्थधान्यानि मारुत्याम् ॥११८॥

Sloka 118.—In a four-halled house, the chamber of worship should be situated in the north-east; kitchen in the south-east; the store-room in the south-west; and the treasure-room and granary in the north-west.

प्राच्यादिस्थे सलिले सुतहानिः शिखिभयं रिपुभयं च ।
स्त्रीकलहः स्त्रीदौष्ट्यं नैस्व्यं वित्तात्मजविवृद्धिः ॥११९॥

Sloka 119.—If there is water to the east, south-east, south, etc., of a house, there will be loss of children, danger from fire, threat of enemy, quarrel among women, frailty of women, penury, increase of wealth and prosperity of sons respectively.

खगनिलयभग्नसंशुष्कदग्धदेवालयश्मशानस्थान् ।
क्षीरतरुधवविभीतकनिम्बारणिवर्जितान् छिन्द्यात् ॥१२०॥

Sloka 120.—For constructing a house, one ought to select trees other than those that are inhabited by birds, that are broken, withered, burnt, that are in temples, and burial grounds, milky trees, Dhava, Vibhitaka, Neem and Arani.

रात्रौ कृतबलिपूजं प्रदक्षिणं छेदयेद्दिवा वृक्षम् ।
धन्यमुदक्प्राक्पतनं न ग्राह्योऽतोऽन्यथा पतितः ॥१२१॥

Sloka 121.—A tree that is worshipped along with offerings the previous night, should be cut at day-time beginning with its north-eastern part. If it falls to the north or east, it is fortunate. One falling otherwise should be abandoned.

छेदो यद्यविकारी ततः शुभं दारु तद्गृहोपयिकम् ।
पीते तु मण्डले निर्दिशेत्तरोर्मध्यगां गोधाम् ॥१२२॥
मञ्जिष्ठाभे भेको नीले सर्पस्तथाऽरुणे सरटः ।
मुद्गाभेऽश्मा कपिले तु मूषकोऽम्भश्च खड्गाभे ॥१२३॥

Slokas 122-123.—If the cutting appears natural, the timber is good for being used for a house; if there is a yellowish circle in the cross section of the tree, it is to be predicted that there is a lizard inside the tree; if a madder-coloured circle, a frog; if a bluish one, a snake;

if a red one, a blood-sucker; if a green-gram-like one, a stone; and if a tawny one, a rat; and if a sword-like one, water.

धान्यगोगुरुहुताशसुराणां न स्वपेदुपरि नाप्यनुवंशम् ।
नोत्तरापरशिरा न च नग्नो नैव चार्द्रचरणः श्रियमिच्छन् ॥१२४॥

Sloka 124.—One wishing for prosperity ought not to sleep above grains, cows, elders, fire and deities; nor along the diagonals, nor with the head turned towards the north or west, nor naked, nor with wet feet

भूरिपुष्पविकरं सतोरणं तोयपूर्णकलशोपशोभितम् ।
धूपगन्धबलिपूजितामरं ब्राह्मणध्वनियुतं विशेद् गृहम् ॥१२५॥

Sloka 125.—One ought to enter a house which is strewn with an abundance of flowers, decked with arches, embellished with pots filled with water, where the deities are worshipped with incense, perfumes and oblations and which is reverberating with the sound of Brahmins chanting Vedas.

By the word अमर is meant the Gods inside the वास्तु and not those that are situated in the outer compartments.

Thus ends the 53rd Adhyaya on 'House-building'.

दकार्गलम् ॥५४॥ On the Exploration of Water Springs

धर्म्यं यशस्यं च वदाम्यतोऽहं दकार्गलं येन जलोपलब्धिः ।
पुंसां यथाङ्गेषु शिरास्तथैव क्षितावपि प्रोन्नतनिम्नसंस्थाः ॥१॥

एकेन वर्णेन रसेन चाम्भश्च्युतं नभस्तो वसुधाविशेषात् ।
नानारसत्वं बहुवर्णतां च गतं परीक्ष्यं क्षितितुल्यमेव ॥२॥

Slokas 1-2.—I shall now explain the science of 'Water-finding' which leads to religious merit and renown, for, it helps men to ascertain the existence of water. Just as there are veins in the human body, even so do they exist, some higher up, others lower down, in the earth. The water that falls from the sky with the same colour and taste, assumes various colours and tastes owing to the difference in the nature of the earth. Hence it should be examined in relation to its environments.

पुरुहूतानलयमानिर्ऋतिवरुणपवनेन्दुशङ्करा देवाः ।
विज्ञातव्याः क्रमशः प्राच्याद्यानां दिशां पतयः ॥३॥
दिक्पतिसञ्ज्ञा च शिरा नवमी मध्ये महाशिरानाम्नी ।
एताभ्योऽन्याः शतशो विनिःसृता नामभिः प्रथिताः ॥४॥
पातालादूर्ध्वशिरा शुभा चतुर्दिक्षु संस्थिता याश्च ।
कोणदिगुत्था न शुभाः शिरानिमित्तान्यतो वक्ष्ये ॥५॥

Slokas 3-5.—The divine lords of the eight quarters beginning with the east are in their order, Indra, Agni, Yama, Nirriti (demon), Varuna, Wind, the Moon and Siva. The veins in the different quarters are known by the names of their respective lords. There is a ninth, called 'The Great Vein', in the middle of these. There are hundreds of veins branching off from these and bearing distinct appellations. A vein that comes up from the nether world is good; so are those in the four directions. But those in the intermediate quarters are not auspicious. Hereafter I shall explain the characteristics of the veins.

यदि वेतसोऽम्बुरहिते देशे हस्तैस्त्रिभिस्ततः पश्चात् ।
सार्धे पुरुषे तोयं वहति शिरा पश्चिमा तत्र ॥६॥

चिह्नमपि चार्धपुरुषे मण्डूकः पाण्डुरोऽथ मृत् पीता ।
पुटभेदकश्च तस्मिन् पाषाणो भवति तोयमधः ॥७॥

Slokas 6-7.—If rotang (tree) is seen flourishing in a waterless tract, there will be water at a depth of 7½ cubits at a distance of 3 cubits to the west of the tree. There will be found a westerly vein flowing underneath. At a depth of 2½ cubits, the symptoms would be a pale white frog; thereafter, yellow clay, and further, a very hard stone (which will break only by the application of great heat) and underneath that there will be water.

Man's height is 120 digits or 5 cubits.

जम्ब्वाश्चोदग्घस्तैस्त्रिभिः शिराधो नरद्वये पूर्वा ।
मृल्लोहगन्धिका पाण्डुरा च पुरुषेऽत्र मण्डूकः ॥८॥

Sloka 8.—In a similar tract, if a Jambu tree is found, an easterly vein will be obtained at a depth of ten cubits at a distance of three cubits to its north. The signs are, the earth smelling like iron at a depth of five cubits; next, pale-white clay, and further, a frog.

जम्बूवृक्षस्य प्राग्वल्मीको यदि भवेत् समीपस्थः ।
तस्माद्दक्षिणपार्श्वे सलिलं पुरुषद्वये स्वादु ॥९॥
अर्धपुरुषे च मत्स्यः पारावतसन्निभश्च पाषाणः ।
मृद्भवति चात्र नीला दीर्घं कालं च बहु तोयम् ॥१०॥

Slokas 9-10.—If there is an ant-hill nearby to the east of a Jambu tree, there will be sweet water at a depth of ten cubits at a distance of three cubits to the south of the tree. When the earth is dug 2½ cubits deep, there will be found fish; next a stone with the colour of a dove; and next blue clay. Here there will be plenty of water for a long time.

पश्चादुदुम्बरस्य त्रिभिरेव करैर्नरद्वये सार्धे ।
पुरुषे सितोऽहिरश्माञ्जनोपमोऽधः शिरा सुजला ॥११॥

Sloka 11.—If there is an Indian Fig tree in a waterless tract (with or without an ant-hill thereby), there will be a vein of good water at a distance of only three cubits to its west and at a depth of 12½ cubits. Here, the signs are a white snake at a depth of five cubits and further a stone as dark as collyrium.

उदगर्जुनस्य दृश्यो वल्मीको यदि ततोऽर्जुनाद्धस्तैः ।
त्रिभिरम्बु भवति पुरुषैस्त्रिभिरर्धसमन्वितैः पश्चात् ॥१२॥
श्वेता गोधार्धनरे पुरुषे मृद्धूसरा ततः कृष्णा ।
पीता सिता ससिकता ततो जलं निर्दिशेदमितम् ॥१३॥

Slokas 12-13. - If there be an ant-hill to the north of an Arjuna tree, there would be water at a depth of 17½ cubits, at a distance of three cubits to its west. When the earth is dug 2½ cubits deep, there will be a white lizard; then at a depth of five cubits, grey clay; then dark, then yellow, then white, and then sandy earth. Beneath that, abundant water is to be predicted.

वल्मीकोपचितायां निर्गुण्ड्यां दक्षिणेन कथितकरैः ।
पुरुषद्वये सपादे स्वादु जलं भवति चाशोष्यम् ॥१४॥
रोहितमत्स्योऽर्धनरे मृत् कपिला पाण्डुरा ततः परतः ।
सिकता सशर्कराऽथ क्रमेण परतो भवत्यम्भः ॥१५॥

Slokas 14-15.—There will be sweet and never-failing water at a depth of 11¼ cubits at a distance 3 cubits to the south of a Nirgundi (Indigo) tree with an ant-hill nearby. At a depth of 2½ cubits, there will be red fish; then, red brown clay; further, pale-white clay; then, sand mixed with gravel; beneath that, there will be water.

पूर्वेण यदि बदर्या वल्मीको दृश्यते जलं पश्चात् ।
पुरुषैस्त्रिभिरादेश्यं श्वेता गृहगोधिकार्द्धनरे ॥१६॥

Sloka 16.—When an ant-hill is seen to the east of a Jujube tree, water is to be declared at a depth of 15 cubits at a distance of 3 cubits to its west When the earth is dug 2½ cubits, a white lizard will be found.

सपलाशा बदरी चेद्दिश्यपरस्यां ततो जलं भवति ।
पुरुषत्रये सपादे पुरुषेऽत्र च दुण्डुभश्चिह्नम् ॥१७॥

Sloka 17.—If a Jujube tree is seen along with a Palasa tree, water will be found at a depth of 16¼ cubits at a distance of *3* cubits to its west. At a depth of 5 cubits, the sign will be a non-poisonous snake.

बिल्वोदुम्बरयोगे विहाय हस्तत्रयं तु याम्येन ।
पुरुषैस्त्रिभिरम्बु भवेत् कृष्णोऽर्द्धनरे च मण्डूकः ॥१८॥

Sloka 18.—There will be water at a depth of 15 cubits at a distance of 3 cubits to the south of a place where a Bilwa and an Indian fig tree are together. The sign at a depth of 2½ cubits is a black frog.

काकोदुम्बरिकायां वल्मीको दृश्यते शिरा तस्मिन् ।
पुरुषत्रये सपादे पश्चिमदिक्स्था वहति सा च ॥१९॥
आपाण्डुपीतिका मृद्गोरसवर्णश्च भवति पाषाणः ।
पुरुषार्धे कुमुदनिभो दृष्टिपथं मूषको याति ॥२०॥

Slokas 19-20.—If an ant-hill is seen near a Kakodumbara tree, there will be a westerly water vein flowing at a depth 16¼ cubits. The signs are pale yellow clay and white stone; and at a depth of 2½ cubits a lily-coloured white rat will greet the eyes.

जलपरिहीने देशे वृक्षः कम्पिल्लको यदा दृश्यः ।
प्राच्यां हस्तत्रितये वहति शिरा दक्षिणा प्रथमम् ॥२१॥
मृन्नीलोत्पलवर्णा कापोता दृश्यते ततस्तस्मिन् ।
हस्तेऽजगन्धको मत्स्यकः पयोऽल्पं च सक्षारम् ॥२२॥

Slokas 21-22.—When a Kampillaka tree is seen in a waterless tract, there will be a southerly water-vein flowing at a depth of $16\frac{1}{4}$ cubits at a distance of 3 cubits to the east of it The signs are blue clay, then lily-coloured, and further dove-coloured clay; and further, at a depth of one cubit, there will be a fish with the smell of goat, and beneath that, a little brackish water.

शोणाकतरोरपरोत्तरे शिरा द्वौ करावतिक्रम्य ।
कुमुदा नाम शिरा सा पुरुषत्रयवाहिनी भवति ॥२३॥

Sloka 23.—There is a water-vein called Kumuda, which flows at a depth of 15 cubits and at a distance of two cubits to the north-west of a Sonaka tree.

आसन्नो वल्मीको दक्षिणपार्श्वे विभीतकस्य यदि ।
अध्यर्धे भवति शिरा पुरुषे ज्ञेया दिशि प्राच्याम् ॥२४॥

Sloka 24.—If there is an ant-hill nearby to the south of a Vibhitaka tree, there will be a water-vein at a depth of $7\frac{1}{2}$ cubits at a distance of 2 cubits to its east.

तस्यैव पश्चिमायां दिशि वल्मीको यदा भवेद्धस्ते ।
तत्रोदग्भवति शिरा चतुर्भिरर्धाधिकैः पुरुषैः ॥२५॥
श्वेतो विश्वम्भरकः प्रथमे पुरुषे तु कुङ्कुमाभोऽश्मा ।
अपरस्यां दिशि च शिरा नश्यति वर्षत्रयेऽतीते ॥२६॥

Slokas 25-26.—When the ant-hill is to the west of the same tree, there will be a water-vein at a depth of $22\frac{1}{2}$ cubits at a distance of a cubit to its north. The

signs are a white scorpion (?) at a depth of 5 cubits, then a crimson stone; then to the west flows a vein. This vein will disappear after three years.

सकुशासित ऐशान्यां वल्मीको यत्र कोविदारस्य ।
मध्ये तयोर्नरैरर्धपञ्चमैस्तोयमक्षोभ्यम् ॥२७॥
प्रथमे पुरुषे भुजगः कमलोदरसन्निभो मही रक्ता ।
कुरुविन्दः पाषाणश्चिह्नान्येतानि वाच्यानि ॥२८॥

Slokas 27-28.— If there is an ant-hill darkened by holy grass to the north-east of a Kovidara tree, there will be undrying water at a depth of 22½ cubits between the tree and the ant-hill. The signs mentioned are: a snake of the colour of a lotus-calix at a depth of 5 cubits; red earth and a coryndon stone.

यदि भवति सप्तपर्णो वल्मीकवृतस्तदुत्तरे तोयम् ।
वाच्यं पुरुषैः पञ्चभिरत्रापि भवन्ति चिह्नानि ॥२९॥
पुरुषार्धे मण्डूको हरितो हरितालसन्निभा भूश्च ।
पाषाणोऽभ्रनिकाशः सौम्या च शिरा शुभाम्बुवहा ॥३०॥

Slokas 29-30.—If a Saptaparna tree is surrounded by an ant-hill, water is to be declared at a depth of 25 cubits at a distance of one cubit to the north of it. The signs are: a green frog at a depth of 2½ cubits, the earth resembling yellow orpiment, a stone dark like the cloud, and beneath that, a northerly vein carrying good water.

सर्वेषां वृक्षाणामधः स्थितो दर्दुरो यदा दृश्यः ।
तस्माद्धस्ते तोयं चतुर्भिरर्धाधिकैः पुरुषैः ॥३१॥
पुरुषे तु भवति नकुलो नीला मृत्पीतिका ततः श्वेता ।
दर्दुरसमानरूपः पाषाणो दृश्यते चात्र ॥३२॥

Slokas 31-32.—When a frog is seen at the foot of any tree, there will be water at a depth of $22\frac{1}{2}$ cubits at a distance of one cubit to its north. The signs are: a mongoose at a depth of 5 cubits, then blue clay, yellow, then white clay and next a stone of the shape of a frog.

यद्यहिनिलयो दृश्यो दक्षिणतः संस्थितः करञ्जस्य ।
हस्तद्वये तु याम्ये पुरुषत्रितये शिरा सार्धे ॥३३॥
कच्छपकः पुरुषार्द्धे प्रथमं चोद्भिद्यते शिरा पूर्वा ।
उदगन्या स्वादुजला हरितोऽश्माधस्ततस्तोयम् ॥३४॥

Slokas 33-34.—If there is an ant-hill to the south of a Karanja tree, there will be a water-vein at a depth of $17\frac{1}{2}$ cubits at a distance of 2 cubits to its south. The signs are: a tortoise at a depth of $2\frac{1}{2}$ cubits; there will first of all appear an easterly vein, then a northerly vein containing sweet water; then a green stone below; underneath that, there will be water.

उत्तरतश्च मधूकादहिनिलयः पश्चिमे तरोस्तोयम् ।
परिहृत्य पञ्च हस्तानर्धाष्टमपौरुषान् प्रथमम् ॥३५॥
अहिराजः पुरुषेऽस्मिन् धूम्रा धात्री कुलुत्थवर्णोऽश्मा ।
माहेन्द्री भवति शिरा वहति सफेनं सदा तोयम् ॥३६॥

Slokas 35-36.—If there be an ant-hill to the north of a Madhuka tree, there will be water at a depth of $37\frac{1}{2}$ cubits at a distance of 5 cubits to the west of the tree. The signs are: first, a big serpent at a depth of 5 cubits, then tawny clay, a stone of the colour of horse gram; next, there will be an easterly vein, carrying always foamy water.

वल्मीकः स्निग्धो दक्षिणेन तिलकस्य सकुशदूर्वश्चेत् ।
पुरुषैः पञ्चभिरम्भो दिशि वारुण्यां शिरा पूर्वा ॥३७॥

Sloka 37.—If there be a glossy ant-hill covered with holy grass and Durva to the south of a Tilaka tree, there will be water at a depth of 25 cubits at a distance of 5 cubits to the west of the tree. The vein there is an easterly one.

सर्पावासः पश्चाद्यदा कदम्बस्य दक्षिणेन जलम् ।
परतो हस्तत्रितयात् षड्भिः पुरुषैस्तुरीयोनैः ॥३८॥
कौबेरी चात्र शिरा वहति जलं लोहगन्धि चाक्षोभ्यम् ।
कनकनिभो मण्डूको नरमात्रे मृत्तिका पीता ॥३९॥

Slokas 38-39.—If there be an ant-hill to the west of a Kadamba tree, there will be a northerly vein, carrying inexhaustible water with the smell of iron at a depth of $28\frac{3}{4}$ cubits at a distance of 3 cubits to the south of the tree. The signs are: a gold-hued frog at a depth of 5 cubits; and next, yellow-clay.

वल्मीकसंवृतो यदि तालो वा भवति नालिकेरो वा ।
पश्चात् षड्भिर्हस्तैर्नरैश्चतुर्भिः शिरा याम्या ॥४०॥

Sloka 40.—If a palm tree or a cocoanut tree is found covered with ant-hills, there will be a southerly water-vein at a depth of 20 cubits at a distance of 6 cubits to the west of the tree.

याम्येन कपित्थस्याहिसंश्रयश्चेदुदग्जलं वाच्यम् ।
सप्तपरित्यज्य करान् खात्वा पुरुषान् जलं पञ्च ॥४१॥
कर्बुरकोऽहिः पुरुषे कृष्णा मृत्पुटभिदपि च पाषाणः ।
श्वेता मृत्पश्चिमतः शिरा ततश्चोत्तरा भवति ॥४२॥

Slokas 41-42.—If there be an ant-hill to the south of a wood-apple tree, there will be water at a depth of 25 cubits at a distance of 7 cubits to the north of the

tree. The signs will be; a spotted snake at a depth of 5 cubits, then, black clay, a hard stone, next white clay; then there will be a westerly vein and next, a northerly one.

अश्मन्तकस्य वामे बदरी वा दृश्यतेऽहिनिलयो वा ।
षड्भिरुदक् तस्य करैः सार्धे पुरुषत्रये तोयम् ॥४३॥
कूर्मः प्रथमे पुरुषे पाषाणो धूसरः ससिकता मृत् ।
आदौ च शिरा याम्या पूर्वोत्तरतो द्वितीया च ॥४४॥

Slokas 43-44.—If there be an ant-hill or a Jujube tree to the north of an Asmantaka tree, there will be water $17\frac{1}{2}$ cubits down and 6 cubits to the north of the tree; the signs will be: a tortoise in the first layer (5 cubits deep), then brown stone, next, clay with sand; then first of all a southerly vein and next, a north-easterly one.

वामेन हरिद्रतरोर्वल्मीकश्चेज्जलं भवति पूर्वे ।
हस्तत्रितये सत्र्यंशैः पुम्भिः पञ्चभिर्भवति ॥४५॥
नीलो भुजगः पुरुषे मृत् पीता मरकतोपमश्चाश्मा ।
कृष्णा भूः प्रथमं वारुणी शिरा दक्षिणेनान्या ॥४६॥

Slokas 45-46.—If there is an ant-hill to the north of a Haridra tree, there will be water $28\frac{3}{4}$ cubits down and 3 cubits to its east. The signs are: a blue snake in the first instance, next, yellow clay, then, an emerald-like stone, next black earth, then first a westerly vein and next a southerly one.

जलपरिहीने देशे दृश्यन्तेऽनूपजानि चिह्नानि ।
वीरणदूर्वा मृदवश्च यत्र तस्मिन् जलं पुरुषे ॥४७॥
भार्ङ्गी त्रिवृता दन्ती सूकरपादी च लक्ष्मणा चैव ।
नवमालिका च हस्तद्वयेऽम्बु याम्ये त्रिभिः पुरुषैः ॥४८॥

Slokas 47-48. If in a waterless place are seen the characteristics of a watery tract or soft Virana grass or Durva, water will be available at 5 cubits below the earth; or if a kind of brinjal, Trivrita (சிவத்தைக), Nagadanti, Sukarapadi, Lakshmana and Navamalika Creeper be found to be growing, water will be found at 15 cubits below the earth and two cubits to the south.

स्निग्धाः प्रलम्बशाखा वामनविकटद्रुमाः समीपजलाः ।
सुषिरा जर्जरपत्रा रूक्षाश्च जलेन सन्त्यक्ताः ॥४९॥

Sloka 49.—Those trees which are glossy, have long branches hanging down, are very short and extensive have water nearby; whereas hollow and rough trees with shattered leaves do not indicate water in the neighbourhood.

तिलकाम्रातकवरुणकभल्लातकबिल्वतिन्दुकाङ्कोलाः ।
पिण्डारशिरीषाञ्जनपरूषका वञ्जुलोऽतिबला ॥५०॥
एते यदि सुस्निग्धा वल्मीकैः परिवृतास्ततस्तोयम् ।
हस्तैस्त्रिभिरुत्तरतश्चतुर्भिरर्धेन च नरेण ॥५१॥

Slokas 50-51.—If Tilaka, Amrataka, Varunaka, Bhallataka, Bilwa, Tinduka, Ankola, Pindara, Sirisha, Anjana, Parushaka, Vanjula and Atibala are very glossy and covered with ant-hills, there will be water 3 cubits from there to the north at a depth of $22\frac{1}{2}$ cubits.

अतृणे सतृणा यस्मिन् सतृणे तृणवर्जिता मही यत्र ।
तस्मिन् शिरा प्रदिष्टा वक्तव्यं वा धनं चास्मिन् ॥५२॥

Sloka 52.—If in a grassless place, a patch of ground is seen covered with grass, or in a grassy place, one is seen without it, a vein of water or treasure is to be declared to exist there.

कण्टक्यकण्टकानां व्यत्यासेऽम्भस्त्रिभिः करैः पश्चात् ।
खात्वा पुरुषत्रितयं त्रिभागयुक्तं धनं वा स्यात् ॥५३॥

Sloka 53.—When a thorny tree flourishes in the midst of non-thorny trees or *vice versa*, there is a treasure or water at a depth of 18¾ cubits at a distance of 3 cubits to the west.

नदति मही गम्भीरं यस्मिंश्चरणाहता जलं तस्मिन् ।
सार्द्धैस्त्रिभिर्मनुष्यैः कौबेरी तत्र च शिरा स्यात् ॥५४॥

Sloka 54.—Where the earth being stamped by feet emits a loud sound, a northerly water-vein will be found there at 17½ cubits.

वृक्षस्यैका शाखा यदि विनता भवति पाण्डुरा वा स्यात् ।
विज्ञातव्यं शाखातले जलं त्रिपुरुषं खात्वा ॥५५॥

Sloka 55.—Where a single branch of a tree hangs low or is colourless, it is to be understood that water exists at a depth of 15 cubits under the branch.

फलकुसुमविकारो यस्य तस्य पूर्वे शिरा त्रिभिर्हस्तैः ।
भवति पुरुषैश्चतुर्भिः पाषाणोऽधः क्षितिः पीता ॥५६॥

Sloka 56.—Where the fruits and flowers of a tree are unnatural, a water-vein flows at a depth of 20 cubits at a distance of 3 cubits to the east. The signs are: stone below and yellow earth.

यदि कण्टकारिका कण्टकैर्विना दृश्यते सितैः कुसुमैः ।
तस्यास्तलेऽम्बु वाच्यं त्रिभिर्नरैरर्धपुरुषे च ॥५७॥

Sloka 57.—If a Kantakari (Brinjal ?) is seen without thorns but with white flowers, there will be water underneath it at 17½ cubits.

खर्जूरी द्विशिरस्का यत्र भवेज्जलविवर्जिते देशे ।
तस्याः पश्चिमभागे निर्देश्यं त्रिपुरुषैर्वारि ॥५८॥

Sloka 58.—Where in a waterless place there is a date tree with two tops, water has to be declared to its west at 15 cubits.

यदि भवति कर्णिकारः सितकुसुमः स्यात् पलाशवृक्षो वा ।
सव्येन तत्र हस्तद्वयेऽम्बु पुरुषद्वये भवति ॥५९॥

Sloka 59.—If a Karnikara or Palasa tree bears white flowers, there is water two cubits to the south at a depth of ten cubits.

यस्यामूष्मा धात्र्यां धूमो वा तत्र वारि नरयुगले ।
निर्देष्टव्या च शिरा महता तोयप्रवाहेण ॥६०॥

Sloka 60.—Where the ground steams or smokes, there is water at 10 cubits ; and it may be stated that the vein will yield an abundant supply of water.

यस्मिन् क्षेत्रोद्देशे जातं सस्यं विनाशमुपयाति ।
स्निग्धमतिपाण्डुरं वा महाशिरा नरयुगे तत्र ॥६१॥

Sloka 61.—Where, in the region of a field, the crops that have grown perish, or there is glossy and very white vegetation, there is a great vein at 10 cubits.

Thus have been stated the symptoms of water in jungle and watery regions.

मरुदेशे भवति शिरा यथा तथातः परं प्रवक्ष्यामि ।
ग्रीवा करभाणामिव भूतलसंस्थाः शिरा यान्ति ॥६२॥

Sloka 62.—Now I shall expound the possibilities of veins in desert regions. The water-veins run below the earth's surface in the shape of camels' necks (*i. e.* syphons.)

पूर्वोत्तरेण पीलोर्यदि वल्मीको जलं भवति पश्चात् ।
उत्तरगमना च शिरा विज्ञेया पञ्चभिः पुरुषैः ॥६३॥
चिह्नं दर्दुर आदौ मृत्कपिला तत्परं भवेद्धरिता ।
भवति च पुरुषेऽधोऽश्मा तस्य तलेऽम्भो विनिर्देश्यम् ॥६४॥

Slokas 63-64.—If there is an ant-hill to the north-east of a Peelu tree, there will be water to its west. The vein will run in a northerly direction at a depth of 25 cubits. The signs would be : in the first instance a frog, brown clay, then green clay, then below, a stone and under that water.

पीलोरेव प्राच्यां वल्मीकोऽतोऽर्धपञ्चमैर्हस्तैः ।
दिशि याम्यायां तोयं वक्तव्यं सप्तभिः पुरुषैः ॥६५॥
प्रथमे पुरुषे भुजगः सितासितो हस्तमात्रमूर्तिश्च ।
दक्षिणतो वहति शिरा सक्षारं भूरि पानीयम् ॥६६॥

Slokas 65-66. If the ant-hill is to the east of the Peelu tree, there will be water 4½ cubits to the south at a depth of 35 cubits. The signs will be : in the first instance there will be, at a distance of 5 cubits, a white and dark snake of only one cubit length ; to its south flows a vein with plenty of brackish water.

उत्तरतश्च करीरस्याहिगृहं दक्षिणे जलं स्वादु ।
दशभिः पुरुषैर्ज्ञेयं पुरुषे पीतोऽत्र मण्डूकः ॥६७॥

Sloka 67.—If there is an ant-hill to the north of a tender bamboo, there is sweet water to its south at a depth of 50 cubits. When the earth is dug 5 cubits, a yellow frog will be seen.

रोहीतकस्य पश्चादहिवासश्चेत्त्रिभिः करैर्याम्ये ।
द्वादश पुरुषान् खात्वा सक्षारा पश्चिमेन शिरा ॥६८॥

Sloka 68.—If there is an ant-hill to the west of a Rohitaka tree, three cubits to its west, there is a vein of brackish water flowing to the west at a depth of 60 cubits.

इन्द्रतरोर्वल्मीकः प्राग्दृश्यः पश्चिमे शिरा हस्ते ।
खात्वा चतुर्दश नरान् कपिला गोधा नरे प्रथमे ॥६९॥

Sloka 69.—If the ant-hill is to the east of an Indra tree, there is a vein one cubit to its west at a depth of 70 cubits. The sign is a brown lizard in the first layer of 5 cubits.

यदि वा सुवर्णनाम्नस्तरोर्भवेद्वामतो भुजङ्गगृहम् ।
हस्तद्वये तु याम्ये पञ्चदशनरावसानेऽम्बु ॥७०॥
क्षारं पयोऽत्र नकुलोऽर्धमानवे ताम्रसान्निभश्चाश्मा ।
रक्ता च भवति वसुधा वहति शिरा दक्षिणा तत्र ॥७१॥

Slokas 70-71.—If there is an ant-hill to the north of a golden tree, there is water two cubits to the south at a depth of 75 cubits. The water here will be brackish. When the earth is dug 2½ cubits, there will be a mongoose; next, copper-coloured stone; then, red earth; then there flows a southerly vein.

बदरीरोहितवृक्षौ सम्पृक्तौ चेद्विनापि वल्मीकम् ।
हस्तत्रयेऽम्बु पश्चात् षोडशभिर्मानवैर्भवति ॥७२॥
सुरसं जलमादौ दक्षिणा शिरा वहति चोत्तरेणान्या ।
पिष्टनिभः पाषाणो मृत् श्वेता वृश्चिकोऽर्धनरे ॥७३॥

Slokas72-73.—If a Jujube tree and a Rohita tree are joined together with or without an ant-hill nearby, there is water three cubits to the west at at a depth of 80 cubits. The water will be tasty. At fiirst, a southerly vein flows, then a northerly one, next, a stone resmbling a paste, next white clay; at 2½ cubits, a scorpion will be seen.

सकरीरा चेद्बदरी त्रिभिः करैः पश्चिमेन तत्राम्भः ।
अष्टादशभिः पुरुषैरैशानी बहुजला च शिरा ॥७४॥

Sloka 74.—If a Jujube tree is joined with bamboo, there is water 3 cubits to the west at a depth of 90 cubits. The vein is a north-easterly one with abundant water.

पीलुसमेता बदरी हस्तत्रयसम्मिते दिशि प्राच्याम् ।
विंशत्या पुरुषाणामशोष्यमम्भोऽत्र सक्षारम् ॥७५॥

Sloka 75.—If a Jujube tree is seen in combination with a Peelu tree, there is inexhaustible water, but brackish, 3 cubits to the east at a depth of 100 cubits.

ककुभकरीरावेकत्र संयुतौ यत्र ककुभबिल्वौ वा ।
हस्तद्वयेऽम्बु पश्चान्नरैर्भवेत् पञ्चविंशत्या ॥७६॥

Sloka 76.—When Kakubha and bamboo trees or Kakubha and Bilwa trees are joined together, there is water two cubits to the west at a depth of 125 cubits.

वल्मीकमूर्धनि यदा दूर्वा च कुशाश्च पाण्डुराः सन्ति ।
कूपो मध्ये देयो जलमत्र नरैकविंशत्या ॥७७॥

Sloka 77—When there is pale-white Durva or holy grass on the top of an ant-hill, a well should be sunk in its middle. Here there is water at a depth of 105 cubits.

भूमिः कदम्बकयुता वल्मीके यत्र दृश्यते दूर्वा ।
हस्तद्वयेन याम्ये नरैर्जलं पञ्चविंशत्या ॥७८॥

Sloka 78.—If, in a place full of Kadamba trees, Durva grass is seen on an ant-hill, there is water 2 cubits to the south at a depth of 125 cubits.

वल्मीकत्रयमध्ये रोहीतकपादपो यदा भवति ।
नानावृक्षैः सहितास्त्रिभिर्जलं तत्र वक्तव्यम् ॥७९॥

हस्तचतुष्के मध्यात् षोडशभिश्चाङ्गुलैरुदग्वारि ।
चत्वारिंशत्पुरुषान् खात्वाऽश्माऽधः शिरा भवति ॥८०॥

Slokas 79-80.—When there is a Rohitaka tree surrounded by three trees of different types in the midst of three ant-hills, water is to be predicted there. The water is four cubits and 16 digits to the north of the centre of the ant-hills at a depth of 200 cubits. First a stone will be seen and beneath that a water-vein.

ग्रन्थिप्रचुरा यस्मिन् शमी भवेदुत्तरेण वल्मीकः ।
पश्चात् पञ्चकरान्ते शतार्धसंख्यैर्नरैः सलिलम् ॥८१॥

Sloka 81.—Where there is a knotty Samee tree and an ant-hill to its north, there is water 5 cubits to the west at a depth of 250 cubits.

एकस्थाः पञ्च यदा वल्मीका मध्यमो भवेच्छ्वेतः ।
तस्मिन् शिरा प्रदिष्टा नरषष्ट्या पञ्चवर्जितया ॥८२॥

Sloka 82.—When there are five ant-hills in a place and the central one is white, there is a vein underneath the middle one at a depth of 275 cubits.

सपलाशा यत्र शमी पश्चिमभागेऽम्बु मानवैः षष्ट्या ।
अर्धनरेऽहिः प्रथमं सवालुका पीतमृत्परतः ॥८३॥

Sloka 83.—Where a Samee tree is combined with a Palasa, there is water 5 cubits to its west at a depth of 300 cubits. When the earth is dug 2½ cubits deep, first, a snake will be seen, and next, yellow clay mixed with gravel.

वल्मीकेन परिवृतः श्वेतो रोहीतको भवेद्यस्मिन् ।
पूर्वेण हस्तमात्रे सप्तत्या मानवैरम्बु ॥८४॥

Sloka 84.—Where there is a white Rohitaka tree surrounded by an ant-hill, there is water one cubit to the east at a depth of 350 cubits.

श्वेता कण्टकबहुला यत्र शमी दक्षिणेन तत्र पयः ।
नरपञ्चकसंयुतया सप्तत्याहिर्नरार्धे च ॥८५॥

Sloka 85.—Where there is a white Samee tree full of thorns, there is water one cubit to its south at a depth of 375 cubits. At a depth of 2½ cubits, there will be a snake.

मरुदेशे यच्चिह्नं न जाङ्गले तैर्जलं विनिर्देश्यम् ।
जम्बूवेतसपूर्वैर्ये पुरुषास्ते मरौ द्विगुणाः ॥८६॥

Sloka 86.—The existence of water in a forest tract may not be determined on such indications as apply to a desert. The characteristics mentioned, *viz*., Jambu Vetasa, etc., in waterless tracts, if seen in deserts, water should be declared to exist there at twice the depth mentioned.

जम्बूस्त्रिवृता मौर्वी शिशुमारी सारिवा शिवा श्यामा ।
वीरुधयो वाराही ज्योतिष्मती गरुडवेगा ॥८७॥
सूकरिकमाषपर्णीव्याघ्रपदाश्चेति यद्यहेर्निलये ।
वल्मीकादुत्तरतस्त्रिभिः करैस्त्रिपुरुषे तोयम् ॥८८॥

Slokas 87-88.—If a Jambu tree, Trivrit, Maurvi, Sisumari, Sariva, Siva, Syama, Varahi, Jyotishmatee, Garudadhvaja, Sukarika, Mashaparnee and Vyaghrapada creepers grow by an ant-hill, there is water three cubits to the north of it at a depth of 15 cubits.

एतदनूपे वाच्यं जाङ्गलभूमौ तु पञ्चभिः पुरुषैः ।
एतैरेव निमित्तैर्मरुदेशे सप्तभिः कथयेत् ॥८९॥

Sloka 89.—The above measures apply only to watery tracts; but in a forest region, the depth should be 25 cubits. If there be the same indications in a desert, water might be seen at a depth of 35 cubits.

एकनिभा यत्र मही तृणतरुवल्मीकगुल्मपरिहीना ।
तस्यां यत्र विकारो भवति धरित्र्यां जलं तत्र ॥९०॥

Sloka 90.—Where some ground, otherwise uniform and devoid of grass, trees, ant-hills and bushes, contains a piece of unusual appearance, there is water at a depth of 25 cubits.

यत्र स्निग्धा निम्ना सवालुका सानुनादिनी वा स्यात् ।
तत्रार्धपञ्चकैर्वारि मानवैः पञ्चभिर्यदि वा ॥९१॥

Sloka 91.—Where the earth is soft, low, sandy and emitting sound, there is water at a depth of $22\frac{1}{2}$ or 25 cubits.

स्निग्धतरूणां याम्ये नरैश्चतुर्भिर्जलं प्रभूतं च ।
तरुगहनेऽपि हि विकृतो यस्तस्मात् तद्वदेव वदेत् ॥९२॥

Sloka 92.—There will be plenty of water at 20 cubits to the south of smooth trees. The same may be said when a tree in the midst of a thick wood shows uncommon symptoms.

नमते यत्र धरित्री सार्धे पुरुषेऽम्बु जाङ्गलानूपे ।
कीटा वा यत्र विनालयेन बहवोऽम्बु तत्रापि ॥९३॥

Sloka 93.—Where in a forest or watery tract the earth goes down being trodden upon, or where numerous insects are seen without their abode, there is water at a depth of $7\frac{1}{2}$ cubits.

उष्णा शीता च मही शीतोष्णाम्भस्त्रिभिर्नरैः सार्धैः ।
इन्द्रधनुर्मत्स्यो वा वल्मीको वा चतुर्हस्तात् ॥९४॥

Sloka 94.—An isolated cold spot in a warm ground denotes cold water; an isolated warm spot in a cold ground, warm water at a depth of 17½ cubits and at 4 cubits' distance, if a rainbow, fish or ant-hill is seen.

वल्मीकानां पङ्क्त्यां यद्येकोऽभ्युच्छ्रितः शिरा तदधः ।
शुष्यति न रोहते वा सस्यं यस्यां च तत्राम्भः ॥९५॥

Sloka 95.—If, in a row of ant-hills, one is taller than the rest, there is a vein underneath that; and where vegetation that has grown withers away or does not sprout at all, there is water at a distance of four cubits.

न्यग्रोधपलाशोदुम्बरैः समेतैस्त्रिभिर्जलं तदधः ।
वटपिप्पलसमवाये तद्वद्वाच्यं शिरा चोदक् ॥९६॥

Sloka 96.—Where a banyan, Palasa and Indian Fig tree, or a banyan and a Pippala tree are found together, there is water underneath them at 3 cubits' distance. The vein lies northward.

आग्नेये यदि कोणे ग्रामस्य पुरस्य वा भवेत् कूपः ।
नित्यं स करोति भयं दाहं च समानुषं प्रायः ॥९७॥
नैर्ऋतकोणे बालक्षयं च वनिताभयं च वायव्ये ।
दिक्त्रयमेतत्त्यक्त्वा शेषासु शुभावहाः कूपाः ॥९८॥

Slokas 97-98.—If there be a well to the south-east of a village or town, it would mostly cause constant fear, and danger from fire to men. If it is situated in the south-west, it causes loss of children; if in the north-west, it threatens the wife; wells in directions other than these three are productive of beneficial results.

सारस्वतेन मुनिना दकार्गलं यत् कृतं तदवलोक्य ।
आर्याभिः कृतमेतद्वृत्तैरपि मानवं वक्ष्ये ॥९९॥

Sloka 99.—Thus have I treated of the subject of water-finding in verses composed in the आर्या metre, having gone through the work on the subject written by sage Saraswata. Now I shall explain the same subject in वृत्त metre as taught by sage Manu.

स्निग्धा यतः पादपगुल्मवल्ल्यो निश्छिद्रपत्राश्च ततः शिरास्ति ।
पद्मक्षुरोशीरकुलाः सगुण्ड्राः काशाः कुशा वा नालिका नलो वा ॥
खर्जूरजम्ब्वर्जुनवेतसाः स्युः क्षीरान्विता वा द्रुमगुल्मवल्ल्यः ।
छत्रेभनागाः शतपत्रनीपाः स्युर्नक्तमालाश्च ससिन्दुवाराः ॥१०१॥
विभीतको वा मदयन्तिका वा यत्रास्ति तस्मिन् पुरुषत्रयेऽम्भः ।
स्यात्पर्वतस्योपरि पर्वतोऽन्यस्तत्रापि मूले पुरुषत्रयेऽम्भः ॥१०२॥

Slokas 100-102.—A water vein will be found at a depth of 15 cubits in a place where trees, shrubs and creepers are smooth and densely covered with leaves, where lotus, Gokshura, Usira (வெட்டிவேர்) and Kula or Gundra grass, Kusa, Darbha, Nalika or Nala grows. Where date-trees, Jambu, Arjuna and Vetasa or milky trees, shrubs and creepers or mushrooms, Hastikarna, Nagakesara, lotus, Kadamba, Karaja and Sinduwara trees grow, or where there is Vibhitaka or Madayantika, there is water at 15 cubits. So also in a place where there is one mountain upon another

मूले may be interpreted as "at the foot of the lower mountain or upper mountain."

या मौञ्जिकैः काशकुशैश्च युक्ता नीला च मृद्यत्र सशर्करा च ।
तस्यां प्रभूतं सुरसं च तोयं कृष्णाथवा यत्र च रक्तमृद्वा ॥१०३॥

Sloka 103.—There is plenty of sweet water in a place which is full of Munja grass, reeds and holy grass, where the earth is blue and mixed with pebbles, and where the earth is black or red.

सशर्करा ताम्रमही कषायं क्षारं धरित्री कपिला करोति ।
आपाण्डुरायां लवणं प्रदिष्टं मृष्टं पयो नीलवसुन्धरायाम् ॥१०४॥

Sloka 104.—A copper-coloured earth mixed with gravel will yield water of an astringent taste; red-brown earth, brackish water; a pale white ground produces salt water; and blue earth, sweet water.

शाकाश्वकर्णार्जुनबिल्वसर्जाः श्रीपर्ण्यरिष्टाधवशिंशपाश्च ।
छिद्रैश्च पत्रैर्द्रुमगुल्मवल्ल्यो रूक्षाश्च दूरेऽम्बु निवेदयन्ति ॥१०५॥

Sloka 105.—Saka, Aswakarna, Arjuna, Bilwasarja, Sriparni, Arishta, Dhava and Simsapa trees, other trees, shrubs and creepers being coarse and having leaves full of holes, indicate the existence of water far off.

सूर्याग्निभस्मोष्ट्रखरानुवर्णा या निर्जला सा वसुधा प्रदिष्टा ।
रक्ताङ्कुराः क्षीरयुताः करीरा रक्ता धरा चेज्जलमश्मनोऽधः ॥१०६॥

Sloka 106—A piece of earth that has the colour of the Sun, fire, ashes, camel or donkey is declared to be water-less. Where bamboo sprouts are red and milky and the earth red, there is water underneath a stone.

वैदूर्यमुद्गाम्बुदमेचकाभा पाकोन्मुखोदुम्बरसन्निभा वा ।
भृङ्गाञ्जनाभा कपिलाथवा या ज्ञेया शिला भूरिसमीपतोया ॥१०७॥

Sloka 107.—Also a stone or rock that resembles beryl, green-gram, cloud, dark gem, ripe fig, bee or collyrium, or is brown, has got abundant water nearby.

पारावतक्षौद्रघृतोपमा या क्षौमस्य वस्त्रस्य च तुल्यवर्णा ।
या सोमवल्ल्याश्च समानरूपा साप्याशु तोयं कुरुतेऽक्षयं च ॥१०८॥

Sloka 108,—A rock which resembles in colour a pigeon, honey, ghee, silken cloth or some creeper, yields soon inexhaustible water.

ताम्रैः समेता पृषतैर्विचित्रैरापाण्डुभस्मोष्ट्रखरानुरूपा ।
भृङ्गोपमाङ्गुष्ठिकपुष्पिका वा सूर्याग्निवर्णा च शिला वितोया ॥१०९॥

Sloka 109.—A rock that is filled with red or variegated spots, that is pale white or has the colour of ashes, camels, donkeys, the Sun, fire, bee or the flower of Augushtika creeper is without any water nearby.

चन्द्रातपस्फटिकमौक्तिकहेमरूपा
याश्चेन्द्रनीलमणिहिङ्गुलुकाञ्जनाभाः ।
सूर्योदयांशुहरितालनिभाश्च याः स्यु-
स्ताः शोभना मुनिवचोऽत्र च वृत्तमेतत् ॥११०॥

Sloka 110.—Those stones that possess the colour or lustre of moon light, crystal gem, pearl, gold, blue gem, mercuric sulphide (?), collyrium, the rays of the rising Sun, or yellow orpiment, are auspicious; and the following is the authority of Sage Manu in Vritta metre on the point.

एता ह्यभेद्याश्च शिलाः शिवाश्च यक्षैश्च नागैश्च सदाभिजुष्टाः ।
येषां च राष्ट्रेषु भवन्ति राज्ञां तेषामवृष्टिर्न भवेत् कदाचित् ॥१११॥

Sloka 111—Such stones as enumerated above are auspicious and ought not to be broken, since they are always occupied by Yakshas and Nagas. The kings in whose realms such rocks are found will never experience drought.

भेदं यदा नैति शिला तदानीं पलाशकाष्ठैः सह तिन्दुकानाम् ।
प्रज्वालयित्वानलमग्निवर्णा सुधाम्बुसिक्ता प्रविदारमेति ॥११२॥

Sloka 112.—When a rock cannot be broken by hammering, fire should be made on it with the logs of Palasa and Tinduka trees and it should be burnt until it

assumes the colour of the fire and then it should be sprinkled with lime water Then it can be broken.

तोयं श्रितं मोक्षकभस्मना वा यत्सप्तकृत्वः परिषेचनं तत् ।
कार्यं शरक्षारयुतं शिलायाः प्रस्फोटनं वह्निवितापितायाः ॥११३॥

Sloka 113.—The ashes of Maneevaka tree and reeds should be boiled in water and sprinkled on the rock seven times after heating it. Then it will break.

तक्रकाञ्जिकसुराः सकुलत्था योजितानि बदराणि च तस्मिन् ।
सप्तरात्रमुषितान्यभितप्तां दारयन्ति हि शिलां परिषेकैः ॥११४॥

Sloka 114.—Butter-milk, gruel and liquor with horse gram and Jujube fruits must be kept for seven nights and then poured on the rock and heated as before. Then it will break.

नैम्बं पत्रं त्वक् च नालं तिलानां सापामार्गं तिन्दुकं स्याद्गुडूची ।
गोमूत्रेण स्रावितः क्षार एषां षट्कृत्वोऽतस्तापितो भिद्यतेऽश्मा ॥

Sloka 115.—The leaves and bark of Neem tree, Sesamum stalks, Apamarga, Tinduka and Guduchi must be burnt to ashes. These ashes should be dissolved in the urine of cows and poured six times on the heated rock. Then it will break.

Sloka 116.—Same as Ch. L. Sl. 25, (P. 405), *supra.*

Sloka 117.—Same as Ch. L Sl. 26, (P. 405), *supra.*

पाली प्रागपरायताम्बु सुचिरं धत्ते न याम्योत्तरा
कल्लोलैरवदारमेति मरुता सा प्रायशः प्रेरितैः ।
तां चेदिच्छति सारदारुभिरपां सम्पातमावारयेत्
पाषाणादिभिरेव वा प्रतिचयं क्षुण्णं द्विपाश्वादिभिः ॥११८॥

Sloka 118.—A pond extending from east to west retains water for a long time, while one from north to

south does not, since it is spoilt invariably by the waves raised by the wind. One who wishes for such a pond or tank should cover its walls in contact with the water with strong timber, or with stones and the like, the soil being rendered hard by the trampling of elephants, horses, etc.

ककुभवटाम्रप्लक्षकदम्बैः सनिचुलजम्बूवेतसनीपैः ।
कुरबकतालाशोकमधूकैर्बकुलविमिश्रैश्चावृततीराम् ॥११९॥

Sloka 119.—The banks of the tank must be shaded by Kakubha, banyan, mango, Plaksha, Kadamba, Nichula, Jambu, Vetasa, Neepa, Kuravaka, Tala, Asoka, Madhuka and Bakula trees.

द्वारं च नैर्वाहिकमेकदेशे कार्यं शिलासञ्चितवारिमार्गम् ।
कोशस्थितं निर्विवरं कपाटं कृत्वा ततः पांशुभिरावपेत्तम् ॥१२०॥

Sloka 120.—On one side let an outlet for the water be made with the passage being built of stones; let a panel without apertures be fixed in a frame and fastened to the earth with dust and mud.

अञ्जनमुस्तोशीरैः सराजकोशातकामलकचूर्णैः ।
कतकफलसमायुक्तैर्योगः कूपे प्रदातव्यः ॥१२१॥

Sloka 121.—A mixture of antimony, Musta bulbs, Andropogon, powder of Rajakosataka and myrobalan combined with Kataka nuts should be put into a well.

कलुषं कटुकं लवणं विरसं सलिलं यदि वाशुभगन्धि भवेत् ।
तदनेन भवत्यमलं सुरसं सुसुगन्धि गुणैरपरैश्च युतम् ॥१२२॥

Sloka 122.—If the water is muddy, pungent, saltish, of bad taste, and not of good odour, it will by this mixture become clear, tasteful, good-smelling, and endowed with other good qualities.

हस्तो मघानुराधापुष्यधनिष्ठोत्तराणि रोहिण्यः ।
शतभिषगित्यारम्भे कूपानां शस्यते भगणः ॥१२३।

Sloka 123.—The asterisms which are propitious for sinking wells are Hasta, Magha, Anuradha, Pushya, Dhanishta, Uttaraphalguni, Uttarashadha, Uttarabhadrapada, Rohini and Satabhisha.

कृत्वा वरुणस्य बलिं वटवेतसकीलकं शिरास्थाने ।
कुसुमैर्गन्धैर्धूपैः सम्पूज्य निधापयेत् प्रथमम् ॥१२४॥

Sloka 124.—One should first offer oblations to Varuna and drive a wedge of banyan or Vetasa at the place of the Vein, having honoured it with flowers, perfumes and incenses.

मेघोद्भवं प्रथममेव मया प्रदिष्टं
ज्येष्ठामतीत्य बलदेवमतादि दृष्ट्वा ।
भौमं दगार्गलमिदं कथितं द्वितीयं
सम्यग्वराहमिहिरेण मुनिप्रसादात् ॥१२५॥

Sloka 125.—Having viewed the opinions of Baladeva and others, I have first dealt with the subject of water derived from the clouds after the full Moon in the month of Jyeshta (Adh. XXIII, *supra*). This second method of exploring water from the earth has now been clearly treated by me, Varahamihira, by the favour of the sages.

Thus ends the 54th Adhyaya on "the exploration of Water Springs."

वृक्षायुर्वेदाध्यायः ॥५५॥ Treatment of Trees.

प्रान्तच्छायाविनिर्मुक्ता न मनोज्ञा जलाशयाः ।
यस्मादतो जलप्रान्तेष्वारामान् विनिवेशयेत् ॥१॥

Sloka 1.—One should have gardens laid out on the banks of water, inasmuch as tanks and the like are not lovely without shade on their margins

मृद्वी भूः सर्ववृक्षाणां हिता तस्यां तिलान् वपेत् ।
पुष्पितांस्तांश्च मृद्नीयात् कर्मैतत्प्रथमं भुवः ॥२॥

Sloka 2.—A soft soil is favourable to all sorts of trees. One should first of all sow there sesamum, which must be crushed when in bloom. This is the first work to be done for the soil.

तथा च काश्यपः
दूर्वावीरणसंयुक्ताः सानूपा मृदुमृत्तिकाः ।
तत्र वाप्यः शुभा वृक्षाः सुगन्धिफलशाखिनः ॥

अरिष्टाशोकपुन्नागशिरीषाः सप्रियङ्गवः ।
मङ्गल्याः पूर्वमारामे रोपणीया गृहेषु वा ॥३॥

Sloka 3.— The tree Arishta, Punnaga and Sirisha along with Priyangu creeper should first be planted in gardens as well as near houses for ensuring prosperity.

तथा च काश्यपः
अशोकचम्पकारिष्टपुन्नागाश्च प्रियङ्गवः।
शिरीषोदुम्बराः श्रेष्ठाः पारिजातकमेव च ॥
एते वृक्षाः शुभा ज्ञेयाः प्रथमं तांश्च रोपयेत् ।
देवालये तथोद्याने गृहेषूपवनेषु च ॥

पनसाशोककदलीजम्बूलकुचदाडिमाः ।
द्राक्षापालीवताश्चैव बीजपूरातिमुक्तकाः ।४॥
एते द्रुमाः काण्डरोप्या गोमयेन प्रलेपिताः ।
मूलोच्छेदेऽथवा स्कन्धे रोपणीयाः परं ततः ॥५॥

Slokas 4-5.—In respect of jack tree, Asoka, plantain, Jambu, lemon, pomegranate, grape vine, Palivata, Matulanga (citron) and jasmine creeper, the grafting may be

done by smearing a branch with cow-dung and transplanting it on the branch of another; for it may be done by cutting off the trunk of a tree and by transplanting it like a wedge on the trunk of another tree. (Here the part where the junction is effected must be covered with a coating of mud).

तथा च काश्यपः

द्राक्षातिमुक्तको जम्बूबीजपूरकदाडिमाः ।
कदलीबकुलाशोकाः काण्डरोप्याश्च वापयेत् ॥
अन्येऽपि शाखिनो ये च पुष्पिताः फलितास्तथा ।
गोमयेन प्रलिप्ताश्च रोपणीया विवृद्धये ॥

अजातशाखान् शिशिरे जातशाखान् हिमागमे ।
वर्षागमे च सुस्कन्धान् यथादिक्स्थान् प्ररोपयेत् ॥६॥

Sloka 6.—The grafting should be done in शिशिर season for those that have not yet got branches; in हेमन्त for those that have grown branches; in the beginning of monsoon for those that have large branches. The particular direction of the cut off tree should be maintained in grafting also.

तथा च काश्यपः

अजातशाखा ये वृक्षाः शिशिरे तांश्च रोपयेत् ।
जातशाखाश्च हेमन्ते रोपणीया विधानतः ।
सुस्कन्धाः शाखिनो ये तान् प्रावृट्काले तु रोपयेत् ॥

घृतोशीरतिलक्षौद्रविडङ्गक्षीरगोमयैः ।
आमूलस्कन्धलिप्तानां सङ्क्रामणविरोपणम् ॥७॥

Sloka 7.—Trees can be taken to other countries and there grafted on others, if they are smeared from root to the stem with ghee, Andropogon, sesamum, honey, Vidanga, milk and cow-dung.

तथा च

घृतं क्षीरं तथा क्षौद्रमुशीरतिलगोमयैः ।
विश्लेषपनं मूलात् सङ्क्रामणविरोपणम् ॥

शुचिर्भूत्वा तरोः पूजां कृत्वा स्नानानुलेपनैः ।
रोपयेद्रोपितश्चैव पत्रैस्तैरेव जायते ॥८॥

Sloka 8.—One ought to be clean and worship a tree with ablutions and pastes, and then graft it. Then it wil thrive even with the leaves with which it is grafted.

सायं प्रातश्च घर्मर्त्तौ शीतकाले दिनान्तरे ।
वर्षासु च भुवः शोषे सेक्तव्या रोपिता द्रुमाः ॥९॥

Slokas 9.—The transplanted trees should be watered morning and evening in summer; on alternate days in cold season; and whenever the soil is dry during the rains.

जम्बूवेतसवानीरकदम्बोदुम्बरार्जुनाः ।
बीजपूरकमृद्वीकालकुचाश्च सदाडिमाः ॥१०॥
वञ्जुलो नक्तमालश्च तिलकः पनसस्तथा ।
तिमिरोऽम्रातकश्चेति षोडशानूपजाः स्मृतः ॥११॥

Slokas 10-11.—Jambu, Vetasa, Vanira, Kadamba, fig, Arjuna, Matulunga, grape vine, lemon, pomegranate, Vanjula, Naktamala, Tilaka, Jack, Timira and Amrataka, these sixteen trees grow in a moist soil.

उत्तमं विंशतिर्हस्ता मध्यमं षोडशान्तरम् ।
स्थानात् स्थानान्तरं कार्यं वृक्षाणां द्वादशावरम् ॥१२॥

Sloka 12.—It is very good, if trees are planted 20 cubits apart; moderate, if 16 cubits apart; and inferior, if 12-cubits apart.

तथा च काश्यपः ।

अन्तरं विंशतिर्हस्ता वृक्षाणामुत्तमं स्मृतम् ।
मध्यमं षोडश ज्ञेयमधमं द्वादश स्मृतम् ॥

अभ्यासजातास्तरवः संस्पृशन्तः परस्परम् ।
मिश्रैर्मूलैश्च न फलं सम्यग्यच्छन्ति पीडिताः ॥१३॥

Slokas 13.—Trees growing contiguously and touching one another with their roots interlocked are tortured and do not yield fruits in sufficient quantity.

शीतवातातपै रोगो जायते पाण्डुपत्रता ।
अवृद्धिश्च प्रवालानां शाखाशोषो रसस्रुतिः ॥१४॥

Sloka 14.—Trees get disease from cold blasts and hot Sun: their leaves become pale-white, sprouts become scanty and sickly, their branches become dry and their milk oozes out.

चिकित्सितमथैतेषां शस्त्रेणादौ विशोधनम् ।
विडङ्गघृतपङ्काक्तान् सेचयेत् क्षीरवारिणा ॥१५॥

Slokas 15.—Thereupon, the trees should be treated. At the outset, the trees should be cleared of ulcers and the like with a knife. Then a paste made of Vidanga, ghee and silt must be applied to those parts and they should be sprinkled with water and milk.

तथा च काश्यपः

शाखाविटपपत्रैश्च छायया विहिताश्च ये ।
येऽपि पर्णफलैर्हीना रूक्षाः पत्रैश्च पाण्डुरैः ॥
शीतोष्णवर्षवाताद्यैर्मूलैर्व्यामिश्रितैरपि ।
शाखिनां तु भवेद्रोगो द्विपानां लेखनेन च ॥
चिकित्सितेषु कर्तव्या ये च भूयः पुनर्नवाः ।
शोधयेत्प्रथमं शस्त्रैः प्रलेपं दापयेत्ततः ॥
कर्दमेन विडङ्गैश्च घृतामिश्रैश्च लेपयेत् ।
क्षीरतोयेन सेकः स्याद्रोहणं सर्वशाखिनाम् ॥

फलनाशे कुलत्थैश्च माषैर्मुद्गैस्तिलैर्यवैः ।
शृतशीतपयःसेकः फलपुष्पसमृद्धये ॥१६॥

Sloka 16.—When the fruits of a tree are destroyed, it should be watered with milk cooled after being boiled with horse-gram, black gram, green gram, sesamum and barley. Being so treated, it will have abundant flowers and fruits.

अविकाजशकृच्चूर्णस्याढके द्वे तिलाढकम् ।
सक्तुप्रस्थो जलद्रोणो गोमांसतुलया सह ॥१७॥
सप्तरात्रोषितैरेतैः सेकः कार्यो वनस्पतेः ।
वल्लीगुल्मलतानां च फलपुष्पाय सर्वदा ॥१८॥

Slokas 17-18.—For increasing the yield of flowers and fruits of trees, creepers and shrubs, they should be sprinkled always with a mixture of two Adhakas (128 palas) of the powder of the dung of goats and sheep, one Adhaka of sesamum, a Prastha (16 palas) of wheat particles, a Tula (100 palas) of beef and a Drona (256 palas) of water kept for seven nights.

उक्तं च
त्रियवं कृष्णलं विन्द्यान्माषलः पञ्चकृष्णलः ।
ते स्युर्द्वादश लक्षाख्यं सुवर्णमथ षोडश ॥
पञ्चलक्षैश्चतुर्भिस्तु सुवर्णैर्निष्क उच्यते ।
चतुष्पलोऽथ कुडवः प्रस्थः स्यात्तच्चतुष्टयम् ॥
आढकस्तु चतुष्प्रस्थो द्रोणस्तु चतुराढकः ।
मानिका तु चतुर्द्रोणा खारी स्यात्तच्चतुष्टयम् ॥
तुला पलशतं ज्ञेयं भारः स्याद्विंशतिस्तुलाः ।
शुष्कद्रव्येषु संख्येयं चार्द्रेषु द्विगुणा भवेत् ॥
तथा च काश्यपः
अजाविकानां द्वौ प्रस्थौ शकृच्चूर्णं च कारयेत् ।
तिलानामाढकं दद्यात् सक्तूनां प्रस्थमेव च ॥
गोमांसशतमेकं स्याद्द्वं सार्धं सलिलस्य च ।
सप्ताहमुषितैरेतैः सेकं दद्याद्वनस्पतेः ॥
स भवेत्फलपुष्पैश्च पत्रैश्चाङ्कुरितैर्वृतः ।

वासराणि दश दुग्धभावितं बीजमाज्ययुतहस्तयोजितम् ।
गोमयेन बहुशो विरूक्षितं क्रौडमार्गपिशितैश्च धूपितम् ॥१९॥
मांससूकरवसासमन्वितं रोपितं च परिकर्मितावनौ ।
क्षीरसंयुतजलावसेचितं जायते कुसुमयुक्तमेव तत् ॥२०॥

Slokas 19-20.—Any seed should be soaked in milk for ten days, taking it out daily with the hand smeared with ghee. Then it must be rolled many a time in cow-dung, fumigated with the flesh of deer and hog; thereupon with flesh and hog's marrow, it should be planted in a prepared soil (by sowing sesamum). Being sprinkled with milk and water, it will grow and bloom.

तिन्तिडीत्यपि करोति वल्लरीं व्रीहिमाषतिलचूर्णसक्तुभिः ।
पूतिमांससहितैश्च सेचिता धूपिता च सततं हरिद्रया ॥२१॥

Sloka 21.—Even a tamarind seed produces a sprout when sprinkled with a compound of the flour of rice, black gram and sesamum and particles of wheat and stale meat and repeatedly fumigated with turmeric powder.

कपित्थवल्लीकरणाय मूलान्यास्फोतधात्रीधववासिकानाम् ।
पलाशिनी वेतससूर्यवल्ली श्यामातिमुक्तैः सहिताष्टमूली ॥२२॥
क्षीरे शृते चाप्यनया सुशीते तालाशतं स्थाप्य कपित्थबीजम् ।
दिने दिने शोषितमर्कपादैर्मासं विधिस्त्वेष ततोऽधिरोप्यम् ॥२३॥
हस्तायतं तद्द्विगुणं गभीरं खात्वावटं प्रोक्तजलावपूर्णम् ।
शुष्कं प्रदग्धं मधुसर्पिषा तत् प्रलेपयेद्भस्मसमन्वितेन ॥२४॥
चूर्णीकृतैर्माषतिलैर्यवैश्च प्रपूरयेन्मृत्तिकयान्तरस्थैः ।
मत्स्यामिषाम्भःसहितं च हन्याद्यावद्घनत्वं समुपागतं तत् ॥२५॥
उप्तं च बीजं चतुरङ्गुलाधो मत्स्याम्भसा मांसजलैश्च सिक्तम् ।
वल्ली भवत्याशु शुभप्रवाला विस्मापनी मण्डपमावृणोति ॥२६॥

Slokas 22-26.—For making the wood-apple seeds sprout, take the roots of Sarasaparilla, Amalaka, Dhava, Vasika, the branch with leaves of Vetasa, of Suryavalli, of Syama creeper, and of Atimukta (in all eight), boil them in milk, cool it, and then soak the seeds in this liquid for a period of time required for 100 beats. Then after removing and drying them in the Sun daily for 30 days, sow them. This is the method prescribed for it. Make a pit one cubit in diameter and twice as deep, fill it with milk and water; let the pit dry, burn it, and then smear it with a compound of honey, ghee and ashes. First fill it with mud to a height of four digits, then fill it with the powder of black gram, sesamum and barley; over this put mud to the same height again, and then once again fill it with the powder of black gram, etc; add to it an infusion of fish and water and then pound all this until it becomes a thick mass. Sow the seed at a depth of four digits and sprinkle it with fish-water and fleshwater. Soon will a tendril with nice sprouts cover the pandal in an astonishing manner.

शतशोऽङ्कोलसम्भूतफलकल्केन भावितम् ।
एतत्तैलेन वा बीजं श्लेष्मातकफलेन वा ॥२७॥
वापितं करकोन्मिश्रमृदि तत्क्षणजन्मकम् ।
फलभाराग्विता शाखा भवतीति किमद्भुतम् ॥२८॥

Slokas 27-28.—Any seed being steeped a hundred times in a paste of Ankola fruit or in its oil, or in a paste or oil of Sleshmataka fruit, will, when planted in the earth, sprinkled with hail water sprout instantaneously, and what wonder that the branches should be loaded with fruits!

श्लेष्मातकस्य बीजानि निष्कुलीकृत्य भावयेत् प्राज्ञः ।
अङ्कोलविज्जलाद्भिश्छायायां सप्तकृत्वैवम् ॥२९॥
माहिषगोमयघृष्टान्यस्य करीषे च तानि निक्षिप्य ।
करकाजलमृद्योगे न्युप्तान्यह्ना फलकराणि ॥३०॥

Slokas 29-30.—A wise man ought to remove the shell of the Sleshmataka seeds, steep them, in shade, seven times in water mixed with a paste of Ankola fruits; and then rub them with buffalos' dung, and lay them in manure. Being planted thereafter in mud soaked with hail-water, they will produce fruit in a day.

ध्रुवमृदुमूलविशाखा गुरुभं श्रवणस्तथाश्विनी हस्तः ।
उक्तानि दिव्यदृग्भिः पादपसंरोपणे भानि ॥३१॥

Sloka 31.—The asterisms prescribed by the Seers of transcendental wisdom for the planting of trees are the three Uttaras, Rohini, Anuradha, Chittra, Mrigasiras, Revati, Mula, Visakha, Pushya, Sravana, Aswini and Hasta.

Thus ends the 55th Adhyaya on "The Treatment of Trees".

प्रासादलक्षणाध्यायः ॥५६॥ Description of Temples.

कृत्वा प्रभूतं सलिलमारामान् विनिवेश्य च ।
देवतायतनं कुर्याद्यशोधर्माभिवृद्धये ॥१॥

Sloka 1.—Having made big water tanks and laid out gardens, one should build a temple in order to enhance one's reputation aud religious merit.

इष्टापूर्त्तेन लभ्यन्ते ये लोकास्तान् बुभूषता ।
देवानामालयः कार्यो द्वयमप्यत्र दृश्यते ॥२॥

Sloka 2.—One wishing to enter the worlds attained by performing sacrifices and sinking wells and the like, should build a temple, whereby one would get the fruits of both.

इष्टं यज्ञादिकं पूर्तं वापीकूपतडागादिकम्
तथा चोक्तम्
इष्टं यज्ञेषु यद्दानं ततोऽन्यत्पूर्तमिष्यते ।
इष्टाभिः पशुबन्धैश्च चातुर्मास्यैर्यजेद्द्विजः ॥
अग्निष्टोमादिभिर्यज्ञैर्यो यजेत स इष्टवान् ।
वापीकूपतडागादि देवतायतनानि च ॥
अन्नप्रदानमाचार्यैः पूर्तं इत्यभिधीयते ।
तथा च काश्यपः
इष्टापूर्तादिभिर्यज्ञैर्यावत्कुर्वन्ति मानवाः ।
अग्निष्टोमादिपशुभिरिष्टं यज्ञं प्रकीर्त्तितम् ॥
वापीकूपतडागादिदेवतायतनानि च ।
स्वर्गस्थितिं सदा कुर्यात्तद्दानं पूर्तसंज्ञितम् ॥
देवानामालयः कार्यो द्वयमप्यत्र लभ्यते ।

सलिलोद्यानयुक्तेषु कृतेष्वकृतकेषु च ।
स्थानेष्वेषु सान्निध्यमुपगच्छन्ति देवताः ॥३॥

Sloka 3.—Deities take a pleasure in residing in places which are furnished with plenty of water and gardens naturally or otherwise.

सरःसु नलिनीछत्रनिरस्तरविरश्मिषु ।
हंसांसाक्षिप्तकह्लारवीथीविमलवारिषु ॥४॥
हंसकारण्डवक्रौञ्चचक्रवाकविराविषु ।
पर्यन्तनिचुलच्छायाविश्रान्तजलचारिषु ॥५॥

Slokas 4-5.—Gods dwell with pleasure in (near) the lakes where the rays of the Sun are warded off by the parasol of lotus, which have clear water containing avenues of white lotuses tossed by the shoulders of swans,

which resound with the notes of swans, flamingoes, Kraunchas and ruddy geese, and which have the aquatic animals resting in the shade of the Nichula trees on their bank.

क्रौञ्चकाञ्चीकलापाश्च कलहंसकलस्वराः ।
नद्यस्तोयांशुका यत्र शफरीकृतमेखलाः ॥६॥
फुल्लतीरद्रुमोत्तंसाः सङ्गमश्रोणिमण्डलाः ।
पुलिनाभ्युन्नतोरस्या हंसहासाश्च निम्नगाः ॥७॥

Slokas 6-7.—Likewise do they dwell in places where the rivers have large girdles of Krauncha birds, sweet voice in the form of the melodious notes of the royal swans, silken saree of the water, belts made of fishes, the floral ear-decorations in the form of the trees in bloom on the banks, round buttocks of confluences, lofty bosoms of sand-dunes, and merry laughter of the swans.

वनोपान्तनदीशैलनिर्झरोपान्तभूमिषु ।
*रमन्ते देवता नित्यं पुरेषूद्यानवत्सु च ॥८॥

Sloka 8.—They sport always in the vicinity of forests, rivers, mountains and cataracts; and in towns with pleasure-gardens

तथा च काश्यपः
हरितोज्ज्वलतोयाढ्या वाप्यः पक्षिभिरावृताः ।
वनोपवनमालिन्यो नित्यमुत्फुल्लितद्रुमाः ॥
हंसकारण्डवाकीर्णाः कोकिलालापनादिताः ।
षट्पदागीतमधुरा नृत्यद्भिः शिखिभिर्युताः ॥
तत्र देवा रतिं यान्ति सान्निध्यान्नित्यसंस्थिताः ।

भूमयो ब्राह्मणादीनां याः प्रोक्ता वास्तुकर्मणि ।
ता एव तेषां शस्यन्ते देवतायतनेष्वपि ॥९॥

Sloka 9.—The several sorts of soil recommended for the construction of houses for the several castes* are like-

wise recommended to persons of the different classes when they wish to build temples.

See Adhyaya LIII-Slokas 96-97, *supra*.

चतुःषष्टिपदं कार्यं देवतायतनं सदा ।
द्वारं च मध्यमं तस्मिन् समदिक्स्थं प्रशस्यते ॥१०॥

Sloka 10.—The temple site should always be divided into 64 squares. Its middle door being situate in one of the four cardinal quarters is highly auspicious.

यो विस्तारो भवेद्यस्य द्विगुणा तत्समुन्नतिः ।
उच्छ्रायाद्यस्तृतीयांशस्तेन तुल्या कटिः स्मृता ॥११॥
विस्तारार्धं भवेद्गर्भो भित्तयोऽन्याः समन्ततः ।
गर्भपादेन विस्तीर्णं द्वारं द्विगुणमुच्छ्रितम् ॥१२॥
उच्छ्रायात् पादविस्तीर्णा शाखा तद्वदुदुम्बरः ।
विस्तारपादप्रतिमं बाहुल्यं शाखयोः स्मृतम् ॥१३॥
त्रिपञ्चसप्तनवभिः शाखाभिस्तत्प्रशस्यते ।
अधःशाखाचतुर्भागे प्रतीहारौ निवेशयेत् ॥१४॥
शेषं मङ्गल्यविहगैः श्रीवृक्षैः स्वस्तिकैर्घटैः ।
मिथुनैः पत्रवल्लीभिः प्रमथैश्चोपशोभयेत् ॥१५॥
द्वारमानाष्टभागोना प्रतिमा स्यात् सपिण्डिका ।
द्वौ भागौ प्रतिमा तत्र तृतीयांशश्च पिण्डिका ॥१६॥

Slokas 11-16.—The height of a temple should be double its width and the flight of steps (over which the edifice is built) equal to a third of this height. The Sanctum sanctorum should be half the above width. All rund this there are walls. Its door is one fourth of the sanctum sanctorum in width and twice as high. The side-frame of the door has a breadth of a quarter of its height ; similarly the threshold and the upper block. The

thickness of the frames is equal to a fourth of their breadth. A door consisting of three, five, seven or nine frames is highly commended. Lower down, upto a height of ¼th of the doorpost, two images of door-keepers must be kept; the remaining space being ornamented with the carvings of auspicious birds, Bilwa trees, Swasthika figures, pitchers, couples, foliage, creepers and Siva's hosts. The idol with its pedestal ought to be as high as the door diminished by an eighth, of these, the idol being of two parts and the pedestal one.

There are many varieties of temples, of which Meru is one, whose dimensions are: Breadth = 32 cubits, height = 64 cubits; the height of the flight of steps = $\frac{64}{8}$ cubits; the Sanctum sanctorum = 16 cubits; all round there are walls of 3 cubits' thickness. The door is 4 cubits in breadth; its height is cubits; the width of the frame and threshold = 2 cubits; its thickness = 12 digits; the height of the idol = 4 cubits and 16 digits; the height of the pedestal = 2 cubits and 8 digits.

तथा च काश्यपः

पुरानुसारप्रासादाः कर्तव्याः शुभलक्षणाः ।
नात्युच्चा नातिनीचाश्च समदिक्सूत्रसूत्रिताः ॥
चतुःषष्टिं कोष्ठकानां मध्ये च तत्र विन्यसेत् ।
द्वारं च मध्यमं श्रेष्ठं समदिक्स्थं प्रशस्यते ॥
विस्ताराद्द्विगुणोत्सेधः कटिरंशे तृतीयके ।
विस्तारार्धेन तद्गर्भो भित्तयोऽन्यास्तथान्तरे ॥
गर्भाच्चतुर्थभागे च द्वारं तद्द्विगुणोच्छ्रितम् ।
द्वारोच्छ्रायचतुर्भागो विस्तारः शाखयोः स्मृतः ॥
उदुम्बरस्तथैवोक्तः शाखामानेन नित्यशः ।
घनत्वं पादमानेन शाखयोश्च प्रकीर्तितम् ॥
एकशाखा त्रिशाखा वा पञ्च सप्त नवापि वा ।
द्वारिकास्तत्र शस्यन्ते द्वारिभिर्या अकुण्टिकाः ॥
शाखा चतुर्थभागेऽत्र प्रतीहारौ तु कारयेत् ।
प्रमथैर्विहगैश्चैव श्रीवृक्षैः स्वस्तिकैर्घटैः ॥

श्रीवृक्षस्वस्तिकैः पद्मैर्हंसैश्चैव मनोरमैः ।
पत्रान्तरे लताशृङ्गैर्गृहैर्वैनायकादिभिः ॥
देवं सपिण्डिकं स्थाप्य द्वाराष्टं शोभितं शुभम् ।
द्वौ भागौ प्रतिमा कार्या तृतीयश्चैव पिण्डिका ॥
स्नवणद्रोणिकाभागो वामे पार्श्वे विधीयते ।
निर्माल्यं च निवेद्यं च बलिपूजापमार्जनम् ॥

मेरुमन्दरकैलासविमानच्छन्दनन्दनाः ।
समुद्गपद्मगरुडनन्दिवर्धनकुञ्जराः ॥१७॥
गुहराजो वृषो हंसः सर्वतोभद्रको घटः ।
सिंहो वृत्तश्चतुष्कोणः षोडशाष्टाश्रयस्तथा ॥१८॥
इत्येते विंशतिः प्रोक्ताः प्रासादाः सञ्ज्ञया मया ।
यथोक्तानुक्रमेणैव लक्षणानि वदाम्यतः ॥१९॥

Slokas 17-19.—There are twenty types of temples enumerated here by me: *viz*: (1) Meru (2) Mandara (3) Kailasa (4) Vimana chchanda (5) Nandana (6) Samudga (7) Padma (8) Garuda (9) Nandivardhana (10) Kunjara (11) Guharaja (12)Vrisha (13) Hamsa (14) Sarvatobhadraka (15) Ghata (16) Simha (17) Vritta (18) Chatushkona (19) Shodasasri and (20) Ashtasri. I shall now begin to define them in regular order.

तत्र षडश्रिर्मेरुर्द्वादशभौमो विचित्रकुहरश्च ।
द्वारैर्युतश्चतुर्भिर्द्वात्रिंशद्धस्तविस्तीर्णः ॥२०॥

Sloka 20.—Among these, the temple known as Meru is hexangular, has twelve storeys and internal windows of various types. It has four doors in the quarters and is 32 cubits in width.

तथा च काश्यपः
द्वात्रिंशद्धस्तविस्तीर्णं चतुर्द्वारं षडश्रिकम् ।
भूमिकास्तत्र कर्तव्या विचित्रकुहरान्विताः ॥

द्वादशांपर्युपरिगा वर्त्तुलाण्डैः समायुताः ।
प्रासादो मेरुसञ्ज्ञः स्यान्निर्दिष्टो विश्वकर्मणा ॥

त्रिंशद्धस्तायामो दशभौमो मन्दरः शिखरयुक्तः ।
कैलासोऽपि शिखरवानष्टाविंशोऽष्टभौमश्च ॥२१॥

Sloka 21.—The Mandara temple is hexangular, 30 cubits in width and has ten storeys and domes. Kailasa is similar to this, but has eight floors and is 28 cubits in width.

तथा च काश्यपः

त्रिंशद्धस्तास्तु विस्तीर्णः प्रासादोऽयं द्वितीयकः ।
अष्टभौमश्च कैलासो हस्ताष्टाविंशतिः स्मृतः ।
षडश्रिः शिखरोपेतः प्रासादस्तु तृतीयकः ॥

जालगवाक्षकयुक्तो विमानसञ्ज्ञस्त्रिसप्तकायामः ।
नन्दन इति षड्भौमो द्वात्रिंशः षोडशाण्डयुतः ॥२२॥

Sloka 22.—The Vimana Cchanda temple is 21 cubits in breadth and has latticed windows. The Nandana too has six storeys and 16 cupolas and measures 32 cubits.

तथा च काश्यपः

गवाक्षजालसंयुक्तो विमानश्चैकविंशतिः ।
षडश्रिरष्टभौमश्च प्रासादः स्याच्चतुर्थकः ॥
नन्दनस्तु षडश्रिः स्याद्द्वात्रिंशद्धस्तविस्तृतः ।
षड्भौमः षोडशाण्डस्तु प्रासादः पञ्चमो मतः ॥

वृत्तः समुद्गनामा पद्मः पद्माकृतिः शया अष्टौ ।
शृङ्गेणैकेन भवेदेकैव च भूमिका तस्य ॥२३॥

Sloka 23.—The Samudga is circular in shape, and Padma is like a lotus in appearance ; both these measure 8 cubits, have only one storey and one dome. [The round one is shaped like a green gram and the other has eight petals].

तथा च काश्यपः ।

वर्त्तुलस्तु समुद्रः स्यात्पद्मः पद्माकृतिस्तथा ।
हस्ताष्टकं तु विस्तीर्णौ भूमिका शृङ्गभूषिता ॥

गरुडाकृतिश्च गरुडो नन्दीति च षट्चतुष्कविस्तीर्णः ।
कार्यस्तु सप्तभौमो विभूषितोऽण्डैस्तु विंशत्या ॥२४॥

Sloka 24.—The Garuda is shaped like an eagle with wings and tail. The Nandin is like the former but without the wings and tail. Both these are 24 cubits in width. They have seven storeys and are adorned with 20 cupolas.

तथा च काश्यपः ।

गरुडो गरुडाकारः पक्षपुच्छविभूषितः ।
नन्दी तथाकृतिर्ज्ञेयः पक्षादिरहितः पुनः ॥
कराणां षट्चतुष्कास्तु विस्तीर्णौ सप्तभूमिकौ ।
दशभिर्द्विगुणैरण्डैर्भूषितौ कारयेत्तु तौ ॥

कुञ्जर इति गजपृष्ठः षोडशहस्तः समन्ततो मूलात् ।
गुहराजः षोडशकस्त्रिचन्द्रशाला भवेद्वलभी ॥२५॥

Sloka 25.—The Kunjara is shaped like the back of an elephant (like a standing etc.) and measures 16 cubits all round from the bottom. It has only one storey. The Guharaja measures 16 cubits and is single-storeyed. Both have a roof with three dormer-windows.

तथा च काश्यपः ।

कुञ्जरो गजपृष्ठाभो हस्ताः षोडश विस्तृतः
गुहराजो गुहाकारो विष्कम्भात् षोडश स्मृतः ॥
त्रिचन्द्रशाला वलभी तयोः कार्या सुलक्षणा ।
दशैकादशावेतौ प्रासादौ द्वौ प्रकीर्तितौ ॥

वृष एकभूमिशृङ्गो द्वादशहस्तः समन्ततो वृत्तः ।
हंसो हंसाकारो घटोऽष्टहस्तः कलशरूपः ॥२६॥

Sloka 26.—The Vrisha has only one storey and dome, measures 12 cubits and is circular all round. The Hamsa is shaped like a swan (with beak, wings and tail) and measures 12 cubits. The Ghata is shaped like a pot and measures 8 cubits.

तथा च काश्यपः ।
वृषो द्वादशहस्तस्तु समवृत्तैकभूमिकः ।
शृङ्गेणैकेन संयुक्तः प्रासादः परिकीर्तितः ॥
हंसो हंसाकृतिर्ज्ञेयो हस्ता द्वादशविस्तृतः ।
एकभूमिकयायुक्तः पक्षपुच्छाद्यलङ्कृतः ॥
घटः कलशरूपस्तु विस्तीर्णोऽष्टकरः स्मृतः ।

द्वारैर्युतश्चतुर्भिर्बहुशिखरो भवति सर्वतोभद्रः ।
बहुरुचिरचन्द्रशालः षड्विंशः पञ्चभौमश्च ॥२७॥

Sloka 27.—The Sarvtobhadra has four doors, many domes, many beautiful dormer-windows and five storeys, its breadth being 26 cubits.

तथा च काश्यपः ।
शिखरैर्बहुभिर्युक्तश्चतुर्द्वारविभूषितः ।
रुचिरैश्चन्द्रशालैश्च बहुभिः परिवारितः ॥
चतुरस्रः पञ्चभौमः षड्विंशद्धस्तविस्तृतः ।
सर्वतोभद्र इत्युक्तः प्रासादो दशपञ्चमः ॥

सिंहः सिंहाक्रान्तो द्वादशकोणोऽष्टहस्तविस्तीर्णः ।
चत्वारोऽञ्जनरूपाः पञ्चाण्डयुतस्तु चतुरस्रः ॥२८॥

Sloka 28.—The Simha has 12 angles, is adorned with images of lions. Its width is 8 cubits. The remaining four, *viz.*, Vritta-round, Chatushkona-quadrangular, Shodasasri-one with 16 angles, and Ashtasri-with 8 angles have significant names and are dark inside. All these have only one storey and one cupola, except the Chaturasra which has five domes.

These dark ones do not have external light entering the interior. There should be walls close by all round the temple and the entrance is to be on the western side. The walls are so constructed that they look part and parcel of the temple structure and not apart from it. The outer gate being on the north, the door of the temple should be made in the east (front) The idol in the temple should be made of gems, by whose lustre, there will be ample light inside.

तथा च काश्यपः

सिंह सिंहसमाक्रान्तः कोणैर्द्वादशभिर्युतः ।
विष्कम्भादष्टहस्तः स्यादेका तस्य च भूमिका ॥
वृत्तो वृत्ताकृतिः कार्यः कुम्भानुल्यास्तथापरे ।
सान्धकारास्तु सर्वे ते भूमिकैकाः समावृताः ।
एकाण्डरूपिताः सर्वे पश्चाभिश्चतुरस्रकः ।

भूमिकाङ्गुलमानेन मयस्याष्टोत्तरं शतम् ।
सार्द्धं हस्तत्रयं चैव कथितं विश्वकर्मणा ॥२९॥

Sloka 29.—According to Maya, the height of a storey should be 108 digits, while according to Viswakarman it is 3½ cubits or 84 digits.

तथा च मयः ।

प्रासादभूमिकामानं शतमष्टोत्तरं स्मृतम् ।
तथा च विश्वकर्मा ।
चतुर्भिरधिकाशीतिरङ्गुलानां तु भूमिका ।

प्राहुः स्थपतयश्चात्र मतमेकं विपश्चितः ।
कपोतपालिसंयुक्ता न्यूना गच्छन्ति तुल्यताम् ॥३०॥

Sloka 30.— Learned sculptors (carpenters) reconcile the above two opinions on the subject. If you add the height of the crown-work (dove ridge or cornice), the smaller number will equal the greater.

By Kapotapali is meant lion-faces made of wood jutting out.

तथाचोक्तम् ।
कपोतपालिं ब्रुवते विटङ्कं च बहुश्रुताः ।
तथा च तन्त्रान्तरे पठ्यते ।
कपोतपालिरहितं मानं चतुरशीतिकम् ।
भूमिकानां सह तथा शतमष्टोत्तरं स्मृतम् ॥
अङ्गुलानामतःसाम्यं भूमिकासु प्रकीर्तितम् ।

प्रासादलक्षणमिदं कथितं समासा-
द्गर्गेण यद्विरचितं तदिहास्ति सर्वम् ।
मन्वादिभिर्विरचितानि पृथूनि यानि
तत्संस्पृशन् प्रति मयात्र कृतोऽधिकारः ॥३१॥

Sloka 31.—Thus have I succinctly treated of the characteristics of temples. All that has been expounded by sage Garga is found in this Chapter. I have derived authority for my statements by following closely the texts of great length composed by Sages Manu and others.

Thus ends the 56th Adhyaya on the " Description of Temples ".

वज्रलेपलक्षणाध्यायः ॥५७॥ On the Adamantine Glue.

आमं तिन्दुकमामं कपित्थकं पुष्पमपि च शाल्मल्याः ।
बीजानि शल्लकीनां धन्वनवल्को वचा चेति ॥१॥
एतैः सलिलद्रोणः क्वाथयितव्योऽष्टभागशेषश्च ।
अवतार्योऽस्य च कल्को द्रव्यैरेतैः समनुयोज्यः ॥२॥
श्रीवासकरसगुग्गुलुभल्लातककुन्दुरूकसर्जरसैः ।
अतसीबिल्वैश्च युतः कल्कोऽयं वज्रलेपाख्यः ॥३॥

Slokas 1-3.—Take unripe Tinduka fruits, unripe wood-apples, flowers of silk cotton, seeds of Sallaki,

the bark of Dhanvana and Vacha; boil them all in a Drona of water and reduce it to an eighth of its original volume. Combine the sediments with the following substances, *viz.*, Srivasaka (a secretion of a tree used as incense), Raktabola, Guggulu, Bhallataka, Kunduruka (the exudation of Deodar), the exudation of Sarjarasa tree, Atasi and Bilwa fruit. This paste is termed Adamantine glue.

प्रासादहर्म्यवलभीलिङ्गप्रतिमासु कुड्यकूपेषु ।
सन्तप्तो दातव्यो वर्षसहस्रायुतस्थायी ॥४॥

Sloka 4.—When this glue, being heated, is applied to temples, mansions, windows, Siva's emblems, idols, walls and wells, it will last for a crore of years.

लाक्षाकुन्दुरुगुग्गुलुगृहधूमकपित्थबिल्वमध्यानि ।
नागफलनिम्बतिन्दुकमदनफलमधूकमाञ्जिष्ठाः ॥५॥
सर्जरसरसामलकानि चेति कल्कः कृतो द्वितीयोऽयम् ।
वज्राख्यः प्रथमगुणैरयमपि तस्मिन्नेव कार्येषु ॥६॥

Slokas 5-6.—There is a second glue of excellent qualities made of the sediments, as explained before, of lac, Kunduru, Guggulu, house smoke, wood-apple, Bilwa kernel, fruits of Naga, Neem, Tinduka and Madana, madder, Sarjarasa, Raktabola and Amalaka. This too is made use of for the purposes mentioned above.

गोमहिषाजविषाणैः खररोम्णा महिषचर्मगव्यैश्च ।
निम्बकपित्थरसैः सह वज्रतलो नाम कल्कोऽन्यः ॥७॥

Sloka 7.—There is a third glue known as Vajratala which is composed of the horns of cows, buffaloes and goats, hair of donkeys, buffalo-hide, cow-hide, Neem fruits, wood apples and Raktabola.

अष्टौ सीसकभागाः कांसस्य द्वौ तु रीतिकाभागः ।
मयकथितो योऽगोयं विज्ञेयो वज्रसंघातः ॥८॥

Sloka 8.—A mixture consisting of eight parts of lead, two of bell-metal, and one of iron rust, has been mentioned by Maya and is to be known as Vajra sanghata (Diamond compound).

तथा च मयः ।

सङ्ख्याष्टौ सीसभागान् कांसस्य द्वौ तथांशकम् ।
रीतिकायास्तु सन्‌त्मो वज्राख्यः परिकीर्त्तितः ॥

Thus ends the 57th Adhyaya on "the Adamantine glue."

प्रतिमालक्षणाध्यायः ॥५८॥ Description of Idols.

जालान्तरगे भानौ यदणुतरं दर्शनं रजो याति ।
तद्विन्द्यात् परमाणुं प्रथमं तद्धि प्रमाणानाम् ॥१॥

Sloka 1.—The smallest particle of dust that comes to sight, when the Sun passes through the interstice of a window, is to be known as an Atom; and this is the smallest unit of all measures.

परमाणुरजो वालाग्रलिक्षयूकं यवोऽङ्गुलं चेति ।
अष्टगुणानि यथोत्तरमङ्गुलमेकं भवति संख्या ॥२॥

Sloka 2.—An atom, a dust-particle, hair's tip, a nit, a louse, a barley-corn and a digit are in order eight times bigger than the preceding measure. One digit becomes an integer.

देवागारद्वारस्याष्टांशोनस्य यस्तृतीयोंऽशः ।
तत्पिण्डिकाप्रमाणं प्रतिमा तद्द्विगुणपरिमाणा ॥३॥

Sloka 3.—The height of the pedestal (of an idol) is a third of the height of the door of a temple diminished by an eighth part. The idol is twice as high as the pedestal.

स्वैरङ्गुलप्रमाणैर्द्वादश विस्तीर्णमायतं च मुखम् ।
नग्नजिता तु चतुर्दश दैर्घ्येण द्राविडं कथितम् ॥४॥

Sloka 4.—The face of an idol is 12 of its own digits long and broad. Nagnajit, however, states that its length must be 14 digits which is a measure prevalent in the Dravida country.

Here a digit means $\frac{1}{108}$ of the height of the idol.

तथा च नग्नजित् ।
विस्तीर्णं द्वादश मुख दैर्घ्येण च चतुर्दश ।
अङ्गुलानि तथा कार्यं तन्मान द्राविड स्मृतम् ॥

नासाललाटचिबुकग्रीवाश्चतुराङ्गुलास्तथा कर्णौ ।
द्वे अङ्गुले च हनुनी चिबुकं च द्व्यङ्गुलं विततम् ॥५॥

Sloka 5.—The nose, forehead, chin and neck are four digits long; so too are the ears; the jaws and the chin are two digits broad.

अष्टाङ्गुलं ललाटं विस्ताराद्व्यङ्गुलात् परे शंखौ ।
चतुरङ्गुलौ तु शंखौ कर्णौ तु द्व्यङ्गुलौ पृथुलौ ॥६॥

Sloka 6.—The forehead is 8 digits in breadth. Two digits further off are the temples, being of four digits. The ears are two digits in extent.

कर्णोपान्तः कार्योऽर्धपञ्चमे भ्रूसमेन सूत्रेण ।
कर्णस्रोतः सुकुमारकं च नेत्रप्रबन्धसमम् ॥७॥

Sloka 7.—The tip of the ear is 4½ digits off the corner of the eye on a level with the brows. The ear-hole and the raised margin near it lie at the same level as the centre of the eye and measure one digit.

चतुरङ्गुलं वसिष्ठः कथयति नेत्रान्तकर्णयोर्विवरम् ।
अधरोऽङ्गुलप्रमाणस्तस्यार्धेनोत्तरोष्ठश्च ॥८॥

Sloka 8.—Sage Vasishta observes that the distance between the eye-corner and the ear is four digits. The lower and the upper lip measure respectively one digit and half a digit in breadth.

अर्धाङ्गुला तु गोच्छा वक्त्रं चतुरङ्गुलायतं कार्यम् ।
विपुलं तु सार्धमङ्गुलमव्यात्तं त्र्यङ्गुलं व्यात्तम् ॥९॥

Sloka 9.—The dimple above the lip is half a digit. The mouth must be made four digits in length and 1½ digits in thickness. An opened mouth is of three digits in the middle.

द्व्यङ्गुलतुल्यौ नासापुटौ च नासा पुटाग्रतो ज्ञेया ।
स्याद् द्व्यङ्गुलमुच्छ्रायश्चतुरङ्गुलमन्तरं चाक्ष्णोः ॥१०॥

Sloka 10.—The sides of the nose measure two digits; the tip of the nose is two digits in height and breadth. The space between the eyes is four digits.

द्व्यङ्गुलमितोऽक्षिकोशो द्वे नेत्रे तत्त्रिभागिका तारा ।
दृक्तारा पञ्चांशो नेत्रविकाशोऽङ्गुलं भवति ॥११॥

Sloka 11.—The socket of the eye and the eye itself measure two digits. The pupil measures one-third of the above, *i. e.* ⅔ digit; and the innermost circle of the pupil is ⅖ digit. The width of the eye is one digit.

पर्यन्तात् पर्यन्तं दश भ्रुवोऽद्व्यङ्गुलं भ्रुवोर्लेखा ।
भ्रूमध्यं द्व्यङ्गुलकं भ्रूदैर्घ्येणाङ्गुलचतुष्कम् ॥१२॥

Sloka 12.—The brows measure ten digits from end to end; the line of the brows is ½ digit in width; the interval between the brows is 2 digits and the length of each brow is 4 digits.

कार्या तु केशरेखा भ्रूबन्धसमाङ्गुलार्धविस्तीर्णा ।
नेत्रान्ते करवीरकमुपन्यसेदङ्गुलप्रमितम् ॥१३॥

Sloka 13—The line of hair should be made equal (ten digits) to the brows conjoined and half a digit thick. At the end of the eyes must be made the inner corner, one digit in extent.

द्वात्रिंशत्परिणाहाच्चतुर्दशायामतोऽङ्गुलानि शिरः ।
द्वादश तु चित्रकर्माणि दृश्यन्ते विंशतिरदृश्याः ॥१४॥

Sloka 14.—The head is 32 digits in circumference, and 14 digits in width. But in a picture, only 12 digits are visible and the remaining 20 are not visible.

आस्यं सकेशनिचयं षोडश दैर्घ्येण नाग्निजित्प्रोक्तम् ।
ग्रीवा दश विस्तीर्णा परिणाहाद्विंशतिः सैका ॥१५॥

Sloka 15.—The face and the hair put together, are 16 digits in length according to Nagnajit (*i. e.* the face, 14 digits and hair-line, 2 digits). The neck has a width of 10 digits and its circumference is 21 digits.

कण्ठाद्द्वादश हृदयं हृदयान्नाभी च तत्प्रमाणेन ।
नाभीमध्यान्मेढ्रान्तरं च तत्तुल्यमेवोक्तम् ॥१६॥

Slokas 16.—The distance between the lower part of the neck and the heart is 12 digits; so also is that

between the heart and the navel. The distance between the centre of the navel and the penis is the same as above.

ऊरू चाङ्गुलमानैश्चतुर्युता विंशतिस्तथा जङ्घे ।
जानुकपिच्छे चतुरङ्गुले च पादौ च तत्तुल्यौ ॥१७॥

Sloka 17. —The thighs measure 24 digits in length; so do the shanks. The knee caps are 4 digits and the feet are also 4 digits in height.

द्वादशदीर्घौ षट् पृथुतया च पादौ त्रिकायताङ्गुष्ठौ ।
पञ्चाङ्गुलपरिणाहौ प्रदेशिनी त्र्यङ्गुलं दीर्घा ॥१८॥

Sloka 18.—The feet are 12 digits long and 6 broad; the great toes are *3* digits in length, and 5 digits in circumference; the second toe is 3 digits long.

अष्टांशाष्टांशोनाः शेषाङ्गुल्यः क्रमेण कर्तव्याः ।
सचतुर्थभागमङ्गुलमुत्सेधोऽङ्गुष्ठकस्योक्तः ॥१९॥

Sloka 19. --The remaining toes should be less by an eighth than the preceding one in order. The elevation of the big toe is $1\frac{1}{4}$ digits; and that of the others less by an eighth than the preceding one in succession.

अङ्गुष्ठनखः कथितश्चतुर्थभागोनमङ्गुलं तज्ज्ञैः ।
शेषनखानामर्धाङ्गुलं क्रमात् किञ्चिदूनं वा ॥२०॥

Sloka 20.—The experts have laid down that the nail of the big toe should be $\frac{3}{4}$ digit; that of the other toes at $\frac{1}{2}$ digit or a little lessened for each succeeding toe.

जङ्घाग्रे परिणाहश्चतुर्दशोक्तस्तु विस्तरात् पञ्च ।
मध्ये तु सप्त विपुला परिणाहात् त्रिगुणितः सप्त ॥२१॥

Sloka 21.—The circumference of the end of shank is 14 digits and its breadth 5 digits; but in the middle it is 7 digits in width and 21 in circumference.

अष्टौ तु जानुमध्ये वैपुल्यं त्र्यष्टकं तु परिणाहः ।
विपुलौ चतुर्दशोरू मध्ये द्विगुणश्च तत्परिधिः ॥२२॥

Sloka 22.—The width of the knee in the middle is 8 digits; its circumference, 24 digits. The thighs are 14 digits broad in the middle and its circumference is 28 digits.

कटिरष्टादश विपुला चत्वारिंशच्चतुर्युता परिधौ ।
अङ्गुलमेकं नाभी वेधेन तथा प्रमाणेन ॥२३॥

Sloka 23.—The loins are 18 digits in breadth, and 44 digits in circumference. The navel is one digit deep and broad.

चत्वारिंशद्द्वियुता नाभीमध्येन मध्यपरिणाहः ।
स्तनयोः षोडश चान्तरमूर्ध्वं कक्ष्ये षडङ्गुलिके ॥२४॥

Sloka 24.—The circumference of the waist at the centre of the navel is 42 digits. The interval between the two paps is 16 digits. The armpits are at a height of 6 digits (in an oblique direction) from the paps.

अष्टावंसौ द्वादश बाहू कार्यौ तथा प्रबाहू च ।
बाहू षड्विस्तीर्णौ प्रतिबाहू त्वङ्गुलचतुष्कम् ॥२५॥

Sloka 25.—The extent of the shoulders is 8 digits. The arms as well as the fore-arms measure 12 digits in length, the arms being 6 digits broad and the fore-arms, 4 digits.

षोडश बाहू मूले परिणाहाद्द्वादशाग्रहस्ते च ।
विस्तारेण करतलं षडङ्गुलं सप्त दैर्घ्येण ॥२६॥

Sloka 26. —The circumference of the arms at the arm-pit is 16 digits and at the wrist, 12 digits. The palm should measure 6 and 7 digits in breadth and length respectively.

पञ्चाङ्गुलानि मध्या प्रदेशिनी मध्यपर्वदलहीना ।
अनया तुल्या चानामिका कनिष्ठा तु पर्वोना ॥२७॥

Sloka 27.—The middle finger is 5 digits ; the fore-finger is half a joint smaller ; the ring-finger is equal to the fore-finger, and the little finger less by one joint.

पर्वद्वयमङ्गुष्ठः शेषाङ्गुल्यस्त्रिभिस्त्रिभिः कार्याः ।
नखपरिमाणं कार्यं सर्वासां पर्वणोऽर्धेन ॥२८॥

Sloka 28.—The thumb should have two joints, while the remaining fingers must have three each. The nail of each finger should measure a half of its joint.

देशानुरूपभूषणवेषालङ्कारमूर्त्तिभिः कार्या ।
प्रतिमा लक्षणयुक्ता सन्निहिता वृद्धिदा भवति ॥२९॥

Sloka. 29.—An image should be made in such a way that its ornaments, dress, decorations and form conform to the practices prevailing in the country. If it is possessed of the required good features, it will bestow prosperity by its presence.

Saga Kasyapa is quoted here, but the idea is the same.

तथा च काश्यपः ।

द्वादशाङ्गुलकं वक्त्रं ललाटं चतुरङ्गुलम् ।
नासा ग्रीवा तु कर्तव्या तुल्या चैतत्प्रमाणतः ॥
शङ्खान्तरं ललाटस्य ज्ञेयमष्टाङ्गुलं पृथु ।
हनुद्वयं तु चिबुकमङ्गुलद्वितयं स्मृतम् ॥
चतुरङ्गुलिकौ कर्णौ भ्रुवावेव तथा स्मृते ।

द्व्यङ्गुलौ पृथुलौ कर्णौ भ्रू[illegible] ॥
कर्णनेत्रान्तरं कुर्यात्तस्माच्चतुरङ्गुलम् ।
अधरोऽङ्गुलमानं तु तदर्धेनोत्तरः स्मृतः ॥
चतुरङ्गुलकं वक्त्रं नासाग्रं द्व्यङ्गुलं स्मृतम् ।
नेत्रे द्व्यङ्गुलके दीर्घे त्रिभागे [illegible] ॥
दृक्तारापञ्चमांशेन दृष्टिकाङ्गुलमानतः ।
द्व्यङ्गुलं चाक्षिपुटकं तथा नासापुटौ स्मृतौ ॥
कर्णस्रोतोऽङ्गुलमितं मुकुटं [illegible] च ।
गोच्छा चाङ्गुलिका [illegible] लम्बा केशरेखिका ॥
द्व्यङ्गुलौ तु स्मृतौ शङ्खावाननं चतुरङ्गुलम् ।
चतुर्दशाङ्गुलः शीर्षो द्वात्रिंशत् परिणाहतः ॥
एकविंशत् स्मृता ग्रीवा विस्तारेण स्याद्दशाङ्गुला ।
कण्ठाच्चाहृदयं नाभौ मेढ्रं [illegible] ङ्गुलम् ॥
ऊरू जङ्घे चतुर्विंशा जानुनी चतुरङ्गुले ।
द्वादशाङ्गुलिकौ पादौ विस्तारेण षडङ्गुलौ ॥
गुल्फादधोभागमानं चतुरङ्गुलमुन्नतम् ।
अङ्गुष्ठं द्व्यङ्गुलं दीर्घं पञ्चैव परिणाहतः ॥
शेषाः पादानुसारेण परि[illegible] तु ।
जङ्घाग्रे परिधिर्ज्ञेया ह्यङ्गुलानि चतुर्दश ॥
ऊरू तद्द्विगुणौ प्रोक्तौ कटिस्त्रिगुणा स्मृता ।
अङ्गुलं तु भवेन्नाभी वेधगाम्भीर्ययोरपि ॥
नाभीमध्यं परिणाहश्चत्वारिंशत्[illegible] ।
षोडश स्तनयोर्मध्यं कक्षे ऊर्ध्वे षडङ्गुले ॥
अष्टाङ्गुलौ स्मृतौ स्कन्धौ बाहू त्रिंशच्चतुर्युतौ ।
बाहू मूले षोडश स्याद्धस्ताग्रे द्वादश स्मृताः ॥
षडङ्गुलं हस्ततलं सप्त दैर्घ्येण च स्मृतम् ।
पञ्चाङ्गुला भवेन्मध्या तर्जन्यर्धाङ्गुलोनिता ॥
अनामिका च तत्तुल्या कनिष्ठा चाङ्गुलोनिता ।
सुरूपास्ताश्च कर्तव्या द्विपर्वाङ्गुष्ठकास्मृता ॥
त्रिपर्वाङ्गुलयः शेषा नखाः पर्वार्धविस्तृताः ।
देशवेषयुतान् हस्तान् सौम्यरूपांश्च कारयेत् ॥
स्वरूपा लक्षणोपेता प्रतिमा वृद्धिदा भवेत् ।

दशरथतनयो रामो बलिश्च वैरोचनिः शतं विंशम् ।
द्वादशहान्या शेषाः प्रवरसमन्यूनपरिमाणाः ॥३०॥

Sloka 30.—Sri Rama, son of Dasaratha, and Bali, son of Virochana should be made 120 digits in height. The heights of the other images—superior, moderate and inferior are less by 12 digits, *i. e.*, 108, 96, and 84 digits.

The measures given so far refer to images whose height is 108 digits. So, they have to be proportionately reduced or increased for the other varieties

कार्योऽष्टभुजो भगवांश्चतुर्भुजो द्विभुज एव वा विष्णुः ।
श्रीवत्साङ्कितवक्षाः कौस्तुभमणिभूषितोरस्कः ॥३१॥
अतसीकुसुमश्यामः पीताम्बरनिवसनः प्रसन्नमुखः ।
कुण्डलकिरीटधारी पीनगलोरःस्थलांसभुजः ॥३२॥
खड्गगदाशरपाणिर्दक्षिणतः शान्तिदश्चतुर्थकरः ।
वामकरेषु च कार्मुकखेटकचक्राणि शङ्खश्च ॥३३॥
अथ च चतुर्भुजमिच्छति शान्तिद एको गदाधरश्चान्यः ।
दक्षिणपार्श्वे त्वेवं वामे शङ्खश्च चक्रं च ॥३४॥
द्विभुजस्य तु शान्तिकरो दक्षिणहस्तोऽपरश्च शङ्खधरः ।
एवं विष्णोः प्रतिमा कर्तव्या भूतिमिच्छद्भिः ॥३५॥

Slokas 31-35.—Those who wish for prosperity should have the image of Lord Vishnu made in the following manner. The Lord should have either four or only two arms; his breast should bear the Srivatsa mark; it should be adorned with the Kaustubha gem; He should be made as dark as the Atasi flower; He is clothed in yellow garment, shows a serene face, wears a diadem and ear rings, has plnmp neck, breast, shoulders and arms. Of the eight arms, the right four have a sword, mace, arrow and emblem of

peace (the fringes raised upward) ; the left ones, a bow, a buckler, a discus, and a couch. If only four arms are desired, one is the giver of peace or blessings, and the other wears the mace on the right and couch and discus on the left. If He is made with only two hands, then the right hand bestows peace and the other wears the conch.

बलदेवो हलपाणिर्मदविभ्रमलोचनश्च कर्तव्यः ।
बिभ्रत्कुण्डलमेकं शंखेन्दुमृणालगौरतनुः ॥३६॥

Sloka 36.—Baladeva should be made having a plough in his hand, with eyes rolling owing to intoxication, and wearing an ear-ring and having his complexion as white as conch, the Moon and the lotus-stalk.

एकानंशा कार्या देवी बलदेवकृष्णयोर्मध्ये ।
कटिसंस्थितवामकरा सरोजमितरेण चोद्वहती ॥३७॥
कार्या चतुर्भुजा या वामकराभ्यां सपुस्तकं कमलम् ।
द्वाभ्यां दक्षिणपार्श्वे वरमार्थिष्वक्षसूत्रं च ॥३८॥
वामेऽथाष्टभुजायाः कमण्डलुश्चापमम्बुजं शास्त्रम् ।
वरशरदर्पणयुक्ताः सव्यभुजाः साक्षसूत्राश्च ॥३९॥

Slokas 37-39.—Goddess Ekanamsa should be situated between Baladeva and Sri Krishna, with her left hand placed on the hip and the other hand holding a lotus. If she is to be four-armed, in the left hands she has a book and a lotus, and in the right ones, boon to the suppliants and a rosary. If she is to be eight-armed, in the left hands, she has a water-pot, a bow, a lotus and a book, and in the right ones, boon, an arrow, a mirror, and a rosary.

Boon-giving hand is one with the open palm, fingers pointing downwards.

शाम्बश्च गदाहस्तः प्रद्युम्नश्चापभृत् सुरूपश्च ।
अनयोः स्त्रियौ च कार्ये खेटकनिस्त्रिंशधारिण्यौ ॥४०॥

Sloka 40.—Samba should be made with a mace in his hand ; Pradyumna, endowed with a charming body, with a bow in his hand. Their wives also should be made holding swords and shields in their hands.

ब्रह्मा कमण्डलुकरश्चतुर्मुखः पङ्कजासनस्थश्च ।
स्कन्दः कुमाररूपः शक्तिधरो बर्हिकेतुश्च ॥४१॥

Sloka 41.—Brahman should have four faces, a water-pot in his hand and is seated on a lotus. Subrahmanya should be a boy in appearance, hold a javelin in his hand and have a peacock for his ensign.

शुक्लश्चतुर्विषाणो द्विपो महेन्द्रस्य वज्रपाणित्वम् ।
तिर्यग्ललाटसंस्थं तृतीयमपि लोचनं चिह्नम् ॥४२॥

Sloka 42.—Indra has a white four-tusked elephant, the thunderbolt in his hand and another characteristic, *viz* , a third eye placed horizontally on his forehead.

शम्भोः शिरसीन्दुकला वृषध्वजोऽक्षि च तृतीयमपि चोर्ध्वम् ।
शूलं धनुः पिनाकं वामार्धे वा गिरिसुतार्धम् ॥४३॥

Sloka 43.—On the head of Lord Siva, a digit of the Moon should be placed ; his ensign, is a bull ; he has a third eye, high on his fore-head ; he has a trident in one hand and a bow called Pinaka in the other. Or, he may be represented as having Parvati for his left half.

पद्माङ्कितकरचरणः प्रसन्नमूर्तिः सुनीचकेशश्च ।
पद्मासनोपविष्टः पितेव जगतो भवति बुद्धः ॥४४॥

Sloka 44.—The Buddha should be represented seated on a lotus and looking as if he were the father of

mankind, very forgiving, with hands and feet marked with lotuses, with a serene body and sparce hair.

There are two other readings सुनीतकेशश्च and सुनीलकेशश्च. The first means "very dark" and the other 'well-trimmed."

आजानुलम्बबाहुः श्रीवत्साङ्कः प्रशान्तमूर्तिश्च ।
दिग्वासास्तरुणो रूपवांश्च कार्योऽर्हतां देवः ॥४५॥

Sloka 45.—The God of the Jains, *viz*., Jina, should be represented naked, young, handsome and serene in appearance, with his arms reaching the knees and his breast marked with the Sri Vatsa figure.

नासाललाटजङ्घोरुगण्डवक्षांसि चोन्नतानि रवेः ।
कुर्यादुदीच्यवेषं गूढं पादादुरो यावत् ॥४६॥
बिभ्राणः स्वकररुहे बाहुभ्यां पङ्कजे मुकुटधारी ।
कुण्डलभूषितवदनः प्रलम्बहारो वियद्गवृतः ॥४७॥
कमलोदरद्युतिमुखः कंचुकगुप्तः स्मितप्रसन्नमुखः ।
रत्नोज्वलप्रभामण्डलश्च कर्तुः शुभकरोऽर्कः ॥४८॥

Slokas 46-48.—The Sun-God's nose, forehead, shanks, thighs, cheeks and breast should be elevated; he should be dressed in the northern style, covering the body from breast to foot. He holds two lotuses born of his hands, in his arms; wears a diadem; his face is adorned with ear-rings; he has a long pearl-necklace and a girdle round his waist. His face has the lustre of the interior of the lotus; his body is covered with an armour; face, pleasant with a smile and has a halo bright with gems (or circle of bright lustre of gems). Such a Sun is auspicious for the architect.

सौम्या तु हस्तमात्रा वसुदा हस्तद्वयोच्छ्रिता प्रतिमा ।
क्षेमसुभिक्षाय भवेत् त्रिचतुर्हस्तप्रमाणा या ॥४९॥

नृपभयमत्यङ्गायां हीनाङ्गायामकल्यता कर्तुः ।
शातोदर्यां क्षुद्भयमर्थविनाशः कृशाङ्गायाम् ॥५०॥
मरणं तु सक्षतायां शस्त्रनिपातेन निर्दिशेत् कर्तुः ।
वामावनता पत्नीं दक्षिणाविनता हिनस्त्यायुः ॥५१॥
अन्धत्वमूर्ध्वदृष्ट्या करोति चिन्तामधोमुखी दृष्टिः ।
सर्वप्रतिमास्वेवं शुभाशुभं भास्करोक्तसमम् ॥५२॥

Slokas 49-52 —An idol of the Sun, one cubit high is beneficial ; one that measures two cubits in height bestows wealth ; those of 3 and 4 cubits lead to happiness and plenty respectively. When it is of larger limbs, there will be trouble from the king ; when of shorter limbs, the sculptor will be afflicted with disease ; when of slender belly, impending famine ; when of thin limbs, loss of wealth ; when it has injuries, the maker will die through the fall of a weapon ; when it is bent on the left side, it kills his wife ; on the right, it robs him of his life ; when its eyes are turned upwards, he will become blind ; when bent downwards, he will have worries. Thus, the good and bad effects of all images will have to be assessed as in the case of the Sun-God.

लिङ्गस्य वृत्तपरिधिं दैर्घ्येणासूत्र्य तत्त्रिधा विभजेत् ।
मूले तच्चतुरस्रं मध्ये त्वष्टाश्रि वृत्तमतः ॥५३॥
चतुरस्रमवनिखाते मध्यं कार्यं तु पिण्डिकाश्वभ्रे ।
दृश्योच्छ्रायेण समा समन्ततः पिण्डिका श्वभ्रात् ॥५४॥

Slokas 53-54.—Treat the circumference of (the round part of) the emblem of Siva (made of wood, stone or gem) as the height and divide it into three parts. The part at the bottom should be quadrilateral ; that in the middle, octagonal ; and the last one, cylindrical. The

quadrilateral part must be kept in a pit in the earth, the middle one, in that of the pedestal; and the pedestal around the pit must be equal in extent to the visible height.

कृशदीर्घे देशघ्नं पार्श्वविहीनं पुरस्य नाशाय ।
यस्य क्षतं भवेन्मस्तके विनाशाय तल्लिङ्गम् ॥५५॥

Sloka 55.—An emblem being too thin and long destroys the country; being devoid of a side, ruins the town; and one with a wound on the head, tends to the ruin of the owner himself.

मातृगणः कर्तव्यः स्वनामदेवानुरूपकृतचिह्नः ।
रेवन्तोऽश्वारूढो मृगयाक्रीडादिपरिवारः ॥५६॥

Sloka 56.—The group of mothers should be represented with the characteristics peculiar to the Gods whose name they bear. Revanta (Sun's son) should be seated on horse-back, with the companions of hunting, sport, etc.

The mothers must have charming breasts, slender waist, large buttocks, so as to make them appear attractive.

दण्डी यमो महिषगो हंसारूढश्च पाशभृद्वरुणः ।
नरवाहनः कुबेरो वामकिरीटी बृहत्कुक्षिः ॥५७॥

Sloka 57.—The God of death should be mounted on a buffalo with a club in his hand; Varuna, on a swan with a noose in his hand; and Kubera, on a human being, with a pot-belly and a crown placed on the left side of the head.

तथा च काश्यपः ।
एकदंष्ट्रो गजमुखश्चतुर्बाहुर्विनायकः ।
लम्बोदरः स्थूलदेहो नेत्रत्रयविभूषितः ॥
नवकुवलयकान्तिमक्षमाला कमलकमण्डलुदर्पणाक्षहस्ताम् ।
प्रणमत वरपीनपीठपद्मासनसुखितां परमेश्वरीं वितस्ताम् ॥

ब्रह्मा चतुर्मुखो दण्डी कृष्णाजिनकमण्डली ।
विष्णुश्चतुर्भुजः शार्ङ्गी शङ्खचक्रगदाधरः ।
श्रीवत्साङ्कः पीतवासा वनमालाविभूषितः ॥
नरसिंहः स्थूलदेहो रोमावर्तविभूषितः ।
उद्घाटितमुखः स्रग्वी वह्निकान्तिर्बृहद्भुजः ॥
वराहः सूकरमुखश्चतुर्बाहुविभूषितः ।
नीलाञ्जनचयप्रख्यो ध्यानशक्तः सुलोचनः ॥
ईश्वरो जटिलस्त्र्यक्षो वृषचन्द्राङ्कभूषितः ।
उरगेन्द्रोपवीती च कृत्तिवासाः पिनाकधृक् ॥
चण्डिकाष्टादशभुजा सर्वप्रहरणान्विता ।
त्र्यक्षा सिंहरता धन्या महिषासुरसूदिनी ॥
मयूरवाहनः स्कन्दः शक्तिकुक्कुटधारकः ।
सुरूपदेहो विक्रान्तो देवः सेनापतिः शिशुः ॥
आदित्यस्तरुणः स्रग्वी कवचो खड्गधृक्तथा ।
तेजस्वी पङ्कजकरः षड्गश्च किरीटवान् ॥
ऐरावतश्चतुर्दन्तः श्वेतगात्रो महागजः ।
तदारूढो महेन्द्रस्तु वज्रहस्तो महाबलः ॥
तिर्यग्ललाटगं नेत्रं तृतीयं तस्य कारयेत् ।
नीललोहितवर्णा च शची तस्य समीपगा ॥
एवं देवगणाः सर्वे स्वायुधाभरणोज्ज्वलाः ।
कर्तव्याः स्वस्वरूपाश्च सम्पूर्णाः शुभलक्षणाः ॥
हस्तमात्रा भवेत्सौम्या द्विहस्ताग्रधनप्रदा ।
सुभिक्षक्षेमदा पुण्या त्रिहस्ता तु चतुष्करा ॥
वैकल्यं कुरुते हीना कृशाङ्गी देहनाशिनी ।
मरणं सक्षतायां तु सुदीर्घा वित्तनाशिनी ॥
वामे नता हन्ति पत्नीं कर्तुर्दक्षिणभागगा ।
ऊर्ध्वदृष्टिर्नेत्ररोगं गोकर्णा स्यादधोमुखी ॥
सुरूपा सुप्रभा चैव सर्वाभरणभूषिता ।
स्वायुधैश्च समायुक्ता कर्तव्या प्रतिमा शुभा ॥

प्रमथाधिपो गजमुखः प्रलम्बजठरः कुठारधारी स्यात् ।
एकविषाणो बिभ्रन्मूलककन्दं सुनीलदलकन्दम् ॥५८॥

Sloka 58.—The Lord of Siva's hosts has an elephantine face with a single tusk, a bulging belly, a hatchet in his hand and a turnip of very dark foliage and root.

Thus ends the 58th Adhyaya on "Description of Idols."

वनसम्प्रवेशाध्यायः ॥५९॥ Ingress into the Forest.

कर्तुरनुकूलदिवसे दैवज्ञविशोधिते शुभनिमित्ते ।
मङ्गलशकुनैः प्रास्थानिकैश्च वनसम्प्रवेशः स्यात् ॥१॥

Sloka 1.—The maker of images should enter the forest on a favourable day, *i. e*, a day presided over by a planet bestowing prosperity, and having an unhurt asterism—when good foretokens are discovered by the astrologer and when there are auspicious omens prescribed for a journey.

पितृवनमार्गसुरालयवल्मीकोद्यानतापसाश्रमजाः ।
चैत्यसरित्सङ्गमसम्भवाश्च घटतोयसिक्ताश्च ॥२॥
कुब्जानुजातवल्लीनिपीडिता वज्रमारुतोपहताः ।
स्वपतितहस्तिनिपीडितशुष्काग्निप्लुष्टमधुनिलयाः ॥३॥
तरवो वर्जयितव्याः शुभदाः स्युः स्निग्धपत्रकुसुमफलाः ।
अभिमतवृक्षं गत्वा कुर्यात्पूजां सबलिपुष्पाम् ॥४॥

Slokas 2-4.—Those trees that grow in cemeteries, roads, temples, ant-hills, gardens, hermitages (penance-groves), sacred spots, near the confluences of rivers, those that are reared being watered, those that are stunted, those that have grown beside others, those that are infested with creepers, that are broken by thunderbolt

and storm, one that has fallen by itself, that is broken by elephants, that has withered, is burnt by fire, that contains bee hive—all these trees are to be avoided. Those that have soft leaves, flowers and fruits will be auspicious. Going to the desired (chosen) tree, he should worship it with food and flowers.

सुरदारुचन्दनशमीमधूकतरवः शुभा द्विजातीनाम् ।
क्षत्रस्यारिष्टाश्वत्थखदिरबिल्वा विवृद्धिकराः ॥५॥
वैश्यानां जीवकखदिरसिन्धुकस्यन्दनाश्च शुभफलदाः ।
तिन्दुककेसरसर्जार्जुनाम्रशालाश्च शूद्राणाम् ॥६॥

Slokas 5-6.—Deodar, sandalwood, Sami and Madhuka are good for the images installed by Brahmins; Arishta, Aswattha, Khadira and Bilwa bestow prosperity on the Kshatriyas; Jivaka, Khadira, Sindhuka and Syandana on the Vaisyas; and Tinduka, Kesara, Sarja, Arjuna, Mango and Sala, on the Sudras.

तथा च काश्यपः ।

सुरदारुः शमीवृक्षो मधूकश्चन्दनस्तथा ।
प्रतिष्ठार्थं ब्राह्मणानामेते प्रोक्ताः शुभावहाः ॥
अरिष्टाश्वत्थखदिरबिल्वाः क्षत्रियजातिषु ।
जीवकः खदिरश्चैव सिन्धुकः स्यन्दनस्तथा ॥
वैश्यानां शुभदाः प्रोक्तास्तिन्दुकः केसरस्तथा ।
सर्जार्जुनाम्रशालाश्च शूद्राणां शुभदाः स्मृताः ॥

लिङ्गं वा प्रतिमा वा द्रुमवत् स्थाप्या यथादिशं यस्मात् ।
तस्माच्चिह्नयितव्या दिशो द्रुमस्योर्ध्वमथवाधः ॥७॥

Sloka 7.—Since an emblem of Siva or an image should be installed according to the directions of the tree, the different directions as well as the upside and downside should be marked on the tree.

तथा च काश्यपः ।
वृक्षवत्प्रतिमा कार्या प्राग्भागाद्युपलक्षिता ।
पादाः पादेषु कर्तव्याः शीर्षमूर्ध्वे तु कारयेत् ॥

परमान्नमोदकौदनदधिपललोल्लोपिकादिभिर्भक्ष्यैः ।
मद्यैः कुसुमैर्धूपैर्गन्धैश्च तरुं समभ्यर्च्य ॥८॥
सुरपितृपिशाचराक्षसभुजगासुरगणविनायकाद्यानाम् ।
कृत्वा रात्रौ पूजां वृक्षं संस्पृश्य च ब्रूयात् ॥९॥

Slokas 8-9.—After worshipping the tree with Payasa, sweets, rice, curds, sesamum seeds, edibles, etc., wine, flowers, incenses and perfumes, Gods, manes, Goblins, demons, serpents, Asuras, hosts of Siva, Ganesa, etc. should be worshipped at night. Thereafter, touching the tree, one should recite the following :

अर्चार्थममुकस्य त्वं देवस्य परिकल्पितः ।
नमस्ते वृक्ष पूजेयं विधिवत् सम्प्रगृह्यताम् ॥१०॥
यानीह भूतानि वसन्ति तानि बलिं गृहीत्वा विधिवत्प्रयुक्तम् ।
अन्यत्र वासं परिकल्पयन्तु क्षमन्तु तान्यद्य नमोऽस्तु तेभ्यः ॥११॥

Slokas 10-11.—" Oh Tree, you have been selected for the worship of the particular deity. Salutation to you! I worship you in accordance with the rules; kindly accept it. May all those beings that dwell in this tree fix their residence elsewhere after receiving the offerings made according to rules. May they forgive us now; We bow to them."

वृक्षं प्रभाते सलिलेन सिक्त्वा पूर्वोत्तरस्यां दिशि सन्निकृत्य ।
मध्वाज्यदिग्धेन कुठारकेण प्रदक्षिणं शेषमतो निहन्यात् ॥१२॥

Sloka 12.—In the morning, one should sprinkle the tree with water and cut it on the north-eastern side with

an axe smeared with honey and ghee. The remaining parts are to be cut in a clock-wise manner

पूर्वेण पूर्वोत्तरतोऽथवोदक्पतेद्यदा वृद्धिकरस्तदा स्यात् ।
आग्नेयकोणात्क्रमशोऽग्निदाहरुग्रोगरोगास्तुरगक्षयश्च ॥१३॥

Sloka 13.—If the tree falls down on the east, north-east, or north, it augurs prosperity; if it falls on the south-east, south, south-west, west and north-west, there will be in order, outbreak of fires, disease, disease, disease and destruction of horses.

यन्नोक्तमस्मिन् वनसम्प्रवेशे निपातविच्छेदनवृक्षगर्भाः ।
इन्द्रध्वजे वास्तुनि च प्रदिष्टाः पूर्वं मया तेऽत्र तथैव योज्याः ॥१४॥

Sloka 14.—What has not been mentioned here in connection with the topic of 'entering a forest' [*viz.*, the fall of trees (Adh. XLIII-20), the cutting and the interior of trees was already (Adh. XLIII-19) explained by me in connection with Indra's banner and construction of houses. (Adh. LIII-122) Those ideas have to be applied here too.

Thus ends the 59th Adhyaya on "Entering a Forest."

प्रतिमाप्रतिष्ठापनाध्यायः ॥६०॥ Installation of Idols

दिशि याम्यायां कुर्यादधिवासनमण्डपं बुधः प्राग्वा ।
तोरणचतुष्टययुतं शस्तद्रुमपल्लवच्छन्नम् ॥१॥
पूर्वे भागे चित्राः स्रजः पताकाश्च मण्डपस्योक्ताः ।
आग्नेय्यां दिशि रक्ताः कृष्णाः स्युर्याम्यनैर्ऋत्योः ॥२॥
श्वेता दिश्यपरस्यां वायव्यायां तु पाण्डुरा एव ।
चित्राश्चोत्तरपार्श्वे पीताः पूर्वोत्तरे कार्याः ॥३॥

Slokas 1-3.—A wise man ought to construct in the north or east a platform for the installation ceremony with four archways and covered with the sprouts of auspicious trees. For the eastern side of the platform are laid down variegated garlands and flags; for the south-eastern one, red ones; for the southern and south-western sites, black ones. They must be white in the west, pale-white in the north-west, variegated in the north and yellow in the north-east.

आयुः श्रीबलजयदा दारुमयी मृन्मयी तथा प्रतिमा ।
लोकहिताय मणिमयी सौवर्णी पुष्टिदा भवति ॥४॥
रजतमयी कीर्तिकरी प्रजाविवृद्धिं करोति ताम्रमयी ।
भूलाभं तु महान्तं शैली प्रतिमाथवा लिङ्गम् ॥५॥

Slokas 4-5.—An idol, made of wood or clay bestows long life, prosperity, strength and victory; one made of precious stone tends to the weal of the world; one of gold bestows health; one of silver, fame; one of copper, increase of children; and an idol or emblem of Siva made of stone, acquisition of immense landed property.

तथा च काश्यपः ।

यार्चा मृद्दारुसम्भूता सायुः श्रीबलदा मता ।
सौवर्णी पुष्टिदा ज्ञेया रत्नजा हितकारिणी ॥
राजती कीर्तिदा ज्ञेया ताम्रजा जनवर्धिनी ।
महत्करोति भूलाभं यार्चा पाषाणनिर्मिता ॥

शङ्कूपहता प्रतिमा प्रधानपुरुषं कुलं च घातयति ।
श्वभ्रोपहता रोगानुपद्रवांश्च क्षयं कुरुते ॥६॥

Slokas 6.—An image being hurt by a wedge destroys the headman and the family; one being damaged by a hole causes diseases, troubles and ruin.

तथा च काश्यपः ।
यार्चा॰ शङ्कुग्रहता सा तु प्रधानकुलनाशिनी ।
छिद्रेणोपहतो या तु बहुदोषकरी मता ॥

मण्डपमध्ये स्थण्डिलमुपलिप्यास्तीर्य सिकतयाथ कुशैः ।
भद्रासनकृतशीर्षोपधानपादां न्यसेत्प्रतिमाम् ॥७॥

Sloka 7.—After smearing with cowdung the floor in the centre of the platform, covering it with sand and then with holy grass, the image should be placed with its head resting on a throne and feet on a pillow.

प्लक्षाश्वत्थोदुम्बरशिरीषवटसम्भवैः कषायजलैः ।
मङ्गल्यसञ्ज्ञिताभिः सर्वौषधिभिः कुशाद्याभिः ॥८॥
द्विपवृषभोद्धतपर्वतवल्मीकसरित्समागमतटेषु ।
पद्मसरःसु च मृद्भिः सपञ्चगव्यैश्च तीर्थजलैः ॥९॥
पूर्वशिरस्कां स्नातां सुवर्णरत्नाम्बुभिश्च ससुगन्धैः ।
नानातूर्यनिनादैः पुण्याहैर्वेदनिर्घोषैः ॥१०॥

Slokas 8-10.—The image with its head pointing to the east should be bathed with a decoction of Plaksha, Aswattha, Indian fig, Sirisha and banyan mixed with all kinds of herbs bearing auspicious names (such as Jaya, Jayanti, Jeevanti, Jeevaputri, Punarnava and Vishnukranta, etc.), with sacred grass and the like, with clay dug up by elephants and bulls from mountains, ant-hills, river-banks at the confluences, and that of lotus-lakes, mixed with water from holy rivers along with the five products of cows and with scented water containing gold and gems, to the accompaniment of the sounds of various musical instruments and of the chantings of Punyaha and other Vedic hymns.

ऐन्द्र्यां दिशीन्द्रलिङ्गा मन्त्राः प्राग्दक्षिणेऽग्निलिङ्गाश्च ।
वक्तव्या द्विजमुख्यैः पूज्यास्ते दक्षिणाभिश्च ॥११॥

Sloka 11.—The High-Priests should recite in the east hymns relating to Indra; and in the south-east, to Fire; and they should be honoured with monetary gifts.

यो देवः संस्थाप्यस्तन्मन्त्रैश्चानलं द्विजो जुहुयात् ।
अग्निनिमित्तानि मया प्रोक्तानीन्द्रध्वजोत्थाने ॥१२॥
धूमाकुलोऽपसव्यो मुहुर्मुहुर्विस्फुलिङ्गकृच्च शुभः ।
होतुः स्मृतिलोपो वा प्रसर्पणं चाशुभं प्रोक्तम् ॥१३॥

Slokas 12-13.—The Priest should worship the Fire with the hymns sacred to that God who is to be installed. The symptoms of Fire have been already explained by me on the occasion of dealing with the raising of "Indra's Banner" (Adh. XLIII-32). A fire filled with smoke, turned to the left and sending sparks continuously is not auspicious. The priest's failing in memory and moving forward are also inauspicious.

स्नातामभुक्तवस्त्रां स्वलङ्कृतां पूजितां कुसुमगन्धैः ।
प्रतिमां स्वास्तीर्णायां शय्यायां स्थापकः कुर्यात् ॥१४॥

Sloka 14.—When the image has been bathed, clad in a new garment, beautifully adorned with ornaments and worshipped with flowers and perfumes, the priest who instals it should lay it on a well-spread bed.

सुप्तां सगीतनृत्यैर्जागरणैः सम्यगेवमधिवास्य ।
दैवज्ञसम्प्रदिष्टे काले संस्थापनं कुर्यात् ॥१५॥

Sloka 15.—After the sleeping idol has been properly consecrated with the materials for waking up, accompanied by dance and songs, the installation should be done at a time prescribed by the astrologer, *i. e.*, in the bright half of the northern solstice.

अभ्यर्च्य कुसुमवस्त्रानुलेपनैः शंखतूर्यनिर्घोषैः ।
प्रादक्षिण्येन नयेदायतनस्य प्रयत्नेन ॥१६॥
कृत्वा बलिं प्रभूतं सम्पूज्य ब्राह्मणांश्च सभ्यांश्च ।
दत्त्वा हिरण्यशकलं विनिक्षिपेत्पिण्डिकाश्वभ्रे ॥१७॥
स्थापकदैवज्ञद्विजसभ्यस्थपतीन् विशेषतोऽभ्यर्च्य ।
कल्याणानां भागी भवतीह परत्र च स्वर्गी ॥१८॥

Slokas 16-18.—After worshipping the idol with flowers, cloths and unguents, along with the sounds of conchs and musical instruments, it should be taken into the *sanctum sanctorum* with all precaution round the temple, *i. e.*, from left to right. Then giving copious oblations and worshipping Brahmins and those of the religious assembly, the idol should be placed in the pit of the pedestal in which a gold-piece has been deposited. By honouring especially the installer, astrologer, Brahmins, the men of the assembly and the carpenter, one will get all blessed things in this world and heaven in the next.

विष्णोर्भागवतान् मगांश्च सवितुः शम्भोः सभस्मद्विजान्
मातॄणामपि मण्डलक्रमविदो विप्रान् विदुर्ब्रह्मणः ।
शाक्यान् सर्वहितस्य शान्तमनसो नग्नान् जिनानां विदु-
र्ये यं देवमुपाश्रिताः स्वविधिना तैस्तस्य कार्या क्रिया ॥१९॥

Sloka 19.—The installing priests of Vishnu are known as Bhagavatas; of the Sun as Magas; of Siva, as Pasupathas (ash-smeared ones); of the divine Mothers as those adepts in the rites of the Mothers' circle; of Brahman, Brahmins; of the Buddha, (all benevolent) of serene mind, as Sakyas; of the Jains, as naked monks. These different priests have to perform, according to the

rules peculiar to each sect, the ceremony for the God, whose devotees they are.

उदगयने सितपक्षे शिशिरगभस्तौ च जीववर्गस्थे ।
लग्ने स्थिरे स्थिरांशे सौम्यैर्धीधर्मकेन्द्रगतैः ॥२०॥
पापैरुपचयसंस्थैर्ध्रुवमृदुहरितिष्यवायुदेवेषु ।
विकुजे दिनेऽनुकूले देवानां स्थापनं शस्तम् ॥२१॥

Slokas 20-21.—The installation of deities is favourable in the northern solstice, bright half of the month, when the Moon is posited in a Varga belonging to Jupiter, when the Ascendant is a fixed sign and a fixed Navamsa is rising, benefics occupy the 5th, 9th, and the Kendra houses; and malefics are in the Upachaya houses (3rd, 6th, 10th and 11th) and when the Moon is in any of the asterisms, *viz.*, the 3 Uttaras, Rohini, Mrigasira, Anuradha, Revati, Sravana, Tishya and Swati and on any convenient day except Tuesday.

सामान्यमिदं समासतो लोकानां हितदं मया कृतम् ।
अधिवासनसन्निवेशने सावित्रे पृथगेव विस्तरात् ॥२२॥

Sloka 22.—Thus have I expounded succinctly this subject conferring benefits on humanity; but in the work of Savitra, the consecration and setting up are treated at length separately—or the consecration and setting up of the Sun are separately expounded in detail in that Sastra.

Thus ends the 60th Adhyaya on "Installation of Idols".

गोलक्षणम् ॥६१॥ Signs of Cows.

पराशरः प्राह बृहद्रथाय गोलक्षणं यत क्रियते ततोयम् ।
मया समासः शुभलक्षणास्ताः सर्वास्तथाप्यागमतोऽभिधास्ये ।१

Sloka 1.—Here I am abridging the signs of cows that were taught by Parasara to his disciple Brihadratha. All varieties of them are auspicious; still I shall delineate them on the authority of the Sastras.

साम्राविलरूक्षाक्ष्यो मूषकनयनाश्च न शुभदा गावः।
प्रचलच्चिपिटविषाणाः करटाः खरसदृशवर्णाश्च ॥२॥
दशसप्तचतुर्दन्त्यः प्रलम्बमुण्डानना विनतपृष्ठ्यः।
ह्रस्वस्थूलग्रीवा यवमध्या दारितखुराश्च ॥३॥
श्यावातिदीर्घजिह्वा गुल्फैरतितनुभिरतिबृहद्भिर्वा।
अतिककुदाः कृशदेहा नेष्टा हीनाधिकाङ्ग्यश्च ॥४॥

Slokas 2-4.—Cows with dirty and rough eyes, shedding tears and resembling those of rats are not auspicious; nor are those that have flat shaking horns, that are black and red in colour or have the colour of donkeys. So also are those that have ten, seven or four teeth, drooping face, without horns, depressed face, of short and thick neck, middle resembling barley corn, broken hoofs, very long blackish tongue, very small or very big ankle-joints, big hump, weak body and fewer or more limbs.

तथा च पराशरः।

साश्रुणी लोचने यासां रूक्षाल्पे च न ताः शुभाः।
चलाश्चिपिटशृङ्गाश्च करटाः खरसन्निभाः॥
दशसप्तचतुर्दन्त्यो ऽलम्बवक्त्रा न ताः शुभाः।
विषाणवर्जिता ह्रस्वाः पृष्ठमध्यातिसन्नताः॥
ह्रस्वस्थूलगला याश्च यवमध्याः शुभा न ताः।
भिन्नपादा बृहद्गुल्फा याश्च स्युस्तनुगुल्फकाः॥
श्यावातिदीर्घजिह्वाश्च महत्ककुदसंयुताः।
याश्चातिकृशदेहाश्च हीना अवयवैश्च याः॥
न ताः शुभप्रदा गावो भर्तुर्यूथस्य नाशनाः।

वृषभोऽप्येवं स्थूलातिलम्बवृषणः शिराततक्रोडः ।
स्थूलशिराचितगण्डस्त्रिस्थानं मेहते यश्च ॥५॥
मार्जाराक्षः कपिलः करटो वा न शुभदो द्विजस्यैव ।
कृष्णोष्ठतालुजिह्वः श्वसनो यूथस्य घातकरः ॥६॥

Slokas 5-6.—A bull too with the above characteristics, large and hanging testicles, breast full of veins and cheeks covered with thick veins, and one which urinates in three different jets bring no luck. One tawny or dark-red, having cat's eyes is not good even for Brahmins. One with dark lips, palate and tongue and continually blowing, is pernicious to the flock.

स्थूलशकृन्मणिशृङ्गः सितोदरः कृष्णसारवर्णश्च ।
गृहजातोऽपि त्याज्यो यूथविनाशावहो वृषभः ॥७॥

Sloka 7.—A bull that makes too much dung, has gem-like horns (or has too big penis and horns), white belly and colour of a spotted deer should be abandoned though born at home. For, it would otherwise bring ruin upon the flock.

श्यामकपुष्पचिताङ्गो भस्मारुणसन्निभो बिडालाक्षः ।
विप्राणामपि न शुभं करोति वृषभः परिगृहीतः ॥८॥

Sloka 8.—A bull whose body is filled with dark spots resembling flowers, has greyish red colour, and cat's eyes, brings no luck even to a Brahmin who accepts it.

ये चोद्धरन्ति पादात् पङ्कादिव योजिताः कृशग्रीवाः ।
कातरनयना हीनाश्च पृष्ठतस्ते न भारसहाः ॥९॥

Sloka 9.—Those bulls that have weak necks, tremulous eyes, stunted growth, and raise their hoofs as if from mire, while being yoked or engaged in bearing loads cannot carry burdens.

तथा च पराशरः ।
आपाद्क्षारकपिला: कृष्णपुष्पचिताश्च ये ।
मार्जारकपिलाक्षाश्च दुर्बला यूथघातिनः ॥
पङ्कादिवार्त्ताः पादानुद्धरन्तो व्रजन्ति ये ।
अधूर्वहा भवन्त्येते भाराध्वनि विगर्हिता ॥

मृदुसंहतताम्रोष्ठास्तनुस्फिजस्ताम्रतालुजिह्वाश्च ।
ह्रस्वतनूच्चश्रवणाः सुकुक्षयः स्पृष्टजंघाश्च ॥१०॥
आताम्रसंहतखुरा व्यूढोरस्का बृहत्ककुद्युक्ताः ।
स्निग्धश्लक्ष्णतनुत्वग्रोमाणस्ताम्रतनुशृङ्गाः ॥११॥
तनुभूस्पृग्वालधयो रक्तान्तविलोचना महोच्छ्वासाः ।
सिंहस्कन्धास्तन्वल्पकम्बलाः पूजिताः सुगमाः ॥१२॥

Slokas 10-12.—Bulls that have soft, touching and red lips, small buttocks, red palate and tongue, small, short and erect ears, well-shaped belly, touching shanks, red and compact hoofs, strong breast, plump hump, soft, smooth and slender hair, red and slender horns, thin tail reaching the ground, red eye-corners, long breath, a leonine shoulder and a thin and small dewlap are honoured as being good runners.

वामावर्त्तैर्वामे दक्षिणपार्श्वे च दक्षिणावर्त्तैः ।
शुभदा भवन्त्यनडुहो जङ्घाभिश्चैणकनिभाभिः ॥१३॥

Sloka 13.—Bulls with hairy circles turning left on the left side and with those turning right on the right-side are favourable; so also are those whose shanks resemble those of antelopes.

वैदूर्यमल्लिकाबुद्बुदेक्षणाः स्थूलनेत्रपक्ष्माणः ।
पार्ष्णिभिरस्फुटिताभिः शस्ताः सर्वे च भारसहाः ॥१४॥

Sloka 14.—Bulls with eyes hued like the beryl-stone, or surrounded by white rings, or formed like a water-

bubble, and exhibit thick eye-lashes, and unbroken hinder parts of hoofs, are good and fit for carrying loads.

तथा च शालिहोत्रः ।
शुक्लराजिपरिक्षिप्ते यस्यान्तर्लोचने शुभे ।
मल्लिकाक्षो महाधन्यः स महाकृष्णतारकः ॥

घ्राणोद्देशे सवलिर्मार्जारमुखः सितश्च दक्षिणतः ।
कमलोत्पललाक्षाभः सुवालधिर्वाजितुल्यजवः ॥१५॥
लम्बैर्वृषणैर्मेषोदरश्च संक्षिप्तवङ्क्षणक्रोडः ।
ज्ञेयो भाराध्वसहो जवेऽश्वतुल्यश्च शस्तफलः ॥१६॥

Slokas 15-16—A bull that has wrinkles on its snout, a cat's face, is white on the right side, or has the colour of lotus, lily or lac, has a good tail, speed similar to that of a horse, hanging testicles, stomach like that of sheep, or narrow groins and breast, is certainly fit for burden and travel, equal to a horse in speed and conducive of good results.

सितवर्णः पिङ्गाक्षस्ताम्रविषाणेक्षणो महावक्त्रः ।
हंसो नाम शुभफलो यूथस्य विवर्धनः प्रोक्तः ॥१७॥

Sloka 17.— A white bull that is tawny in eyes, copper-coloured in horns and eyes (sight), that has a large mouth (or face), is termed Hamsa (swan) and is declared to bring good luck and prosperity to the flock.

भूस्पृग्वालधिराताम्रविषाणो रक्तदृक्ककुद्मांश्च ।
कल्माषश्च स्वामिनमाचिरात् कुरुते पतिं लक्ष्म्याः ॥१८॥

Sloka 18.—One whose tail touches the ground, horns and eyes red, hump prominent, colour a mixture of white, red and yellow, makes its owner a lord of wealth ere-long.

यो वा सितैकचरणैर्यथेष्टवर्णश्च सोऽपि शुभफलकृत् ।
मिश्रफलोऽपि ग्राह्यो यदि नैकान्तप्रशस्तोऽस्ति ॥१९॥

Sloka. 19.—One that has one white foot also brings good luck even if it be of any colour. Where one with all auspicious signs is not available, another of partially good promise is acceptable.

तथा च पराशरः ।
मृदुसंहतताम्रोष्ठास्तनुजिह्वास्तनुत्वचः ।
वैदूर्यमधुवर्णैश्च जलबुद्बुदसन्निभैः ॥
रक्तस्निग्धैश्च नयनैस्तथा रक्तकनीनिकैः ।
सिंहस्कन्धा महोरस्का दृढपुष्टाः ककुद्मिनः ॥
भूमौ कर्षति लाङ्गूलं प्रलम्बस्थूलवालधिः ।
पुरस्तादुन्नता नीचाः पृष्ठतः सुसमाहिताः ॥
वृत्ताङ्गाः स्थूलगात्राश्च विस्तीर्णजघनाश्च ये ।
स्पष्टताम्रतनुश्लक्ष्णैः शफैरविरलैर्दृढैः ॥
समुद्गवरसंस्थानैः समास्फुटितपार्ष्णिभिः ।
वृत्तस्थूलोद्धृतग्रीवाः ककुद्भिश्च समुच्छ्रितैः ॥
एते भारसहा ज्ञेया धुरि याने च पूजिताः ।
आवर्तैर्दक्षिणावर्तैर्युक्ता दक्षिणतश्च ये ॥
वामावर्तैर्वामतश्च संयुक्तास्तेऽपि पूजिताः ।
प्रलम्बवृषणोत्यर्थं संक्षिप्तोदरवङ्क्षणः ॥
विस्तीर्णवक्षा जघनो भारे याने च पूजितः ।
स्निग्धपिङ्गेक्षणश्वेतस्ताम्रशृङ्गो महानसः ॥
स तु गौः पद्मको नाम गोसहस्रप्रवर्धनः ।

Thus ends the 61st Adhyaya on "the Signs of Cows.".

श्वलक्षणम् ॥६२॥ Signs of Dogs.

पादाः पञ्चनखास्त्रयोऽग्रचरणः षड्भिर्नखैर्दक्षिण-
स्ताम्रोष्ठाग्रनसो मृगेश्वरगतिर्जिघ्रन् भुवं याति च ।
लाङ्गूलं ससटं दृगृक्षसदृशी कर्णौ च लम्बौ मृदू
यस्य स्यात् स करोति पोष्टुरचिरात्पुष्टां श्रियं श्वा गृहे ॥१॥

Sloka 1.—A dog three of whose legs have five nails and the right fore-foot six, whose lips and muzzle are red, which has the gait of a lion, smells the ground while running, has a shaggy tail, eyes like those of a bear, ears hanging and soft, such a dog being kept in a house promises ere-long great prosperity to the owner.

तथा च गर्गः ।

त्रयः पादाः पञ्च नखा त्रयगो दाक्षिणस्तथा ।
षण्नखस्ताम्रनासो यस्ताम्रोष्ठः सिंहविक्रमः ॥
महीं जिघ्रन् मुदा याति लाङ्गूलं जटिलं तथा ।
ऋक्षाभे चक्षुषी कर्णौ मृदू चातिप्रलम्बितौ ॥
स श्वा नृपस्य महतीं श्रियं यच्छति पोषितुः ।

पादे पादे पञ्च पञ्चाग्रपादे वामे यस्याः षण्नखा मल्लिकाक्ष्याः ।
वक्रं पुच्छं पिङ्गलालम्बकर्णा या सा राष्ट्रं कुक्कुरी पाति पुष्टा ॥२॥

Sloka 2.—A bitch with five nails on each foot, six on the left fore-foot, with eyes surrounded by white rings, with a crooked tail, and having a brown colour and hanging ears, protects the country if she is properly nurtured.

Thus ends the 62nd Adhyaya on "the Signs of Dogs"

कुक्कुटलक्षणम् ॥६३॥ Signs of Cocks.

कुक्कुटस्त्वृजुतनूरुहाङ्गुलिस्ताम्रवक्त्रनखचूलिकः सितः ।
रौति सुस्वरमुषात्यये च यो वृद्धिदः स नृपराष्ट्रवाजिनाम् ॥१॥

Sloka 1.—A white cock with straight feathers and talons, with red face, nails and crest, and which crows pleasantly at dawn, bestows prosperity on the King, country and horses.

तथा च गर्गः ।

श्वेतस्ताम्रनखः शुक्लस्ताम्राक्षस्त्वृजुवालधिः ।
अनावृत्ताङ्गुलिः स्वङ्गस्ताम्रचूडः प्रशस्यते ॥
अल्पालापी यवग्रीवो वधिवर्णः शुभाननः ।
प्रशस्तास्यः स्थूलशिरा हारिद्रचरणो द्विजः ॥
अस्वश्चास्ताम्रवक्त्राश्च स्निग्धवर्णाश्च पूजिताः ।
दीनाश्चैव विवर्णाश्च विस्वराश्च विगर्हिताः ॥

यवग्रीवो यो वा बदरसदृशो वापि विहगो
बृहन्मूर्धा वर्णैर्भवति बहुभिर्यश्च रुचिरः ।
स शस्तः सङ्ग्रामे मधुमधुपवर्णश्च जयकृ-
न्न शस्तो योऽतोऽन्यः कृशतनुरवः खञ्जचरणः ॥२॥

Sloka 2.—A cock which has a neck of the shape of barley corn, which has the colour of Jujube fruit, a big head, or looks beautiful with various culours is commendable in fight. So also one which has the colour of honey or bee brings victory. One that possesses contrary characteristics is not auspicious. One that has an emaciated body, a feeble voice and lame legs is also not good.

कुक्कुटी च मृदुचारुभाषिणी स्निग्धमूर्तिरुचिराननेक्षणा ।
सा ददाति सुचिरं महीक्षितां श्रीयशोविजयवीर्यसम्पदः ॥३॥

Sloka 3.—A hen with a gentle and sweet voice, glossy body and beatiful face and eyes, brings for a long time abundance of wealth, fame, victory and valour to kings.

Thus ends the 63rd Adhyaya on "the Signs of Cocks."

कूर्मलक्षणम् ॥६४॥ Signs of Tortoises.

स्फटिकरजतवर्णो नीलराजीविचित्रः
कलशसदृशमूर्तिश्चारुवंशश्च कूर्मः ।

अरुणसमवपुर्वा सर्षपाकारचित्रः
सकलनृपमहत्त्वं मन्दिरस्थः करोति ॥१॥

Sloka 1.—A tortoise that has the colour of crystal or silver, that is marked with blue lines, that has a pot-like body, a beautiful back-bone, or has a red body, and is ornamented with spots in the form of white mustard seeds, gives one the over-lordship of all kings when being kept at home.

अञ्जनभृङ्गश्यामतनुर्वा बिन्दुविचित्रोऽव्यङ्गशरीरः ।
सर्पशिरा वा स्थूलगलो यः सोऽपि नृपाणां राष्ट्रविवृद्ध्यै ॥२॥

Sloka 2.—A tortoise that has a body dark in colour similar to collyrium or bee, that is beautified by spots, that has a full-grown body, a serpentine head or a broad neck, also conduces to the prosperity of the realms of kings.

वैदूर्यत्विट् स्थूलकण्ठस्त्रिकोणो गूढच्छिद्रश्चारुवंशश्च शस्तः ।
क्रीडावाप्यां तोयपूर्णे मणौ वा कार्यः कूर्मो मङ्गलार्थं नरेन्द्रैः ॥३॥

Sloka 3.—A tortoise that has the lustre of beryl, a thick neck, a triangular shape, hidden cavities and a fine back-bone is auspicious. Such a tortoise should be kept in a pleasure-lake or in a basin full of water by kings for the sake of auspiciousness.

तथा च गर्गः ।

शङ्खदर्भप्रतीकाशस्ताम्राभो रजतप्रभः ।
तथा वैदूर्यवर्णाभो यो भवेद्दृष्टसर्षपः ॥
यश्च वा कोकिलाभासो राजीवाभश्च यो भवेत् ।
पीतकाञ्चनवर्णस्तु पुण्डरीकसमप्रभः ॥
गोधामुखं त्रिकोणं च तथा मण्डलवर्तिनम् ।
स्त्रीपुत्रमतिदं विन्द्यात् कूर्मं राष्ट्रविवर्धनम् ॥

Thus ends the 64th Adhyaya on "the Signs of Tortoises."

छागलक्षणम् ॥६५॥ Signs of Goats.

छागशुभाशुभलक्षणमभिधास्ये नवदशाष्टदन्तास्ते ।
धन्याः स्थाप्या वेश्मनि सन्त्याज्याः सप्तदन्ता ये ॥१॥

Sloka 1.—I shall now expound the auspicious and inauspicious signs of goats. Those that have nine, ten or eight teeth bring good luck and should be kept at home. Those that have seven teeth must be abandoned.

दक्षिणपार्श्वे मण्डलमसितं शुक्लस्य शुभफलं भवति ।
ऋष्यनिभकृष्णलोहितवर्णानां श्वेतमतिशुभदम् ॥२॥

Sloka 2.—A white goat that has a dark circle on the right side conduces to good results. Similarly, one that is dark, red or blue like an elk, with a white circle on the right side is very auspicious.

स्तनवद्वलम्बते यः कण्ठेऽजानां मणिः स विज्ञेयः ।
एकमणिः शुभफलकृद्धन्यतमा द्वित्रमणयो ये ॥३॥

Sloka 3.—The thing that hangs like a breast from the neck of goats is to be known as 'Mani'. One with a single Mani is of good augury; and those that have two or three are exceedingly auspicious.

मुण्डाः सर्वे शुभदाः सर्वसिताः सर्वकृष्णदेहाश्च ।
अर्धासिताः सितार्धा धन्याः कपिलार्धकृष्णाश्च ॥४॥

Sloka 4.—All goats that have no horns, that are completely white or completely black or are half-white or half-dark, or half-brown and half-black are auspicious and bring good luck.

विचरति यूथस्याग्रे प्रथमं चाम्भोऽवगाहते योऽजः ।
स शुभः सितमूर्धा वा मूर्धनि वा कृत्तिका यस्य ॥५॥

Sloka 5.—A goat that marches in front of the flock, plunges first into the water, that has a white head, or six dark specks on the head is of good augury. (Such a goat is called Kuttaka.)

तथा च गर्गः ।

यूथाग्रे यश्च चरति यश्चादौ स्पर्शयेज्जलम् ।

मूर्ध्नि षट् तिलका यस्य सोऽजो यूथविवर्धनः ॥

सपृषतकण्ठशिरा वा तिलपिष्टनिभश्च ताम्रदृक् शस्तः ।

कृष्णचरणः सितो वा कृष्णो वा श्वेतचरणो यः ॥६॥

Sloka 6.—A goat with spotted neck or head, with the colour of pounded sesamum (a mixture of white and yellow), red eyes, dark or white feet, is commendable. So also is one that is white or dark (कुटिल).

तथा च गर्गः ।

श्वेतो यः कृष्णचरणः कृष्णः श्वेतशफोऽपि वा ।

पीतस्ताम्रेक्षणो मूर्ध्नि गले वा पृषतान्वितः ॥

यः कृष्णाण्डः श्वेतो मध्ये कृष्णेन भवति पट्टेन ।

यो वा चरति सशब्दं मन्दं च स शोभनश्छागः ॥७॥

Sloka 7.—A white goat with dark testicles and a dark band in the middle is auspicious. So also is one that walks slowly with a jingling sound. (जटिल).

तथा च गर्गः ।

मन्दं सशब्दं चरति श्वेतः कृष्णाण्डसंयुतः ।

मध्ये कृष्णेन पट्टेन युक्तो यः सोपि वृद्धिदः ॥

ऋष्यशिरोरुहपादो यो वा प्राक् पाण्डुरोऽपरे नीलः ।

स भवति शुभकृच्छागः श्लोकश्चाप्यत्र गर्गोक्तः ॥८॥

Sloka 8.—A goat with blue hair on the head, and blue feet, or one with white fore-part and blue hind part brings good luck and the following is the verse composed by Garga.

वर्णे स्यामुनिः ।

...हंसवर्णैर्हयोत्समैः ।

...कर्णैः पाण्डवाञ्छादयन् शरैः ॥

...

ते हया ... विमिश्रा वातरंहसः ।

... यथा व्योम्नि वलाहकाः ॥

...

... पादः प्राग्भागे यश्च पाण्डुरः ।

... स्यात्सोऽपि भर्तुर्विवृद्धिदः ॥

कुट्टकः कुटिलश्चैव जटिलो वामनस्तथा ।
ते चत्वारः श्रियः पुत्रा नालक्ष्मीके वसन्ति ते ॥९॥

Sloka 9.—"The four classes of goats, *viz.*, Kuttaka, Kutila, Jatila, and Vamana are the sons of the Goddess of Wealth that do not dwell in a poverty-stricken place."

अथाप्रशस्ताः खरतुल्यनादाः प्रदीप्तपुच्छाः कुनखा विवर्णाः ।
निकृत्तकर्णा द्विपमस्तकाश्च भवन्ति ये चासिततालुजिह्वाः ॥१०॥

Sloka 10.—Now, the goats that bleat like donkeys, that have crooked or erect tails, mis-shapen nails, inauspicious colours, cut-ears, elephantine heads and dark palate and tongue, are not auspicious.

वर्णैः प्रशस्तैर्मणिभिः प्रयुक्ता मुण्डाश्च ये ताम्रविलोचनाश्च ।
ते पूजिता वेश्मनि मानवानां सौख्यानि कुर्वन्ति यशः श्रियं च ॥

Sloka 11.—The goats that have commendable colours, Manis, hornless heads and red eyes give happiness, fame and wealth to men when worshipped at home.

Thus ends the 65th Adhyaya on "the Signs of Goats."

अश्वलक्षणम् ॥६६॥ Signs of Horses.

दीर्घग्रीवाक्षिकूटस्त्रिकहृदयपृथुस्ताम्रताल्वोष्ठजिह्वः
सूक्ष्मत्वक्केशवालः सुशफगतिमुखो ह्रस्वकर्णोष्ठपुच्छः ।
जङ्घाजानूरुवृत्तः समसितदशनश्चारुसंस्थानरूपो
वाजी सर्वाङ्गशुद्धो भवति नरपतेः शत्रुनाशाय नित्यम् ॥१॥

Sloka 1.—A horse is perfect or flawless in limbs when it has the neck and sockets of eyes, long; rump and heart, broad; palate, lips and tongue, red; skin, hair and tail, fine; hoofs, face and gait, fine; ears, upper lip and root of the tail, short; shanks, knees and thighs, round; white and uniform teeth, and a beautiful appearance. Such a horse always conduces to the destruction of the King's enemies.

अश्रुपातहनुगण्डहृद्गलप्रोथशङ्खकटिबस्तिजानुनि ।
मुष्कनाभिककुदे तथा गुदे सव्यकुक्षिचरणे तथाशुभाः ॥२॥

Sloka 2.—Inauspicious are the chargers that have hairy circles under the eyes, the jaws, on the cheeks, heart, throat, nose, temple, hip, abdomen, knee, scrotum, navel, shoulder, anus, (or junction of neck and collar-bone), right side of stomach and legs.

ये प्रपाणगलकर्णसंस्थिताः पृष्ठमध्यनयनोपरि स्थिताः ।
ओष्ठसक्थिभुजकुक्षिपार्श्वगास्ते ललाटसहिताः सुशोभनाः ॥३॥

Sloka 3.—Auspicious are the hairy circles on the upper lip, throat, ears, in the middle of the back, near the brows, on the lips, haunches, fore-legs, upper parts of left legs, flanks and the space between the brows.

तेषां प्रपाण एको ललाटकेशेषु च ध्रुवावर्ताः ।
रन्ध्रोपरन्ध्रमूर्धनि वक्षसि चेति स्मृतौ द्वौ द्वौ ॥४॥

Slokas 4.—Among the (ten) necessary hairy circles, there is one on the lower side of the upper lip, one in the hairs of the fore-head, two between the belly and the navel, two just above that, two on the head and two on the breast.

षड्भिर्दन्तैः सिताभैर्भवति हयशिशुस्तैः कषायैर्द्विवर्षः
सन्दंशैर्मध्यमान्त्यैः पतितसमुदितैस्त्र्यब्धिपञ्चाब्दिकाश्वः ।
सन्दंशानुक्रमेण त्रिकपरिगणिताः कालिकाः पीतशुक्लाः
काचा मक्षीकशङ्खावटचलनमतो दन्तपातं च विद्धि ॥५॥

Sloka 5.—A colt (of one year) has six white teeth, which become tawny when it is two years old; when it is three years, the incisors fall and reappear; when four years, the next teeth; when five years, the last teeth. The same three teeth will after every subsequent period of three years become black, yellow, white, coloured like काच, coloured like black salt, wax, conch shell, become hollow, shaky and at last fall out.

Thus ends the 66th Adhyaya on "the Signs of Horses."

हस्तिलक्षणम् ॥६७॥ Signs of Elephants.

मध्वाभदन्ताः सुविभक्तदेहा न चोपदिग्धा न कृशाः क्षमाश्च ।
गात्रैः समैश्चापसमानवंशा वराहतुल्यैर्जघनैश्च भद्राः ॥१॥

Sloka 1.—The elephants whose tusks bear the colour of honey, which have limbs proportionately developed, are not too stout, nor too lean, are fit for work, have equal limbs, back-bone similar to a bow and hips like those of boars are called Bhadras.

वक्षोऽथ कक्षावलयः श्लथाश्च लम्बोदरस्त्वग्बृहती गलश्च ।
स्थूला च कुक्षिः सह पेचकेन सैंही च दृङ्मन्दमतङ्गजस्य ॥२॥

Sloka 2.—The characteristics of the class designated Manda are: a slack breast, loose folds on the waist, a hanging belly, a thick skin and neck, a huge abdomen and root of the tail, and the look of a lion.

मृगास्तु ह्रस्वाधरवालमेढ्रास्तन्वङ्घ्रिकण्ठद्विजहस्तकर्णाः ।
स्थूलेक्षणाश्चेति यथोक्तचिह्नैः सङ्कीर्णनागा व्यतिमिश्रचिह्नाः ॥३॥

Sloka 3.—Those that have short lip, tail and penis, slender feet, neck, teeth, trunk and ears and large eyes are known as Mrigas. Those that belong to the class of Sankirna have the characteristics of the above classes intermingled.

ह्रस्वोदर is another reading.

पञ्चोन्नतिः सप्त मृगस्य दैर्घ्यमष्टौ च हस्ताः परिणाहमानम् ।
एकद्विवृद्धावथ मन्दभद्रौ सङ्कीर्णनागोऽनियतप्रमाणः ॥४॥

Sloka 4.—The height of the Mriga is 5 cubits; length, 7 cubits; and girth, 8 cubits. These numbers increased by one are those of the Manda (*i. e.*, 6, 8 and 9 respectively); by two, of Bhadra (7, 9 and 10 cubits). The Sankirna has no fixed dimensions.

भद्रस्य वर्णो हरितो मदश्च मन्दस्य हारिद्रकसन्निकाशः ।
कृष्णो मदश्चाभिहितो मृगस्य सङ्कीर्णनागस्य मदो विमिश्रः ॥५॥

Sloka 5.—The colour of the Bhadra and its ichor is green; of Manda and its ichor, yellow; of Mriga, dark; and of Sankirna, mixed.

ताम्रोष्ठतालुवदनाः कलविङ्कनेत्राः
स्निग्धोन्नताग्रदशनाः पृथुलायतास्याः ।
चापोन्नतायतनिगूढनिमग्नवंशा-
स्तन्वेकरोमचितकूर्मसमानकुम्भाः ॥६॥

विस्तीर्णकर्णहनुनाभिललाटगुह्याः
कूर्मोन्नतद्विनवविंशतिभिर्नखैश्च ।
रेखात्रयोपचितवृत्तकराः सुवाला
धन्याः सुगन्धिमदपुष्करमारुताश्च ॥७॥

Slokas 6-7.—Auspicious are the elephants that have lips, palate and mouth red, eyes like those of a sparrow; tusks, glossy and raised at the tips; face, long and broad; the back-bone arched, long, not protruding and lying deep; the frontal globes, like the back of a tortoise and covered with thin and scanty hair; the ears, jaws, navel, forehead and penis broad; the nails convex like a tortoise, numbering 18 or 20; the trunk round and covered with three lines; the hairs fine, and ichor and breath, of good odour.

दीर्घाङ्गुलिरक्तपुष्कराः सजलाम्भोदनिनादबृंहिणः ।
बृहदायतवृत्तकन्धरा धन्या भूमिपतेर्मतङ्गजाः ॥८॥

Sloka 8.—Elephants with long fingers and red tip of the trunk, with a voice (trumpeting) like the thunder of clouds, and with a long, broad and round neck, bring luck to the King.

The commentator states that by finger is meant the fleshy projection in its foot, and by पुष्कर, the whole pad of foot.

निर्मदाभ्यधिकहीननखाङ्गान् कुब्जवामनकमेषविषाणान् ।
दृश्यकोशफलपुष्करहीनान् श्यावनीलशबलासिततालून् ॥९॥
स्वल्पवक्त्ररुहमत्कुणषण्ढान् हस्तिनीं च गजलक्षणयुक्ताम् ।
गर्भिणीं च नृपतिः परदेशं प्रापयेदतिविरूपफलास्ते ॥१०॥

Slokas 9-10.—Elephants that are never intoxicated, that have too many or too few nails and limbs, that are

crooked or dwarfed, that have tusks similar to the horns of a goat, that have prominent testicles, that lack the extremity of the trunk, that have the palate dusky, blue, variegated or black, that have small tusks or no tusks at all, or are without sex; as well as a female elephant that has some characteristics of the male, and one that is pregnant, should the King order to be removed to another country, as they produce very dire consequences.

Here कुब्ज, वामन, मत्कुण are particular types of elephants.

Thus ends the 67th Adhyaya on "the Signs of Elephants."

पुरुषलक्षणम् ॥६८॥ Signs of Men.

उन्मानमानगतिसंहतिसारवर्ण-
स्नेहस्वरप्रकृतिसत्त्वमनूकमादौ ।
क्षेत्रं मृजां च विधिवत् कुशलोऽवलोक्य
सामुद्रविद्वदति यातमनागतं वा ॥१॥

Sloka 1.—A clever astrologer who knows the physical features of human beings, carefully observes in the beginning according to the rules, the height, weight, gait, compactness, strength, complexion, glossiness, voice, natural character, courage, impressions of previous birth, parts of the body and natural lustre, and reveals the past and the future.

अस्वेदनौ मृदुतलौ कमलोदराभौ
श्लिष्टाङ्गुली रुचिरताम्रनखौ सुपार्ष्णी ।
उष्णौ शिराविरहितौ सुनिगूढगुल्फौ
कूर्मोन्नतौ च चरणौ मनुजेश्वरस्य ॥२॥

Sloka 2.—A King's feet do not perspire, have soft soles, have the lustre of the interior of a lotus, have compact toes, beautiful and red nails, fine heels, warmth, no veins, well-sunken ankle-joints and an arch like the back of a tortoise.

शूर्पाकारविरूक्षपाण्डुरनखौ वक्रौ शिरासन्ततौ
संशुष्कौ विरलाङ्गुली च चरणौ दारिद्र्यदुःखप्रदौ ।
मार्गायोत्कटकौ कषायसदृशौ वंशस्य विच्छेददौ
ब्रह्मघ्नौ परिपक्वमृद्द्युतितलौ पीतावगम्यारतौ ॥३॥

Sloka 3.—Poverty and grief are produced by feet that have the shape of winnowing baskets, that are very rough, that have white nails, that are long or crooked, that are full of veins, that are very dry and have far-removed toes; travelling, by those that are elevated in the middle; destruction of the family, by those that are tawny; murder of a Brahmin, by those whose soles have the colour of burnt earth; and cohabitation with forbidden women, by those that are yellow.

प्रविरलतनुरोमवृत्तजङ्घा द्विरदकरप्रतिमैर्वरोरुभिश्च ।
उपचितसमजानवश्च भूपा धनरहिताः श्वशृगालतुल्यजङ्घाः ॥४॥

Sloka 4.—The shanks being round, with sparse and thin hair, the thighs, beautiful and resembling elephant's trunk, and the knees well-developed (fleshy) and even, make one a king; while shanks resembling those of a jackal or dog make one penniless.

रोमैकैकं कूपके पार्थिवानां द्वे द्वे ज्ञेये पण्डितश्रोत्रियाणाम् ।
त्र्याद्यैर्निःस्वा मानवा दुःखभाजः केशाश्चैवं निन्दिताः पूजिताश्च ॥५॥

Sloka 5.—Kings have a single hair in a pore and scholars and vedic experts, two in one. Three and more

hairs in one make men penurious and miserable. In the same manner are the hairs on the head auspicious and inauspicious as the case may be.

निर्मांसजानुर्म्रियते प्रवासे सौभाग्यमल्पैर्विकटैर्दरिद्राः ।
स्त्रीनिर्जिताश्चैव भवन्ति निम्नै राज्यं समांसैश्च महद्भिरायुः ॥६॥

Sloka 6.—A man with bony knees dies abroad ; one with small ones, becomes fortunate ; one with large and ugly ones, indigent ; one with sunken ones, vanquished by women ; one with fleshy ones, ruler of a kingdom ; and one with thick ones, long-lived.

लिङ्गेऽल्पे धनवानपत्यरहितः स्थूलेऽपि हीनो धनै-
र्मेढ्रे वामनते सुतार्थरहितो वक्रोऽन्यथा पुत्रवान् ।
दारिद्र्यं विनते त्वधोऽल्पतनयो लिङ्गे शिरासन्तते
स्थूलग्रन्थियुते सुखी मृदुकरोऽत्यन्तं प्रमेहादिभिः ॥७॥

Sloka 7.—A man with a small penis becomes wealthy, but without issue ; one with a stout one, poor ; with one bent towards the left, devoid of children and wealth ; with one turned towards (bent) the right, blessed with sons ; with one bent on the lower side, indigent ; with one full of veins, begets few children ; with one with a thick knot, becomes happy ; and with a soft one, dies of gonorrhoea and the like.

कोशनिगूढैर्भूपा दीर्घैर्भग्नैश्च वित्तपरिहीनाः ।
ऋजुवृत्तशेफसो लघुशिरालशिश्नाश्च धनवन्तः ॥८॥

Sloka 8.—Men with the genital organ hidden in sheath-like skin become kings ; with a long and split one, devoid of wealth ; and with a straight and round one as well as with one having slender veins, wealthy.

जलमृत्युरेकवृषणो विषमैः स्त्रीचञ्चलः समैः क्षितिपः ।
ह्रस्वायुश्चोद्बद्धैः प्रलम्बवृषणस्य शतमायुः ॥९॥

Sloka. 9.—A man with only one testicle finds a watery grave; with unequal ones, becomes addicted to concubinage; with equal ones, a king; with ones raised high, short-lived; and with hanging (pendent) ones, lives for a hundred years.

रक्तैराढ्या मणिभिर्निर्द्रव्याः पाण्डुरैश्च मलिनैश्च ।
सुखिनः सशब्दमूत्रा निःस्वा निःशब्दधाराश्च ॥१०॥
द्वित्रिचतुर्धाराभिः प्रदक्षिणावर्त्तवलितमूत्राभिः ।
पृथिवीपतयो ज्ञेया विकीर्णमूत्राश्च धनहीनाः ॥११॥
एकैव मूत्रधारा वलिता रूपप्रदा न सुतदात्री ।
स्निग्धोन्नतसममणयो धनवनितारत्नभोक्तारः ॥१२॥
मणिभिश्च मध्यनिम्नैः कन्यापितरो भवन्ति निःस्वाश्च ।
बहुपशुभाजो मध्योन्नतैश्च नात्युल्बणैर्धनिनः ॥१३॥

Slokas 10-13.—Men possessing a red end of the generating organ become opulent; a whitish or dark one, penniless; urinating noisily, happy; without any sound, poor; with two, three or four streams of urine turning in a circular fashion from left to right, kings; with scattered urine, poverty-stricken; with a single stream turned like a circle, blessed with fine features, but without issue; with the tip glossy (tender), raised and even, enjoy wealth, women and gems; with the tip depressed in the middle, become fathers of girls and penurious; with one raised in the middle, owners of many domestic animals; and with a stout one, devoid of money.

In Sloka 12, 2nd पाद, रूपप्रधानसुतदात्री is another reading, and the translation will then be "blessed with handsome children."

परिशुष्कवस्तिशीर्षैर्धनरहिता दुर्भगाश्च विज्ञेयाः ।
कुसुमसमगन्धशुक्रा विज्ञातव्या महीपालाः ॥१४॥

मधुगन्धे बहुवित्ता मत्स्यसगन्धे बहून्यपत्यानि ।
तनुशुक्रः स्त्रीजनको मांससगन्धो महाभोगी ॥१५॥
मदिरागन्धे यज्वा क्षारसगन्धे च रेतसि दरिद्रः ।
शीघ्रं मैथुनगामी दीर्घायुरतोऽन्यथाल्पायुः ॥१६॥

Slokas 14-16.—Men with the upper part of the abdomen dry without flesh are indigent and disliked by the people; with their semen having the smell of flowers, become kings; having the smell of honey, very opulent; of fish, beget too many children; of flesh, become addicted to sensual pleasures; of liquor, sacrificers; of salt, utterly penniless; with thin semen, beget daughters; those who have too frequent sexual congress (or those who have orgasm too soon ?), live long; and those who have it very rarely (whose orgasm takes place very late ?) are short-lived.

निःस्वोऽतिस्थूलस्फिक् समांसलस्फिक् सुखान्वितो भवति ।
व्याघ्रान्तोऽध्यर्धस्फिग्मण्डूकस्फिग्नराधिपतिः ॥१७॥

Sloka 17.—A man with very stout buttocks becomes poor; with fleshy or muscular ones, happy; with ones of one and a half the usual size (or with an extra half buttock), a killer of tigers; and with frog-like ones, a king.

सिंहकटिर्मनुजेन्द्रः कपिकरभकटिर्धनैः परित्यक्तः ।
समजठरा भोगयुता घटापिठरनिभोदरा निःस्वाः ॥१८॥

Sloka 18.—A man with a leonine waist becomes a king; with one like that of a monkey or camel, is devoid of wealth; with an even belly, enjoys pleasures; and with a belly resembling a pot or a frying pan, becomes penniless

अविकलपार्श्वा धनिनो निम्नैर्वक्रैश्च भोगसन्त्यक्ताः ।
समकुक्षा भोगाढ्या निम्नाभिर्भोगपरिहीनाः ॥१९॥

उन्नतकुक्षाः क्षितिपाः कुटिलाः स्युर्मानवा विषमकुक्षाः ।
सर्पोदरा दरिद्रा भवन्ति बह्वाशिनश्चैव ॥२०॥

Slokas 19-20.—Those with fleshy sides become wealthy; with sunken and crooked ones, are devoid of the pleasures of life; with an even stomach, enjoy the pleasures of life; with a sunken one are without happiness; with a high one, become kings; with an uneven one, crafty; with a serpentine (very long and thin) one, penniless and gluttonous.

परिमण्डलोन्नताभिर्विस्तीर्णाभिश्च नाभिभिः सुखिनः ।
अल्पा त्वदृश्यनिम्ना नाभिः क्लेशावहा भवति ॥२१॥
वलिमध्यगता विषमा शूलाद्बाधां करोति नैःस्व्यं च ।
शाठ्यं वामावर्त्ता करोति मेधां प्रदक्षिणतः ॥२२॥
पार्श्वायाता चिरायुषमुपरिष्टाच्चेश्वरं गवाढ्यमधः ।
शतपत्रकर्णिकाभा नाभिर्मनुजेश्वरं कुरुते ॥२३॥

Slokas 21-23.—People become happy by a navel that is round, raised and broad; afflicted with troubles by one that is small, almost invisible and deep; poor and die of colic (or wound from a spike) by one that is surrounded by folds of skin and uneven; rogues by one that is turned from right to left; intelligent by one that is turned from left to right; long-lived by one that is elongated at the sides; lords by one that is broad at the upper end; owners of cattle, at the lower end; and kings by one that resembles the knob in the centre of a lotus.

शस्त्रान्तं स्त्रीभोगिनमाचार्यं बहुसुतं यथासंख्यम् ।
एकद्वित्रिचतुर्भिर्वलिभिर्विन्द्यान्नृपं त्ववलिम् ॥२४॥
विषमवलयो मनुष्या भवन्त्यगम्याभिगामिनः पापाः ।
ऋजुवलयः सुखभाजः परदारद्वेषिणश्चैव ॥२५॥

Slokas 24-25.—People with one, two, three, four or no folds at all on their belly become in order slain with weapons, enjoyers of many women, preceptors of men, fathers of many sons, or kings; with unequal folds, sinners and addicted to forbidden women; and with straight ones, happy and haters of (without taste for) others' wives.

मांसलमृदुभिः पार्श्वैः प्रदक्षिणावर्तरोमभिर्भूपाः ।
विपरीतैर्निर्द्रव्याः सुखपरिहीनाः परप्रेष्याः ॥२६॥

Sloka 26.—People with sides fleshy, tender and possessed of hairy circles going from left to right become kings; whereas those with sides of contrary characteristics are devoid of happiness and are slaves of others.

सुभगा भवन्त्यनुद्बद्धचूचुका निर्धना विषमदीर्घैः ।
पीनोपचितानिमग्नैः क्षितिपतयश्चूचुकैः सुखिनः ॥२७॥

Sloka 27.—People with not raised nipples become fortunate; with unequal and long ones, penurious; with stout, muscular and sunken ones, kings and happy.

हृदयं समुन्नतं पृथु न वेपनं मांसलं च नृपतीनाम् ।
अधनानां विपरीतं खररोमचितं शिरालं च ॥२८॥

Sloka 28.—A heart that is raised, large, muscular and not convulsive, bespeaks kings; one contrary to the above and full of veins and rough and thick hair, denotes the penurious.

समवक्षसोऽर्थवन्तः पीनैः शूरा ह्यकिञ्चनास्तनुभिः ।
विषमं वक्षो येषां ते निःस्वाः शस्त्रनिधनाश्च ॥२९॥

Sloka 29.—Those who have an even chest, become wealthy; a muscular one, heroes; a weak one, penniless (or without manliness ?), and an uneven one, indigent and meet their end by weapons.

विषमैर्विषमो जत्रुभिरर्थविहीनोऽस्थिसन्धिपरिणद्धैः ।
उन्नतजत्रुर्भोगी निम्नैर्निःस्वोऽर्थवान् पीनैः ॥३०॥

Sloka 30.—One who has undulating collar bones becomes cruel; with many bony knots or joints, poor; raised ones, enjoys pleasures; sunken ones, poor; and stout ones, wealthy.

चिपिटग्रीवो निःस्वः शुष्का सशिरा च यस्य वा ग्रीवा ।
महिषग्रीवः शूरः शस्त्रान्तो वृषसमग्रीवः ॥३१॥
कम्बुग्रीवो राजा प्रलम्बकण्ठः प्रभक्षणो भवति ।
पृष्ठमभग्नमरोमशमर्थवतामशुभदमतोऽन्यत् ॥३२॥

Slokas 31-32.—One is penniless with a neck flat or dry (without flesh) and full of veins; heroic with one like that of a buffalo; meets with one's end by weapons with a neck similar to that of a bull; a king with one having three folds or lines; a spend-thrift (glutton ?) with one hanging (long ?) one. Men become wealthy with their back, not split and without hair; and miserable with one of contrary characteristics.

अस्वेदनपीनोन्नतसुगन्धसमरोमसङ्कुलाः कक्षाः ।
विज्ञातव्या धनिनामतोऽन्यथार्थैर्विहीनानाम् ॥३३॥

Sloka 33.—Men with arm-pits, not perspiring, plump, raised, good-smelling, even and hairy are to be known as wealthy; otherwise, as penniless.

निर्मांसौ रोमचितौ भग्नावल्पौ च निर्धनस्यांसौ ।
विपुलावव्युच्छिन्नौ सुश्लिष्टौ सौख्यवीर्यवताम् ॥३४॥

Sloka 34.—A poor man has shoulders full of hair, split, small and without flesh, while those who possess happiness and valour have shoulders, that are large unsplit and compact.

करिकरसदृशौ वृत्तावाजान्ववलम्बिनौ समौ पीनौ ।
बाहू पृथिवीशानामधनानां रोमशौ ह्रस्वौ ॥३५॥

Sloka 35.—Kings have arms that are like the trunks of elephants, round, hanging down to the knees, equal and plump; whereas the poor, hairy and short.

हस्ताङ्गुलयो दीर्घाश्चिरायुषामवलिताश्च सुभगानाम् ।
मेधाविनां च सूक्ष्माश्चिपिटाः परकर्मनिरतानाम् ॥३६॥
स्थूलाभिर्धनरहिता बहिर्नताभिश्च शस्त्रनिर्याणाः ।
कपिसदृशकरा धनिनो व्याघ्रोपमपाणयः पापाः ॥३७॥

Slokas 36-37.—Long-lived persons have long fingers; the fortunate, not bent ones (straight); the intelligent, lean ones; slaves, flat ones; the poor, very thick ones; those who are destined to die by weapons have fingers bent backwards. The wealthy have hands similar to those of monkeys; and sinners, of tigers.

मणिबन्धनैर्निगूढैर्दृढैश्च सुश्लिष्टसन्धिभिर्भूपाः ।
हीनैर्हस्तच्छेदः श्लथैः सशब्दैश्च निर्द्रव्याः ॥३८॥

Sloka 38.—Wrists that are hidden, firm and of compact joints make men kings; deficient wrists indicate the cutting of hands; loose and sounding ones, poverty.

पितृवित्तेन विहीना भवन्ति निम्नेन करतलेन नराः ।
संवृतनिम्नैर्धनिनः प्रोत्तानकराश्च दातारः ॥३९॥
विषमैर्विषमा निःस्वाश्च करतलैरीश्वरास्तु लाक्षाभैः ।
पीतैरगम्यवनिताभिगामिनो निर्धना रूक्षैः ॥४०॥

Slokas 39-40.—Men with sunken palms are without patrimony; with palms containing circular depressions, rich; with raised ones, philanthropists; with unequal or uneven ones, cruel and poor; with those red like lac,

wealthy ; with yellowish ones, addicted to forbidden women ; and with rough and dry ones, penniless.

तुषसदृशनखाः क्लीबाश्चिपिटैः स्फुटितैश्च वित्तसन्त्यक्ताः ।
कुनखविवर्णैः परतर्ककाश्च ताम्रैश्चमूपतयः ॥४१॥

Sloka 41.—Impotent are those that have nails similar to husk, *i. e*, rough and containing many lines ; impoverished, that have flat and split ones ; others' dependents, that have dirty and colourless ones ; and commanders of armies, that have red ones.

अङ्गुष्ठयवैराढ्याः सुतवन्तोऽङ्गुष्ठमूलजैश्च यवैः ।
दीर्घाङ्गुलिपर्वाणः सुभगा दीर्घायुषश्चैव ॥४२॥

Sloka 42.—Rich are those that have the figure of barley-corn in the middle of their thumb ; blessed with sons, when the figure is at the bottom of the thumb ; and fortunate and long-lived, if the joints of the fingers be long.

स्निग्धा निम्ना रेखा धनिनां तद्व्यत्ययेन निःस्वानाम् ।
विरलाङ्गुलयो निःस्वा धनसञ्चयिनो घनाङ्गुलयः ॥४३॥

Sloka 43.—The wealthy have glossy and deep lines on their palms ; the poor, rough and not deep ones. The poor have their fingers far removed from one another ; and the hoarders of wealth, thick ones.

तिस्रो रेखा मणिबन्धनोत्थिताः करतलोपगा नृपतेः ।
मीनयुगाङ्कितपाणिर्नित्यं सत्रप्रदो भवति ॥४४॥
वज्राकारा धनिनां विद्याभाजां च मीनपुच्छनिभाः ।
शंखातपत्रशिबिकागजाश्वपद्मोपमा नृपतेः ॥४५॥
कलशमृणालपताकाङ्कुशोपमाभिर्भवन्ति निधिपालाः ।
दामनिभाभिश्चाढ्याः स्वस्तिकरूपाभिरैश्वर्यम् ॥४६॥

चक्रासिपरशुतोमरशक्तिधनुःकुन्तसन्निभा रेखाः ।
कुर्वन्ति चमूनाथं यज्वानमुलूखलाकाराः ॥४७॥
मकरध्वजकोष्ठागारसन्निभाभिर्महाधनोपेताः ।
वेदीनिभेन चैवाग्निहोत्रिणो ब्रह्मतीर्थेन ॥४८॥
वापीदेवकुलाद्यैर्धर्मं कुर्वन्ति च त्रिकोणाभिः ।
अङ्गुष्ठमूलरेखाः पुत्राः स्युर्दारिकाः सूक्ष्माः ॥४९॥
रेखाः प्रदेशिनिगताः शतायुषं कल्पनीयमूनाभिः ।
छिन्नाभिर्द्रुमपतनं बहुरेखारेखिणो निःस्वाः ॥५०॥

Slokas 44-50.—Three lines starting from the wrist and going towards the palm make one a king. One with a palm marked with a pair of fishes performs sacrifice daily (feeds the worthy); men with diamond-shaped figures, become wealthy; with fish-tail figures, scholars; with the figures of conch, umbrella, palanquin, elephant, horse and lotus, kings; with those of a pitcher, lotus-stalk, flag and goad, very rich with buried treasures; with rope-like ones, wealthy; with those of Swasthika, lords; with those of a wheel, swords, axe, lance, spike, bow and Kunta (spear), commanders of armies; with those of mortar, sacrificers; with those of a crocodile, banner and store-room, blessed with immence wealth; with an altar-like root of the thumb, worshippers of the sacred fire; with the figures of a quadrangular tank, temple and the like as of triangles, performers of religigious and meritorious acts. Conspicuous and slender lines at the root of the thumb respectively indicate sons and daughters. The lines (three) touching the fore-finger make one live for 100 years; and for shorter ones, proportionate reduction in age will have to be made. The lines cut in the middle indicate a fall from tree. Those

who have either too many lines or no lines at all on their palms become utterly indigent.

अतिकृशदीर्घैश्चिबुकैर्निर्द्रव्या मांसलैर्धनोपेताः ।
बिम्बोपमैरवक्रैरधरैर्भूपास्तनुभिरस्वाः ॥५१॥
ओष्ठैः स्फुटितविखण्डितविवर्णरूक्षैश्च धनपरित्यक्ताः ।
स्निग्धा घनाश्च दशनाः सुतीक्ष्णदंष्ट्राः समाश्च शुभाः ॥५२॥

Slokas 51-52.—Very lean and long chins indicate poverty ; while fleshy ones, wealth ; straight lower lips resembling the Bimba fruit make men kings ; while lean (without flesh) ones, poor. The (upper) lips broken, cut, colourless and dry, make men devoid of money. The teeth being glossy and close-knit, and the canine ones very sharp and equal are auspicious.

जिह्वा रक्ता दीर्घा श्लक्ष्णा सुसमा च भोगिनो ज्ञेया ।
श्वेता कृष्णा परुषा निर्द्रव्याणां तथा तालु ॥५३॥

Sloka 53.—Men that are destined to enjoy the pleasures of life have the tongues and palate red, long, tender and quite even ; whereas the indigent have them, white or dark and rough.

वक्त्रं सौम्यं संवृतममलं श्लक्ष्णं समं च भूपानाम् ।
विपरीतं क्लेशभुजां महामुखं दुर्भगाणां च ॥५४॥

Sloka 54.—The mouth being pleasant, round and closed, clean, soft and even, makes men kings ; being contrary, those that are afflicted with troubles ; and a very big mouth, makes one unfortunate (miserable).

स्त्रीमुखमनपत्यानां शाठ्यवतां मण्डलं परिज्ञेयम् ।
दीर्घं निर्द्रव्याणां भीरुमुखाः पापकर्माणः ॥५५॥
चतुरस्रं धूर्तानां निम्नं वक्रं च तनयरहितानाम् ।
कृपणानामतिह्रस्वं सम्पूर्णं भोगिनां कान्तम् ॥५६॥

Slokas 55-56.—A feminine face belongs to the childless; a round one, to the roguish persons; a long one, to the poor; a cowardly one, to sinners; a quadrilateral one, to the treacherous; a sunken one, to the childless; a very small one, to misers; and a full, fleshy and handsome one, to those who enjoy pleasures.

अस्फुटिताग्रं स्निग्धं श्मश्रु शुभं मृदु च सन्नतं चैव ।
रक्तैः परुषैश्चौराः श्मश्रुभिरल्पैश्च विज्ञेयाः ॥५७॥

Sloka 57.—The mustaches and beard being smooth, well-bent and soft, having unsplit ends, are of good augury; being red, hard and short (sparse), produce thieves.

निर्मांसैः कर्णैः पापमृत्यवश्चर्पटैः सुबहुभोगाः ।
कृपणाश्च ह्रस्वकर्णाः शङ्कुश्रवणाश्चमूपतयः ॥५८॥
रोमशकर्णा दीर्घायुषश्च धनभागिनो विपुलकर्णाः ।
क्रूराः शिरावनद्धैर्व्यालम्बैर्मांसलैः सुखिनः ॥५९॥

Slokas 58-59.—Lean and lank ears lead to a treacherous death; flat ones, to enjoyment of many pleasures; short ones, to miserliness; conical ones, to command of an army; hairy ones, to long life; large (broad) ones, to wealth; those full of veins, to a cruel nature; fleshy and pendent ones, to happiness

भोगी त्वनिम्नगण्डो मन्त्री सम्पूर्णमांसगण्डो यः ।
सुखभाक् शुकसमनासश्चिरजीवी शुष्कनासश्च ॥६०॥
छिन्नानुरूपयागम्यगामिनो दीर्घया तु सौभाग्यम् ।
आकुञ्चितया चौरः स्त्रीमृत्युः स्याच्चिपिटनासः ॥६१॥
धनिनोऽग्रवक्रनासा दक्षिणविनताः प्रभक्षणाः क्रूराः ।
ऋज्वी स्वल्पच्छिद्रा सुपुटा नासा सभाग्यानाम् ॥६२॥

Slokas 60-62.—Unsunken cheeks indicate enjoyment of pleasures; and full and plump ones, a minister. A

nose similar to a parrot's beak gives happiness; a dry (without flesh) one, long life. One apparently cut, connection with forbidden women; a long one, fortune; a curved one, stealing nature; a flat one, death at the hands of a woman; one crooked at the tip, wealth; one turned to the right, cruelty and improvidence; and a straight one with small nostrils and fine slopes, good fortune.

धनिनां क्षुतं सकृद्द्वित्रिपिण्डितं ह्लादि सानुनादं च।
दीर्घायुषां प्रमुक्तं विज्ञेयं संहतं चैव ॥६३॥

Sloka 63.—Sneezing once, twice or thrice, high-pitched and resonant is the sign of the wealthy; a prolonged one as well as one of the same pitch throughout, of the long-lived.

Others interpret it as :—Only once sneezing is.........of the wealthy; twice or thrice sucessively sneezing, high-pitched, resonant, etc.. of the long-lived.

पद्मदलाभैर्धनिनो रक्तान्तविलोचनाः श्रियो भाजः।
मधुपिङ्गलैर्महार्था मार्जारविलोचनैः पापाः ॥६४॥
हरिणाक्षा मण्डललोचनाश्च जिह्मैश्च लोचनैश्चौराः।
क्रूराः केकरनेत्रा गजसदृशविलोचनाश्चमूपतयः ॥६५॥
ऐश्वर्यं गम्भीरैर्नीलोत्पलकान्तिभिश्च विद्वांसः।
अतिकृष्णतारकाणामक्ष्णामुत्पाटनं भवति ॥६६॥
मन्त्रित्वं स्थूलदृशां श्यावाक्षाणां भवति सौभाग्यम्।
दीना दृष्टिःस्वानां स्निग्धा विपुलार्थभोगवताम् ॥६७॥

Slokas 64-67.—Men become wealthy with eyes resembling the petals of a lotus; wealthy and fortunate, with those that have red corners; immensely rich with those coloured tawny like honey; sinners, with feline

eyes; thieves, with round and crooked ones resembling those of the gazelle; cruel, with blue ones; commanders of armies, with elephantine ones; wealthy, with deep ones; scholars, with those having the lustre of blue lilies; The eyes that have very dark pupils will be pulled out; broad and thick eyes make ministers; green ones, fortune; humble ones belong to the poor; while glossy ones, to those who enjoy immense wealth and pleasures.

अभ्युन्नताभिरल्पायुषो विशालोन्नताभिरतिसुखिनः।
विषमभ्रुवो दरिद्रा बालेन्दुनतभ्रुवः सधनाः ॥६८॥
दीर्घासंसक्ताभिर्धनिनः खण्डाभिरर्थपरिहीनाः।
मध्यविनतभ्रुवो ये ते सक्ताः स्त्रीष्वगम्यासु ॥६९॥

Slokas 68-69.—Lofty brows are the indications of short life; broad and lofty ones, of great happiness. unequal ones, of poverty; bent ones resembling the crescent, of wealth; long and unconnected ones, of affluence; cut ones, of indigence; and those bent in the middle, of addiction to forbidden women.

उन्नतविपुलैः शङ्खैर्धनिनो निम्नैः सुतार्थसन्त्यक्ताः।
विषमललाटा विधना धनवन्तोऽर्द्धेन्दुसदृशेन ॥७०॥
शुक्तिविशालैराचार्यता शिरासन्ततैरधर्मरताः।
उन्नतशिराभिराढ्याः स्वस्तिकवत् संस्थिताभिश्च ॥७१॥
निम्नललाटा वधबन्धभागिनः क्रूरकर्मनिरताश्च।
अभ्युन्नतैश्चभूपाः कृपणाः स्युः संवृतललाटाः ॥७२॥

Slokas 70-72.—By large and high temples, men become wealthy; by sunken ones, devoid of children and money; by an uneven forehead, men become indigent; by one resembling the half-Moon, prosperous; by one large like a shell, preceptors of people; by one full of

veins, addicted to unrighteous acts; by one filled with veins swollen as well as resembling the Swastika figure, opulent; by a depressed one, suffer imprisonment and a foul death, as well as become addicted to cruel deeds; by a raised forehead, commanders of armies; by a round and small one, misers.

रुदितमदीनमनश्रु स्निग्धं च शुभावहं मनुष्याणाम् ।
रूक्षं दीनं प्रचुराश्रु चैव न शुभप्रदं पुंसाम् ॥७३॥

Sloka 73.—A weeping that is soft, without tears, and not humble, is auspicious to mankind; whereas one that is rough, humble and with copious tears is of evil consequences to them.

हसितं शुभदमकम्पं सनिमीलितलोचनं तु पापस्य ।
दुष्टस्य हसितमसकृत् सोन्मादस्यासकृत् प्रान्ते ॥७४॥

Sloka 74.—An unshaky laughter is of happy results; one accompanied by closed eyes belongs to a person that acts murderously; a repeated one, to a wicked fellow; and a repetition at the end of one, to a madcap.

तिस्रो रेखाः शतजीविनां ललाटायताः स्थिता यदि ताः ।
चतसृभिरवनीशत्वं नवतिश्चायुः सपञ्चाब्दा ॥७५॥
विच्छिन्नाभिश्चागम्यगामिनो नवतिरप्यरेखेण ।
केशान्तोपगताभी रेखाभिरशीतिवर्षायुः ॥७६॥
पञ्चभिरायुः सप्ततिरेकाग्रावस्थिताभिरपि षष्टिः ।
बहुरेखेण शतार्धं चत्वारिंशच्च वक्राभिः ॥७७॥
भ्रूलग्नाभिस्त्रिंशद्विंशतिकश्चैव वामवक्राभिः ।
क्षुद्राभिः स्वल्पायुर्न्यूनाभिश्चान्तरे कल्प्यम् ॥७८॥

Slokas 75-78.—Three long lines on the forehead indicate a life of hundred years; four long ones, kingship and a life of 95 years; cut lines or no lines at all, addic-

tion to forbidden women and a life of 90 years; the lines touching the hair on both sides, a life of 80 years; five lines on the forehead, indicate a life of 70 years; all lines converging to a point, of 60 years; many (six) lines, a life of 50 years; crooked ones, of 40 years; those touching the brows, of 30 years; those curved towards the left, of 20 years; slender and small ones, a short life; those short of the above, a life that is to be proportionately calculated.

परिमण्डलैर्गवाढ्याश्छत्राकारैः शिरोभिरवनीशाः ।
चिपिटैः पितृमातृघ्नाः करोटिशिरसां चिरान्मृत्युः ॥७९॥
घटमूर्धाध्वानरुचिर्द्विमस्तकः पापकृद्धनैस्त्यक्तः ।
निम्नं तु शिरो महतां बहुनिम्नमनर्थदं भवति ।८०।

Slokas 79-80.—Men with a round head become rich in cattle; with one like an umbrella, kings; with a flat one, murderers of parents; with one like a cap or turban (lit. skull), long-lived; with a pot-like head, tourists; with a double head, sinners and indigent; with a depressed head, great men; and with a too-much depressed one, ill-fated.

एकैकभवैः स्निग्धैः कृष्णैराकुञ्चितैरभिन्नाग्रैः ।
मृदुभिर्न चातिबहुभिः केशैः सुखभाग्नरेन्द्रो वा ॥८१॥
बहुमूलविषमकपिलाः स्थूलस्फुटिताग्रपरुषह्रस्वाश्च ।
अतिकुटिलाश्चातिघनाश्च मूर्धजा वित्तहीनानाम् ॥८२॥

Slokas 81-82.—One becomes a king or enjoyer of happiness, if the hairs (on the head) are single in each pore, glossy, dark, bent, with tips unsplit, soft, and not too thick. One becomes penniless with the hair being many in one pore, of unequal length, brown, very thick, with tips split, rough, short, too crooked and too dense.

यद्यद्गात्रं रूक्षं मांसविहीनं शिरावनद्धं च ।
तत्तदनिष्टं प्रोक्तं विपरीतमतः शुभं सर्वम् ॥८३॥

Sloka 83.—Whatever limb of the body is rough, without flesh, and full of veins, it is considered to be inauspicious ; and the opposite of these is good.

त्रिषु विपुलो गम्भीरस्त्रिष्वेव षडुन्नतश्चतुर्ह्रस्वः ।
सप्तसु रक्तो राजा पञ्चसु दीर्घश्च सूक्ष्मश्च ॥८४॥

Sloka 84.—One becomes a king if one is broad in three limbs, deep in three, raised in six, short in four, red in seven, long in five and slender in five.

नाभी स्वरः सत्त्वमिति प्रशस्तं गम्भीरमेतत त्रितयं नराणाम् ।
उरो ललाटं वदनं च पुंसां विस्तीर्णमेतत् त्रितयं प्रशस्तम् ॥८५॥
वक्षोऽथ कक्षा नखनासिकास्यं कृकाटिका चेति षडुन्नतानि ।
ह्रस्वानि चत्वारि च लिङ्गपृष्ठं ग्रीवा च जङ्घे च हितप्रदानि ॥८६॥

नेत्रान्तपादकरतात्ववधरोष्ठजिह्वा
रक्ता नखाश्च खलु सप्त सुखावहानि ।
सूक्ष्माणि पञ्च दशनाङ्गुलिपर्वकेशाः
साकं त्वचा कररुहा न च दुःखितानाम् ॥८७॥
हनुलोचनबाहुनासिकाः स्तनयोरन्तरमत्र पञ्चमम् ।
इति दीर्घमिदं तु पञ्चकं न भवत्येव नृणामभूभृताम् ॥८८॥

Slokas 85-88.—It is laudable for men to have (*a*) the three, *viz.*, navel, voice and courage, deep ; (*b*) the three, breast, forehead and mouth, broad ; (*c*) the six, *viz.* chest, armpits, nails, nose, mouth and the nape of the neck, raised ; (*d*) the four,, *viz.*, the genital organ, back, neck and shanks, short ; (*e*) it leads to happiness of men to have the seven, the corners of eyes, feet, hands, palate, lower lip, tongue and nails, red, (*f*) the five, the teeth,

finger-kunckles, hair, skin and fingers, thin; and only kings have (*g*) the five, Hanu (the part below the chin), eyes, arms, nose and the space between the paps, long.

II. Complexion.

छायाशुभाशुभफलानि निवेदयन्ती
लक्ष्या मनुष्यपशुपक्षिषु लक्षणज्ञैः ।
तेजोगुणान् बहिरपि प्रविकाशयन्ती
दीपप्रभा स्फटिकरत्नघटस्थितेव ॥८९॥

Sloka 89—The bodily lustre (complexion) which indicates both good and bad effects and reveals the virtues of the heart, as does the flame of a lamp kept inside a crystal pot, the qualities of brilliance, is to be observed by those well-versed in the science, in men, animals and birds.

स्निग्धद्विजत्वग्नखरोमकेशाच्छाया सुगन्धा च महीसमुत्था ।
तुष्टचर्थलाभाभ्युदयान् करोति धर्मस्य चाहन्यहनि प्रवृत्तिम् ॥९०॥

Sloka 90.—The lustre born of the element, earth, makes the teeth, skin, nails and hair on the body and head glossy, produces fine smell, bestows contentment, wealth, gain and rise in status, and causes engagement in religious and meritorious acts always.

स्निग्धा सिताच्छहरिता नयनाभिरामा
सौभाग्यमार्दवसुखाभ्युदयान् करोति ।
सर्वार्थसिद्धिजननी जननीव चाप्या
छाया फलं तनुभृतां शुभमादधाति ॥९१॥

Sloka 91.—The lustre born of the element, water, is glossy, white or pure, green, attractive to the eyes, gives amiable qualities, a soft nature, happiness, prosperity, all kinds of progress like a mother, and all-round good to human beings.

चण्डाधृष्या पद्महेमाग्निवर्णा युक्ता तेजोविक्रमैः सप्रतापैः ।
आग्नेयीति प्राणिनां स्याज्जयाय क्षिप्रं सिद्धिं वाञ्छितार्थस्य दत्ते ॥

Sloka 92.—The lustre born of the element, Fire, is irascible, irresistible, of the hue of lotus, gold or fire, endowed with brilliance, valour and might, leads to victory of beings and confers immediate accomplishment of the desired object.

मलिनपरुषकृष्णा पापगन्धानिलोत्था
जनयति वधबन्धव्याध्यनर्थार्थनाशान् ।
स्फटिकसदृशरूपा भाग्ययुक्तात्युदारा
निधिरिव गगनोत्था श्रेयसां स्वच्छवर्णा ॥९३॥

Sloka 93.—The lustre born of the element, air, is dusky, rough, dark, of foul smell, and leads to murders, imprisonment, diseases, disasters and loss of wealth. The lustre born of the element, ether, is of crystal hue, a bestower of fortune, very generous, very clean and a treasure, as it were, of all good things.

छायाः क्रमेण कुजलाग्न्यनिलाम्बरोत्थाः
केचिद्वदन्ति दश ताश्च यथानुपूर्व्या ।
सूर्याब्जनाभपुरुहूतयमोडुपानां
तुल्यास्तु लक्षणफलैरिति तत्समासः ॥९४॥

Sloka 94.—These are the five kinds of bodily lustre born, in order, of earth, water, fire, air, and ether; but according to others, there are five more, which are in order, born of the Sun, Vishnu, Indra, Yama and the Moon. Since the latter five are similar to the others in characteristics and effects, the five mentioned above have been given as containing the whole matter.

III. Voice.

करिवृषरथौघभेरीमृदङ्गसिंहाभ्रनिःस्वना भूपाः ।
गर्दभजर्जररूक्षस्वराश्च धनसौख्यसन्त्यक्ताः ॥९५॥

Sloka 95.—Kings have a voice similar to the sound of elephants, bulls, a group of chariots, drums, tabors, lions or clouds. Those that are devoid of wealth and happiness, have a voice which is broken, rough or like that of a donkey.

IV. Strength.

सप्त भवन्ति च सारा मेदोमज्जात्वगस्थिशुक्राणि ।
रुधिरं मांसं चेति प्राणभृतां तत्समासफलम् ॥९६॥

Sloka 96.—Living beings have seven vital substances in their body, *viz.*, fat, marrow, skin, bones, semen, blood and flesh. The following are their effects in brief :

ताल्वोष्ठदन्तपालीजिह्वानेत्रान्तपायुकरचरणैः ।
रक्ते तु रक्तसारा बहुसुखवनितार्थपुत्रयुताः ॥९७॥

Sloka 97.—If there be blood-red colour in the palate, lips, jaws, tongue, corners of eyes, anus, hands and feet, men would have the vital substance of blood in abundance, and be endowed with all kinds of happiness, wealth and many wives and children.

स्निग्धत्वक्का धनिनो मृदुभिः सुभगा विचक्षणास्तनुभिः ।
मज्जामेदःसाराः सुशरीराः पुत्रवित्तयुताः ॥९८॥

Sloka 98.—The wealthy have a glossy skin ; amiable ones, a soft one ; scholars, a thin one ; the handsome and those that are blessed with sons and wealth, fat and marrow in plenty.

स्थूलास्थिरस्थिसारो बलवान् विद्यान्तगः सुरूपश्च ।
बहुगुरुशुक्राः सुभगा विद्वांसो रूपवन्तश्च ॥९९॥

Sloka 99.—One who has thick bones is termed 'bone-strong' and has physical strength, good features and sound learning. Fortunate, learned and handsome are those that have copious and thick semen.

V. *Joints.*

उपचितदेहो विद्वान् धनी सुरूपश्च मांससारो यः ।
सङ्घात इति च सुश्लिष्टसन्धिता सुखभुजो ज्ञेया ॥१००॥

Sloka 100.—One who has a well-developed body is termed 'Flesh-strong', and possesses learning, wealth and handsome features. Those who have compact joints are said to have 'cohesion' and they enjoy happiness.

VI. Gloss.

स्नेहः पञ्चसु लक्ष्यो वाग्जिह्वादन्तनेत्रनखसंस्थः ।
सुतधनसौभाग्ययुताः स्निग्धैस्तैर्निर्धना रूक्षैः ॥१०१॥

Sloka 101.—Gloss is to be observed in five things, *viz.*, speech, tongue, teeth, eyes and nails. If all these are glossy, men will be blessed with sons, money and fortune; whereas if these are rough, they will be poor.

VII. Colour.

द्युतिमान् वर्णः स्निग्धः क्षितिपानां मध्यमः सुतार्थवताम् ।
रूक्षो धनहीनानां शुद्धः शुभदो न सङ्कीर्णः ॥१०२॥

Sloka 102.—A glossy and shining complexion belongs to kings; a medium one, to those with sons and wealth; a rough one, to the indigent; a clean complexion is always good; and not so, a mixed one.

VIII. Physiognomy.

साध्यमनूकं वक्त्राद्गोवृषशार्दूलसिंहगरुडमुखाः ।
अप्रतिहतप्रतापा जितरिपवो मानवेन्द्राश्च ॥१०३॥

वानरमहिषवराहाजतुल्यवदनाः श्रुतार्थसुखभाजः ।
गर्दभकरभप्रातिमैर्मुखैः शरीरैश्च निःस्वसुखाः ॥१०४॥

Slokas 103-104.—The previous birth is to be deduced from the face; those whose face resembles that of a cow, bull, tiger, lion or eagle, had a good pre-natal existence and had become great kings of irresistible valour, vanquishing their foes. The previous birth of those who had their face similar to that of a monkey, buffalo, boar or goat, had a moderate previous birth, and will enjoy in this birth wealth, happiness and learning. Those whose face and body are like those of a donkey or a camel, will have neither wealth nor happiness. Their previous birth was very bad.

IX. Height.

अष्टशतं षण्णवतिः परिमाणं चतुरशीतिरिति पुंसाम् ।
उत्तमसमहीनानामङ्गुलसंख्या स्वमानेन ॥१०५॥

Sloka 105.—The height of the best type of men is 108 digits of themselves, that of the medium type, 96 digits, and that of the inferior one, 84 digits.

X. Weight.

भारार्धतनुः सुखभाक् तुलितोऽतो दुःखभाग्भवत्यूनः ।
भारोऽतीवाढ्यानामध्यर्धः सर्वधरणीशः ॥१०६॥

Sloka 106.—A person weighing half a Bhara (1000 palas) will be happy; one weighing less than that, miserable; those weighing one Bhara, immensely wealthy; and one weighing one Bhara and a half, an emperor.

विंशतिवर्षा नारी पुरुषः खलु पञ्चविंशतिभिरब्दैः ।
अर्हति मानोन्मानं जीवितभागे चतुर्थे वा ॥१०७॥

Sloka 107.—A woman of 20 years and a man of 25 years deserve to be weighed and their height measured; or this may be done soon after they pass a fourth part of their span of life.

Here the span of life is taken to be 100 years. Otherwise, weight and height should be taken when they pass a fourth part of their life.

XI. Natural Character

भूजलशिख्यनिलाम्बरसुरनररक्षःपिशाचकतिरश्चाम् ।
सत्त्वेन भवति पुरुषो लक्षणमेतद्भवति तेषाम् ॥१०८॥

Sloka 108.—The nature of men resembles that of earth, water, fire, air, ether, gods, mortals, demons, devils or beasts. The following are their characteristics :

महीस्वभावः शुभपुष्पगन्धः सम्भोगवान् सुश्वसनः स्थिरश्च ।
तोयस्वभावो बहुतोयपायी प्रियाभिभाषी रसभाजनश्च ॥१०९॥

Sloka 109.—A man of earthy nature has the smell of good flowers, enjoys pleasures, has a pleasant breath, and is firm mentally. One of watery nature drinks plenty of water, speaks agreeably and enjoys delicious things.

In the last पाद, रसभोजनश्च is another reading.

अग्निप्रकृत्या चपलोऽतितीक्ष्णश्चण्डः क्षुधालुर्बहुभोजनश्च ।
वायोः स्वभावेन चलः कृशश्च क्षिप्रं च कोपस्य वशं प्रयाति ॥११०॥

Sloka 110.—A man of fiery disposition is fickle-minded, very cruel, irascible, ever hungry and gluttonous. One of airy nature is unsteady in character, lean (weak) physically, and easily loses temper.

खप्रकृतिर्निपुणो विवृतास्यः शब्दगतेः कुशलः सुषिराङ्गः ।
त्यागयुतः पुरुषो मृदुकोपः स्नेहरतश्च भवेत्सुरसत्त्वः ॥१११॥

Sloka 111.—A man of the nature of ether is clever, open-mouthed, expert in grammar, and possessed of limbs with beautiful veins. A man of divine nature is charitable, of soft temper, and devoted to friends.

मर्त्यसत्त्वसंयुतो गीतभूषणप्रियः ॥
संविभागशीलवान् नित्यमेव मानवः ॥११२॥

Sloka 112.—A man endowed with a human nature is fond of songs and ornaments, always possesses a good character and shares his wealth with his fellowmen.

तीक्ष्णप्रकोपः खलचेष्टितश्च पापश्च सत्त्वेन निशाचराणाम् ।
पिशाचसत्त्वश्चपलो मलाक्तो बहुप्रलापी च समुल्बणाङ्गः ॥११३॥

Sloka 113.—A man of a demoniac nature is hot-tempered, of wicked actions, and sinful. One of a devilish nature is fickle-minded, uncleanly, given to prattling and of a corpulent physique.

भीरुः क्षुधालुर्बहुभुक् च यः स्याज्ज्ञेयश्च सत्त्वेन नरस्तिरश्चाम् ।
एवं नराणां प्रकृतिः प्रदिष्टा यल्लक्षणज्ञाः प्रवदन्ति सत्त्वम् ॥११४॥

Sloka 114.—A man of bestial nature is timid, ever-hungry and gluttonous. Thus has been expounded the nature of men which the knowers of characteristics call 'Sattva'—inner mettle.

XII. Gait.

शार्दूलहंससमदद्विपगोपतीनां
तुल्या भवन्ति गतिभिः शिखिनां च भूपाः ।
येषां च शब्दरहितं स्तिमितं च यातं
तेऽपीश्वरा द्रुतपरिप्लुतगा दरिद्राः ॥११५॥

Sloka 115.—The gait of kings resemble that of lions, swans, intoxicated elephants, bulls or peacocks; that of

the rich is slow and without any sound; and that of the poor, brisk and leaping.

In the first पाद शार्दूलसिंह is another reading-

श्रान्तस्य यानमशनं च बुभुक्षितस्य
पानं तृषापरिगतस्य भयेषु रक्षा ।
एतानि यस्य पुरुषस्य भवन्ति काले
धन्यं वदन्ति खलु तं नरलक्षणज्ञाः ॥११६॥

Sloka 116.—Those learned in the science of human characteristics call a man blest, if he gets the following facilities in time, *viz.*, a conveyance, when fatigued; food, when hungry; drink, when thirsty; and protection, when frightened.

Thus ends the 68th Adhyaya on "the Signs of Men."

पञ्चमहापुरुषलक्षणम् ॥६९॥ Signs of the Five Great Men.

ताराग्रहैर्बलयुतैः स्वक्षेत्रस्वोच्चगैश्चतुष्टयगैः ।
पञ्च पुरुषाः प्रशस्ता जायन्ते तानहं वक्ष्ये ॥१॥

Sloka 1.—When the non-luminous planets are strong, posited in their own or exaltation signs and in Kendra houses, five great personages are born. I shall now describe them.

जीवेन भवति हंसः सौरेण शशः कुजेन रुचकश्च ।
भद्रो बुधेन बलिना मालव्यो दैत्यपूज्येन ॥२॥

Sloka 2.—When Jupiter, Saturn, Mars, Mercury and Venus are in their turn strong, great men called Hamsa, Sasa, Ruchaka, Bhadra and Malavya respectively are produced.

Cf. सारावली Adh. 37-Sl. 2.

सत्त्वमहीनं सूर्याच्छारीरं मानसं च चन्द्रबलात् ।
यद्राशिभेदयुक्तावेतौ तल्लक्षणः स पुमान् ॥३॥
तद्धातुमहाभूतप्रकृतिद्युतिवर्णसत्त्वरूपाद्यैः ।
अबलरवीन्दुयुतैस्तैः सङ्कीर्णो लक्षणैः पुरुषः ॥४॥

Slokas 3-4.—A person's undiminished mettle is derived from the Sun (when strong); physical and mental qualities (strength) from the strength of the Moon. A person's characteristics depend upon the Rasis and their various divisions in which these two planets are posited (as well as upon the planets with which they are conjoined). Men will be blessed with the bodily substance, great element, nature, lustre, colour, mettle, appearance, etc., belonging to the particular division of a sign occupied by them (when strong); when these two are weak, the characteristics will be of a mixed type.

Cf. सारावली Adh. 37-28.

भौमात्सत्त्वं गुरुता बुधात्सुरेज्यात् स्वरः सितात् स्नेहः ।
वर्णः सौरादेषां गुणदोषैः साध्वसाधुत्वम् ॥५॥

Sloka 5.—From Mars do they get valour; from Mercury, physical growth and weight; from Jupiter, voice; from Venus, cleanliness or glossiness; and from Saturn, colour or complexion. Owing to the excellences or defects of these planets, the above things become good or bad as the case may be.

Cf. सारावली Adh. 37-3.

सङ्कीर्णाः स्युर्न नृपा दशासु तेषां भवन्ति सुखभाजः ।
रिपुगृहनीचोच्चच्युतसत्पापनिरीक्षणैर्भेदाः ॥६॥

Sloka 6.—Men with mixed characteristics do not become kings, but they become happy in the Dasa periods of the planets concerned. The differences arise

from the benefics being posited in the house of their enemy, or depression, or being fallen from their exaltation sign, or from their being aspected by malefics (or from the benefics being aspected by planets, benefics or malefics, being posited in the houses of their enemy, depression or having fallen from their exaltation house).

षण्णवतिरङ्गुलानां व्यायामो दीर्घता च हंसस्य ।
शशरुचकभद्रमालव्यसञ्ज्ञितास्त्र्यङ्गुलविवृद्ध्या ॥७॥

Sloka 7.—The height and extent of the two arms outstretched of the Hamsa type of men are 96 digits; and those of Sasa, Ruchaka, Bhadra and Malavya are 99, 102, 105 and 108 digits respectively.

यः सात्त्विकस्तस्य दया स्थिरत्वं सत्त्वार्जवं ब्राह्मणदेवभक्तिः
रजोऽधिकः काव्यकलाक्रतुस्त्रीसंसक्तचित्तः पुरुषोऽतिशूरः ॥८॥
तमोऽधिको वञ्चयिता परेषां मूर्खोऽलसः क्रोधपरोऽतिनिद्रः ।
मिश्रैर्गुणैः सत्त्वरजस्तमोभिर्मिश्रास्तु ते सप्त सह प्रभेदैः ॥९॥

Slokas 8-9.—A person in whom the quality of goodness predominates has kindness, firmness, courage, straightforwardness and devotion to Brahmins and Gods; one in whom the quality of passion predominates, is heartily attached to literature (poetry), fine arts, sacrifices and women, and is very heroic; and one in whom the quality of darkness or ignorance predominates is deceitful, foolish, lazy, hot-tempered and addicted to sleep. There are persons with mixed characteristics owing to the intermingling of these three qualities in seven ways.

मालव्यो नागनासः समभुजयुगलो जानुसम्प्राप्तहस्तो
मांसैः पूर्णाङ्गसन्धिः समरुचिरतनुर्मध्यभागे कृशश्च ।

पश्चाष्टौ चोर्ध्वमास्यं श्रुतिविवरमपि त्र्यङ्गुलोनं च तिर्य-
ग्दीप्ताक्षं सत्कपोलं समसितदशनं नातिमांसाधरोष्ठम् ॥१०॥

Sloka 10.—A man belonging to the Malavya type has his arms resembling the trunk of an elephant and touching the knees, the limbs and joints full of flesh, the body even, handsome and slender in the waist, the face 13 digits in height, the ear-holes 10 digits apart, shining eyes, fine cheeks, equal and white teeth and not a very fleshy lower lip.

मालवान् स भरुकच्छसुराष्ट्रान् लाटसिन्धुविषयप्रभृतींश्च ।
विक्रमार्जितधनोऽवति राजा पारियात्रनिलयान् कृतबुद्धिः ॥११॥

Sloka 11.—One belonging to the above class becomes a king of cultured mind, and rules over the Malwas, Broach, Surastrians, Latas, Sindhus and the regions of the Pariyatra mountain, having amassed wealth by dint of prowess.

सप्ततिवर्षो मालव्योऽयं त्यक्ष्यति सम्यक्प्राणांस्तीर्थे ।
लक्षणमेतत्सम्यक्प्रोक्तं शेषनराणां चातो वक्ष्ये ॥१२॥

Sloka 12.—Such a person (Malavya) lives for 70 years and abandons his body in a sacred place by Yoga. Thus have the characteristics of this class been clearly explained and those of the other classes I now proceed to define.

Cf. सारावली Adh. 37—29, 30.

उपचितसमवृत्तलम्बबाहुर्भुजयुगलप्रमितः समुच्छ्रयोऽस्य ।
मृदुतनुघनरोमनद्धगण्डो भवति नरः खलु लक्षणेन भद्रः ॥१३॥

Sloka 13.—One belonging to the Bhadra class has the following characteristics :—His arms are well-developed, equal, round and long ; his height is equal to the

length of his outstretched arms; and his temples are densely covered with tender and slender hair.

त्वक्शुक्रसारः पृथुपीनवक्षाः सत्त्वाधिको व्याघ्रमुखः स्थिरश्च ।
क्षमान्वितो धर्मपरः कृतज्ञो गजेन्द्रगामी बहुशास्त्रवेत्ता ॥१४॥
प्राज्ञो वपुष्मान् सुललाटशङ्खः कलास्वभिज्ञो धृतिमान् सुकुक्षिः ।
सरोजगर्भद्युतिपाणिपादो योगी सुनासः समसंहतभ्रूः ॥१५॥

Slokas 14-15.—His skin and semen are strong; breast large and muscular; nature, lofty; face, tiger-like; mind, steady; he is endowed with tolerance; attached to righteous deeds; grateful; his gait is like that of a lordly elephant; he knows many sciences; is intelligent; handsome; has beautiful temples and forehead; is well-versed in fine arts; is courageous; has a good belly; his feet and hands have the lustre of the interior of lotus; he loves contemplation; he has a good nose and equal and well-knit brows.

नवाम्बुसिक्तावनिपत्रकुङ्कुमद्विपेन्द्रदानागुरुतुल्यगन्धता ।
शिरोरुहाश्चैकजकृष्णकुञ्चितास्तुरङ्गनागोपमगुह्यगूढता ॥१६॥

Sloka 16.—His person smells like the earth sprinkled with fresh rain, cassia leaf, saffron, ichor of elephants, and Aguru (tree); his hairs are dark, curly and single in each pore; and his genital organ is hidden like that of a horse or elephant.

हलमुसलगदासिशङ्खचक्रद्विपमकराब्जरथाङ्किताङ्घ्रिहस्तः ।
विभवमपि जनोऽस्य बोभुजीति क्षमति हि न स्वजनं स्वतन्त्रबुद्धिः॥

Sloka 17.—His hands and feet are marked with the figures of ploughs, staves, maces, swords, conch-shells, wheels (discuses), elephants, crocodiles, lotuses and chariots. His wealth is fully enjoyed by the public. He

has independent ideas and does not tolerate his kith and kin.

अङ्गुलानि नवतिश्च षड्गुनान्युच्छ्रयेण तुलयापि हि भारः ।
मध्यदेशनृपतिर्यदि पुष्टास्त्र्यादयोऽस्य सकलावनिनाथः ॥१८॥

Sloka 18.—His height and weight are respectively 84 digits and a Bhara (2000 palas). He becomes the king of the central countries; but if his height and extent of outstretched arms be each 105 digits, he would be an emperor.

भुक्त्वा सम्यग्वसुधां शौर्येणोपार्जितामशीत्यब्दः ।
तीर्थे प्राणांस्त्यक्त्वा भद्रो देवालयं याति ॥१९॥

Sloka 19.—The Bhadra type of man rules fittingly for 80 years over the earth conquered by valour, and abandoning his mortal coil in a place of pilgrimage goes to heaven.

सारावली Adh. 37-40, 44, 42, 43.

ईषद्दन्तुरकस्तनुद्विजनखः कोशेक्षणः शीघ्रगो
विद्याधातुवणिक्क्रियासु निरतः सम्पूर्णगण्डः शठः ।
सेनानीः प्रियमैथुनः परजनस्त्रीसक्तचित्तश्चलः
शूरो मातृहितो वनाचलनदीदुर्गेषु सक्तः शशः ॥२०॥

Sloka 20.—One belonging to the शश (Sasa) group has somewhat prominent and thin teeth, thin nails, large eye-balls, brisk gait, attachment to learning, minerals and trade, has plump cheeks, and roguery; he is a commander of armies; fond of sexual pleasure; his mind is addicted to others' wives; he is fickle-minded, heroic, devoted to his mother and a lover of forests, mountains, rivers and fortresses.

दीर्घोऽङ्गुलानां शतमष्टहीनं साशङ्कचेष्टः पररन्ध्रविच्च ।
सारोऽस्य मज्जा निभृतप्रचारः शशो ह्यतो नातिगुरुः प्रदिष्टः ॥२१॥

Sloka 21.—His height is 92 digits; he acts cautiously (or with apprehension), knows the weakness of others, has marrow as the dominant feature of his body, walks steadily and such a शशि is not very corpulent (heavy ?).

मध्ये कृशः खेटकखड्गवीणापर्यङ्कमालामुरजानुरूपाः ।
शूलोपमाश्चोर्ध्वगताश्च रेखाः शशस्य पादोपगताः करे वा ॥२२॥

Sloka 22.—He has a slender waist and figures going upwards of a shield, sword, lute, cot, garland, tabor and trident on the soles or palms.

प्रात्यन्तिको माण्डलिकोऽथवायं स्फिक्स्रावशूलाभिभवार्त्तमूर्त्तिः ।
एवं शशः सप्ततिहायनोऽयं वैवस्वतस्यालयमभ्युपैति ॥२३॥

Sloka 23.—This person of the शश class is the lord of foresters or a vassal; his body will be afflicted with colic or a fistula on the buttocks and will go to Yama's abode at the age of 70 years.

Cf. सारावली Adh. 37—34, 35, 36.

रक्तं पीनकपोलमुन्नतनसं वक्त्रं सुवर्णोपमं
वृत्तं चास्य शिरोऽक्षिणी मधुनिभे सर्वे च रक्ता नखाः ।
स्रग्दामाङ्कुशशङ्खमत्स्ययुगलक्रत्वङ्गकुम्भाम्बुजै-
श्चिह्नैर्हंसकलस्वनः सुचरणो हंसः प्रसन्नेन्द्रियः ॥२४॥

Sloka 24.—A person belonging to the हंस (Hamsa) class has a face that is red, with plump cheeks, raised nose and a golden hue; his head is round; eyes are like honey; all nails red; has the marks of a garland, goad, conch, a pair of fish, sacrificial appurtenance, pot and

lotus. His voice is as sweet as that of a swan, feet handsome, and limbs (organs of action) clean.

रतिरम्भसि शुक्रसारता द्विगुणा चाष्टशतैः पलैर्मितिः ।
परिमाणमथास्य षड्युता नवतिः सम्परिकीर्तिता बुधैः ॥२५॥

Sloka 25.—He takes pleasure in (sporting in) water; his semen is thick and copious; his weight is 1600 palas. The wise declare that his height and extent are 96 digits each.

भुनक्ति हंसः खसशूरसेनान् गान्धारगङ्गायमुनान्तरालम् ।
शतं दशोनं शरदां नृपत्वं कृत्वा वनान्ते समुपैति मृत्युम् ॥२६॥

Sloka 26.—A man of the Hamsa class rules over the Khasas, Surasenas, Gandharas and the countries lying between the Ganges and the Jumna. He wields sceptre for 90 years and meets his end in a forest.

Cf. सारावली Adh. 37—37, 38, 39.

सुभ्रूकेशो रक्तश्यामः कम्बुग्रीवो व्यादीर्घास्यः ।
शूरः क्रूरः श्रेष्ठो मन्त्री चौरस्वामी व्यायामी च ॥२७॥

Sloka 27.—A man of the रुचक Ruchaka type has beautiful brows and hair, is dark and red in colour; has a conch-like neck, and an oblong face. He is heroic, cruel, a leader among men, a minister, leader of a gang of thieves and hardy.

यन्मात्रमास्यं रुचकस्य दीर्घं मध्यप्रदेशे चतुरस्रता सा ।
तनुच्छविः शोणितमांससारो हन्ता द्विषां साहससिद्धकार्यः ॥२८॥

Sloka 28.—The girth of the waist of a man of the रुचक (Ruchaka) class is equal to the length of the face. His complexion is good, and blood and flesh, of the best quality. He destroys his enemies and achieves his object by adventurous spirit.

खट्वाङ्गवीणावृषचापवज्रशक्तीन्द्रशूलाङ्कितपाणिपाद: ।
भक्तो गुरुब्राह्मणदेवतानां शताङ्गुल: स्यात्तु सहस्रमान: ॥२९॥

Sloka 29.—His feet and palms are marked with the figures of a part of cot, lute, bull, bow, diamond, spear (sakti), Indra, and trident. He is devoted to elders, Brahmins and Gods. His height and weight are respectively 100 digits and 1000 palas.

मन्त्राभिचारकुशल: कृशजानुजङ्घो
विन्ध्यं ससह्यगिरिमुज्जयिनीं च भुक्त्वा ।
सम्प्राप्य सप्ततिसमा रुचको नरेन्द्र:
शस्त्रेण मृत्युमुपयात्यथवानलेन ॥३०॥

Sloka 30.—He will be clever in spells and black magic; and his knees and shanks lean. A man of this class, *viz.*, रुचक becomes king and rules over the regions of the Vindhya, the Sahya and Ujjain. He dies at the age of 70 years by weapon or fire.

Cf. सारावली Adh. 37—31, 32, 33.

॥ नृपानुचरणलक्षणम् ॥

पञ्चापरे वामनको जघन्य: कुब्जोऽथवा मण्डलकोऽथ साची ।
पूर्वोक्तभूपानुचरा भवन्ति सङ्कीर्णसञ्ज्ञ: शृणु लक्षणैस्तान् ॥३१॥

Sloka 31.—There are five other men, who will be the attendants of the monarchs mentioned above, *viz.*, Vamanaka, Jaghanya, Kubja, Mandalaka and Sachi. Now, listen to the characteristics of these that are known as the " mixed ones."

सामी is another reading for साची.

सम्पूर्णाङ्गो वामनो भग्नपृष्ठ: किञ्चिच्चोरुर्मध्यकक्ष्यान्तरेषु ।
ख्यातो राज्ञां ह्येष भद्रानुजीवी स्फीतो राजा वासुदेवस्य भक्त: ॥

Sloka 32—Vamanaka is of full grown limbs hunch-backed, and slightly undeveloped in the thighs, waist and between the armpits. He is a famous servant of the king of the Bhadra type. He is prosperous, powerful and devoted to Lord Vasudeva.

मालव्यसेवी तु जघन्यनामा खण्डेन्दुतुल्यश्रवणः सुसन्धिः ।
शुक्रेण सारः पिशुनः कविश्च रूक्षच्छविः स्थूलकराङ्गुलीकः ॥३३॥
क्रूरो धनी स्थूलमतिः प्रतीतस्ताम्रच्छविः स्यात्परिहासशीलः ।
उरोऽङ्घ्रिहस्तेष्वसिशक्तिपाशपरश्वधाङ्कः स जघन्यनामा ॥३४॥

Slokas 33-34.—The one called Jaghanya is a servant of Malavya; his ears are like the crescent; joints, good; semen, thick; he is a tale-bearer and a poet. His complexion is rough and fingers, thick. He is cruel, wealthy, unintelligent, well-known, copper-coloured, of jocular disposition and is marked with the figures of a sword, Sakti, noose and axe in the thighs, feet and hands.

कुब्जो नाम्ना यः स शुद्धो ह्यधस्तात् क्षीणः किञ्चित्पूर्वकाये नतश्च ।
हंसासेवी नास्तिकोऽर्थैरुपेतो विद्वान् शूरः सूचकः स्यात्कृतज्ञः ॥३५॥
कलास्वभिज्ञः कलहप्रियश्च प्रभूतभृत्यः प्रमदाजितश्च ।
सम्पूज्य लोकं प्रजहात्यकस्मात्कुब्जोऽयमुक्तः सततोद्यतश्च ॥३६॥

Slokas 35-36.—The one called Kubja has no defect in the lower limbs. He is slightly weak and bent in the upper part of the body. He is an attendant of Hamsa, an athiest, wealthy, learned, heroic, grateful and a tale-bearer. He is learned in fine arts, fond of quarrel, has many servants, is conquered by women. He honours the people and suddenly abandons them. He is ever energetic.

मण्डलकलक्षणमतो रुचकानुचरोऽभिचारवित् कुशलः ।
कृत्यावेतालादिषु कर्मसु विद्यासु चानुरतः ॥३७॥
वृद्धाकारः खरपरुषमूर्धजः शत्रुनाशने कुशलः ।
द्विजदेवयज्ञयोगप्रसक्तधीः स्त्रीजितो मतिमान् ॥३८॥

Slokas 37-38.—Now, I shall define the Mandalaka : He is an attendant of रुचक, expert in black magic, clever, adept in witchcraft, creating magical women and ghosts, and in lores. He appears old; his hairs are rough and hard; he is clever in killing his enemies; he is devoted to Brahmins, Gods, sacrifices, and Yoga (Meditation); is defeated by women and is intelligent.

साचीति यः सोऽतिविरूपदेहः शशानुगामी खलु दुर्भगश्च ।
दाता महारम्भसमाप्तकार्यो गुणैः शशस्यैव भवेत् समानः ॥३९॥

Sloka 39.—One that is called साचिन् (Sachin) has a very ugly and deformed body; he is a follower of शश, is disliked by people (or unfortunate); he is charitably disposed. He undertakes great tasks and achieves them. He is similar to शश in qualities.

सामीति is another reading for साचीति.

पुरुषलक्षणमुक्तमिदं मया मुनिमतानि निरीक्ष्य समासतः ।
इदमधीत्य नरो नृपसम्मतो भवति सर्वजनस्य च वल्लभः ॥४०॥

Sloka 40.—Thus have I explained briefly the characteristics of men, after studying the opinions of the Sages. By studying this, a man will become the favourite of kings and a beloved of the people.

Thus ends the 69th Adhyaya on the "Five kinds of Great Men."

कन्यालक्षणम् ॥७०॥ Characteristics of Maidens.

स्निग्धोन्नताग्रतनुताम्रनखौ कुमार्याः
पादौ समोपचितचारुनिगूढगुल्फौ ।
श्लिष्टाङ्गुली कमलकान्तितलौ च यस्या-
स्तामुद्वहेद्यदि भुवोऽधिपतित्वमिच्छेत् ॥१॥

Sloka 1.—One who wishes to become the lord of the earth must marry a maiden, the nails of whose feet are glossy, arched, pointed at the tip, and red, the ankle-joints, equal, well-developed (fleshy), handsome and hidden ; the toes, close-touching, and the soles as lustrous as a lotus.

मत्स्याङ्कुशाब्जयववज्रहलासिचिह्ना-
वस्वेदनौ मृदुतलौ चरणौ प्रशस्तौ ।
जङ्घे च रोमरहिते विशिरे सुवृत्ते
जानुद्वयं सममनुल्बणसन्धिदेशम् ॥२॥
ऊरू घनौ करिकरप्रतिमावरोमा-
वश्वत्थपत्रसदृशं विपुलं च गुह्यम् ।
श्रोणीललाटमुरु कूर्मसमुन्नतं च
गूढो मणिश्च विपुलां श्रियमादधाति ॥३॥

Slokas 2-3.—Commendable are the feet with tender, unsweating soles and with the marks of fish, goad, lotus, barely, diamond, plough and sword. So also are the shanks that are perfectly round and without hair and veins. The two knees, being equal and without very prominent joints, are good. The thighs, being plump, without hair and similar to the trunks of elephants, the genital organ being broad and similar to the leaf of the

Aswattha tree, the top of the thighs being large and arched like the back of a tortoise, and the Mani (clitoris?) being hidden—all these tend to great prosperity.

विस्तीर्णमांसोपचितो नितम्बोः गुरुश्च धत्ते रशनाकलापम् ।
नाभिर्गभीरा विपुलाङ्गनानां प्रदक्षिणावर्त्तगता च शस्ता ॥४॥

Sloka 4.—The hips being large, heavy and fleshy, support girdles (and are auspicious); the navel, being deep, broad, and turned from left to right, is laudable in women.

मध्यं स्त्रियास्त्रिवलिनाथमरोमशं च
वृत्तौ घनावविषमौ कठिनावुरस्थौ ।
रोमप्रवर्जितमुरो मृदु चाङ्गनानां
ग्रीवा च कम्बुनिचितार्थसुखानि दत्ते ॥५॥

Sloka 5.—The waist of a woman being accompanied by three folds and without hair; the bosoms hard, overlapping, round and equal; the breast, tender and without hair; and the neck adorned with three lines—all these, bestow wealth and happiness.

बन्धुजीवकुसुमोपमोऽधरो मांसलो रुचिरबिम्बरूपभृत् ।
कुन्दकुड्मलनिभाः समा द्विजा योषितां पतिसुखामितार्थदाः ॥६॥

Sloka 6.—The lower lip being similar to the Bandhujeeva flower, fleshy and shaped like a ripe beautiful Bimba fruit, and the teeth alike and similar to the Kunda buds, bestow marital happiness and abundant wealth on women.

दाक्षिण्ययुक्तमशठं परपुष्टहंस-
वल्गु प्रभाषितमदीनमनल्पसौख्यम् ।
नासा समा समपुटा रुचिरा प्रशस्ता
दृग्नीलनीरजदलद्युतिहारिणी च ॥७॥

Sloka 7.—Their speech being full of courtesy, free from roguery, sweet like the notes of the cuckoo or the swan, and not abject, women get very great happiness. Auspicious is the nose that is straight, handsome and having equal slopes. So also is the eye that defeats the lustre of the petal of a blue lily.

नो सङ्गते नाति पृथू न लम्बे शस्ते भ्रुवौ बालशशाङ्कवक्रे ।
अर्धेन्दुसंस्थानमरोमशं च शस्तं ललाटं न नतं न तुङ्गम् ॥८॥

Sloka 8.—Blessed are the brows that are not actually joined together, not very broad (thick), not very long, and curved (arched) like the crescent. So is the forehead that is neither sunken, nor arched, without hair, and shaped like the half Moon.

कर्णयुग्ममपि युक्तमांसलं शस्यते मृदु समाहितं समम् ।
स्निग्धनीलमृदुकुञ्चितैकजा मूर्धजाः सुखकराः समं शिरः ॥९॥

Sloka 9.—Laudable are the ears that are properly fleshy, soft, equal and close to the head. The hair being glossy, blue, soft, curled and single in each pore, lead to happiness. So does the head which is even, *i. e*, neither depressed, nor raised.

भृङ्गारासनवाजिकुञ्जररथश्रीवृक्षयूपेषुभि-
र्मालाकुण्डलचामराङ्कुशयवैः शैलैर्ध्वजैस्तोरणैः ।
मत्स्यस्वस्तिकवेदिकाव्यजनकैः शङ्खातपत्राम्बुजैः
पादे पाणितलेऽथवा युवतयो गच्छन्ति राज्ञीपदम् ॥१०॥

Sloka 10.—Damsels that have the marks of the following things on their soles or palms attain to the status of queens, *viz.*, water-pot, seat, horse, elephant, chariot, Bilwa tree, sacrificial post, arrow, garland, ear-ring, chowry, goad, barley corn, mountain, banner,

arch, fish, Swastika, altar, fan, conch shell, umbrella and lotus.

निगूढमणिबन्धनौ तरुणपद्मगर्भोपमौ
करौ नृपतियोषितस्तनुविकृष्टपर्वाङ्गुली ।
न निम्नमति नोन्नतं करतलं सुरेखान्वितं
करोत्यविधवां चिरं सुतसुखार्थसम्भोगिनीम् ॥११॥

Sloka 11.—The hands that have the wrist-joints hidden, are similar to the interior of a full-blown lotus, have the fingers slender and the knuckles far removed, give a damsel the status of a queen. A lady whose palm is neither depressed, nor raised, and bears fine lines (figures of auspicious objects) lives with her husband for a long time enjoying wealth and the happiness of sons.

मध्याङ्गुलिं या मणिबन्धनोत्था रेखा गता पाणितलेऽङ्गनायाः ।
ऊर्ध्वस्थिता पादतलेऽथवा या पुंसोऽथवा राज्यसुखाय सा स्यात् ॥१२॥

Sloka 12.—A line on the palm rising from the wrist and touching the middle finger of a woman, or one running from the heel up to the foot of the toes of a man leads them to the happiness of kingship.

Another interpretation : A line rising..........from wrist or one from heel.........of a man or woman.

कनिष्ठिकामूलभवा गता या प्रदेशिनीमध्यमिकान्तरालम् ।
करोति रेखा परमायुषः सा प्रमाणमूना तु तदूनमायुः ॥१३॥

Sloka 13.—A line rising from the foot of the little finger and going to the space between the fore and middle fingers bestows the maximum span of life, *i. e.*, 120 years. If the line is shorter, proportionate reduction in the span will have to be made.

अङ्गुष्ठमूले प्रसवस्य रेखाः पुत्रा बृहत्यः प्रमदास्तु तन्व्यः ।
अच्छिन्नमध्या बृहदायुषस्ताः स्वल्पायुषां छिन्नलघुप्रमाणाः ॥१४॥

Sloka 14.—The lines at the foot of the thumb indicate the number of one's children. Big ones are those of sons, whereas slender ones, of daughters. If these lines are not cut in the middle (at the root), the children will be long-lived; and if these are broken and short, they are short-lived.

In the 3rd पाद, अच्छिन्नमूला is another reading.

इतीदमुक्तं शुभमङ्गनानामतो विपर्यस्तमनिष्टमुक्तम् ।
विशेषतोऽनिष्टफलानि यानि समासतस्तान्यनुकीर्त्तयामि ॥१५॥

Sloka 15.—Thus have the auspicious features of damsels been described; those contrary to the above are said to be inauspicious. I shall now briefly enunciate the features that are especially of harmful effects.

कनिष्ठिका वा तदनन्तरा वा महीं न यस्याः स्पृशति स्त्रियाः स्यात् ।
गताथवाङ्गुष्ठमतीत्य यस्याः प्रदेशिनी सा कुलटाऽतिपापा ॥१६॥

Sloka 16.—A woman whose little toe or one next to it does not touch the earth, or whose fore-toe is longer than the big one, is the most sinful prostitute.

उद्बद्धाभ्यां पिण्डिकाभ्यां शिराले शुष्के जङ्घे लोमशे चातिमांसे।
वामावर्त्तं निम्नमल्पं च गुह्यं कुम्भाकारं चोदरं दुःखितानाम् ॥१७॥

Sloka 16.—Miserable are the women whose shanks are full of veins, lean or very fleshy, hairy and whose calf-muscles are drawn up; so also are those whose genital organ has hairy circles turned to the left, is low and narrow (small) and who have a pot-like belly.

ह्रस्वयातिनिःस्वता दीर्घया कुलक्षयः ।
ग्रीवया पृथूत्थया योषितः प्रचण्डता ॥१८॥

Sloka 18.—The neck of a woman being too short leads to utter penury ; being too long, to the annihilation of the family ; and being too broad and flat (prominent ?), to her cruelty.

नेत्रे यस्याः केकरे पिङ्गले वा सा दुःशीला श्यावलोलेक्षणा च ।
कूपौ यस्या गण्डयोश्च स्मितेषु निःसन्दिग्धं बन्धकीं तां वदन्ति ॥१९॥

Sloka 19.—She who has squint (tremulous) or tawny or grey and fickle eyes, will be of a bad character ; and she who, when smiling, shows dimples in her cheeks, is declared undoubtedly an unchaste woman.

प्रविलम्बिनि देवरं ललाटे श्वशुरं हन्त्युदरे स्फिजोः पतिं च ।
अतिरोमचयान्वितोत्तरोष्ठी न शुभा भर्तुरतीव या च दीर्घा ॥२०॥

Sloka 20.—A woman whose fore-head is hanging over, will kill her husband's brother ; if the belly is hanging, she will kill her father-in-law ; if the buttocks, her own husband. A woman that is too tall, as well as one whose upper lip is covered with too much hair, is harmful to her husband.

स्तनौ सरोमौ मलिनोल्बणौ च क्लेशं दधाते विषमौ च कर्णौ ।
स्थूलाः कराला विषमाश्च दन्ताः क्लेशाय चौर्याय च कृष्णमांसाः ॥

Sloka 21.—Hairy, dark or unclean and too big breasts, and unequal ears produce misery. Big, protruding and unequal teeth lead to sufferings ; and black gums to thievishness.

क्रव्यादरूपैर्वृककाककङ्कसरीसृपोलूकसमानचिह्नैः ।
शुष्कैः शिरालैर्विषमैश्च हस्तैर्भवन्ति नार्यः सुखवित्तहीनाः ॥२२॥

Sloka 22.—Hands that are dry (without flesh), full of veins, unequal and marked with the figures of beasts of prey, wolves, crows, herons, worms and owls make women unhappy and poor.

या तुङ्गरोष्ठेन समुन्नतेन रूक्षाग्रकेशी कलहप्रिया सा ।
प्रायो विरूपासु भवन्ति दोषा यत्राकृतिस्तत्र गुणा वसन्ति ॥२३॥

Sloka 23.—A woman whose upper lip is very high, and the hair rough at the tips, is fond of quarrel. Generally, blemishes exist in those that are ugly or deformed; and virtues dwell in those that have a pleasant appearance or form.

Kalidasa in Kumarasambhava says in Canto V—
यदुच्यते पार्वति पापवृत्तये न रूपमित्यव्यभिचारि तद्वचः । तथा हि ते रूपं

The last quarter is suggested by Kalidasa and is worth its weight in gold.

पादौ सगुल्फौ प्रथमं प्रदिष्टौ जङ्घे द्वितीयं तु सजानुचक्रे ।
मेढ्रोरुमुष्कं च ततस्तृतीयं नाभिः कटिश्चेव चतुर्थमाहुः ॥२४॥
उदरं कथयन्ति पञ्चमं हृदयं षष्ठमतः स्तनान्वितम् ।
अथ सप्तममंसजत्रुणी कथयन्त्यष्टममोष्ठकन्धरे ॥२५॥
नवमं नयने च सुभ्रुणी सललाटं दशमं शिरस्तथा ।
अशुभेष्वशुभं दशाफल चरणाद्येषु शुभेषु शोभनम् ॥२६॥

Slokas 24-26.—The feet with the ankle-joints are said to represent the first stage of life; the shanks with the knees, the second; the genital organ, thighs and testicles, the third; the navel and the hips, the fourth; the stomach, the fifth; the heart and the breasts, the sixth; the shoulders and the collar-bones, the seventh; the lips and the neck, the eighth; the eyes and the brows, the ninth; and the head and the forehead, the tenth. When the feet and other limbs are inauspicious, the effects of the particular stages of life will be harmful; and good, when they are auspicious.

If a limb is lean and lank or full of veins, it is inauspicious; otherwise, good. The particular period of life denoted by a limb that is inauspicious will be miserable, etc.

Thus ends the 70th Adhyaya on 'the Characteristics of Maidens.'

वस्त्रच्छेदलक्षणम् ॥७१॥ Omens from Slits of Garments.

प्रभूतवस्त्रदाश्विनी भरण्यथापहारिणी ।
प्रदह्यतेऽग्निदैवते प्रजेश्वरेऽर्थसिद्धयः ॥१॥
मृगे तु मूषकाद्भयं व्यसुत्वमेव शाङ्करे ।
पुनर्वसौ शुभागमस्तदग्रभे धनैर्युतिः ॥२॥
भुजङ्गभे विलुप्यते मघासु मृत्युमादिशेत् ।
भगाह्वये नृपाद्भयं धनागमाय चोत्तरा ॥३॥
करेण कर्मसिद्धयः शुभागमस्तु चित्रया ।
शुभं च भोज्यमानिले द्विदैवते जनप्रियः ॥४॥
सुहृद्युतिश्च मित्रभे तदग्रभेऽम्बरक्षयः ।
जलप्लुतिश्च नैर्ऋते रुजो जलाधिदैवते ॥५॥
मिष्टमन्नमपि वैश्वदेवते वैष्णवे भवति नेत्ररोगता ।
धान्यलब्धिरपि वासवे विदुर्वारुणे विषकृतं महद्भयम् ॥६॥
भद्रपदासु भयं सलिलोत्थं तत्परतश्च भवेत्सुतलब्धिः ।
रत्नयुतिं कथयन्ति च पौष्णे योऽभिनवाम्बरमिच्छति भोक्तुम् ॥७॥

Slokas 1-7.—If one wears a new cloth in Aswini, he will get plenty of good cloths; if in Bharani, the cloth will be stolen; if in Krittika, they will be burnt; if in Rohini, there will be acquisition of wealth; if in Mrigasira, fear of mice; if in Ardra, poverty; if in Punarvasu, performance of auspicious ceremonies; if in Pushya, acquisition of wealth; if in Aslesha, the cloth is destroyed; if in Magha, death should be predicted; if in Purvaphalguni, there will be fear from the King; if in Uttaraphalguni, acquisition of money; if in Hasta, accomplishment of undertakings; if in Chittra, there will be auspicious functions; if in Swati, eating of delicious

food ; if in Viṣakha, the person will be popular ; if in Anuradha, there will be meeting of friends ; if in Jyeshtha, there will be loss of cloths ; if in Moola, loss of cloths in water ; if in Purvashadha, there will be diseases ; if in Uttarashadha, there will be sumptuous feast ; if in Sravana, there wlll be eye disease ; if in Dhanishtha, there will be gain of corn ; if in Satabhishak, there will arise great danger from poison ; if in Purvabhadrapada, there will be danger through water ; if in Uttarabhadrapada, a son will be born ; and in Revati, there will be acquisition of gems.

भोक्तुं नवाम्बरं शस्तमृक्षेऽपि गुणवर्जिते ।
विवाहे राजसम्माने ब्राह्मणानां च सम्मते ॥८॥

Sloka 8.—It is advisable to wear new cloths even in an asterism which is devoid of good qualities, provided it is an occasion of a marriage, reception of a sovereign, and honouring of Brahmins.

वस्त्रस्य कोणेषु वसन्ति देवा नराश्च पाशान्तदशान्तमध्ये ।
शेषास्त्रयश्चात्र निशाचरांशास्तथैव शय्यासनपादुकासु ॥९॥

Sloka 9.—In the four corners of a cloth, dwell Gods ; in the middle part of the broad sides, men ; and the remaining three divisions belong to the devils. The same rule applies to couches, seats and sandals.

Gods	Devils	Gods
Men	Devils	Men
Gods	Devils	Gods

लिप्ते मषीगोमयकर्दमाद्यैश्छिन्ने प्रदग्धे स्फुटिते च विन्द्यात् ।
पुष्टं नवेऽल्पाल्पतरं च भुक्ते पापं शुभं चाधिकमुत्तरीये ॥१०॥

Sloka 10.—When a cloth is stained with ink (soot), cowdung, mud and the like, when it is cut (slit), singed

or torn, one ought to know that the effects, good or bad, will be full, when it is new; middling, when used for a short time; and almost nil, when it is old. These effects are greater in the case of upper cloths.

रुग्राक्षसांशेष्वथवापि मृत्युः पुंजन्मतेजश्च मनुष्यभागे ।
भागेऽमराणामथ भोगवृद्धिः प्रान्तेषु सर्वत्र वदन्त्यनिष्टम् ॥११॥

Sloka 11.—A slit, etc., in the divisions of devils bode disease or death of the wearer; in those of men, birth of a son and power; in those of Gods, increase of enjoyments; and in the borders, it is said to be invariably harmful.

कङ्कप्लवोलूककपोतकाकक्रव्यादगोमायुखरोष्ट्रसर्पैः ।
छेदाकृतिर्दैवतभागगापि पुंसां भयं मृत्युसमं करोति ॥१२॥

Sloka 12.—A slit in the form of a heron, pelican (?), owl, pigeon, crow, bird of prey, jackal, donkey, camel or snake, though happening in a division belonging to Gods, causes among men a danger amounting to death.

छत्रध्वजस्वस्तिकवर्धमानश्रीवृक्षकुम्भाम्बुजतोरणाद्यैः ।
छेदाकृतिर्नैर्ऋतभागगापि पुंसां विधत्ते न चिरेण लक्ष्मीम् ॥१३॥

Sloka 13.—A slit of the shape of an umbrella, banner, Swasthika, Vardhamana, Bilwa tree, water-pot, lotus, arch-way, etc., though found in a division of devils, brings fortune immediately to men.

विप्रमतादथ भूपतिदत्तं यच्च विवाहविधावभिलब्धम् ।
तेषु गुणै रहितेष्वपि भोक्तुं नूतनमम्बरमिष्टफलं स्यात् ॥१४॥

Sloka 14.—A new cloth, even at an unlucky asterism, will give good effects, when it is worn with the

permission of Brahmins, or when it is a gift from the king or when it is presented at a marriage occasion.

The idea is the same as in Sloka 8 *supra*.

Thus ends the 71st Adhyaya on "Omens from Slits of Garments."

चामरलक्षणम् ॥७२॥ Signs of Chowries.

देवैश्चमर्यः किल वालहेतोः सृष्टा हिमक्ष्माधरकन्दरेषु ।
आपीतवर्णाश्च भवन्ति तासां कृष्णाश्च लाङ्गूलभवाः सिताश्च ॥१॥

Sloka 1.—They say that the Gods created the Chamara deer in the caves of the Himalayas for the sake of their hair (tails). The hairs growing on their tails are some yellowish, some black, and some white.

स्नेहो मृदुत्वं बहुवालता च वैशद्यमल्पास्थिनिबन्धनत्वम् ।
शौक्ल्यं च तासां गुणसम्पदुक्ता विद्धाल्पलुप्तानि न शोभनानि ॥

Sloka 2.—The excellences of the chowries are declared to be glossiness (gloss), tenderness, density of the hair, brightness, being connected with a slender bone and whiteness. Those that are piecred, small or broken off, are inauspicious.

अध्यर्धहस्तप्रमितोऽस्य दण्डो हस्तोऽथवा रत्निसमोऽथवान्यः ।
काष्ठाच्छुभात्काञ्चनरूप्यगुप्ताद्रत्नैश्च सर्वैश्च हिताय राज्ञाम् ॥३॥

Sloka 3.—The handle of the chowrie must measure one cubit, or one and a half, or even smaller cubit, (with the fist closed). One made of auspicious wood, decked with gold or silver, and set with all kinds of gems, is favourable to kings.

यष्ट्यातपत्राङ्कुशवेत्रचापवितानकुन्तध्वजचामराणाम् ।
व्यापीततन्त्रीमधुकृष्णवर्णा वर्णक्रमेणैव हिताय दण्डाः ॥४॥

Sloka 4.—The handles of clubs, umbrellas, goads, canes, bows, canopies, spears, banners and chowries of Brahmins, Kshatriyas, Vaisyas and Sudras, being of the colours, yellow, yellowish-red, honey colour and dark respectively, are favourable to the persons of the respective classes.

मातृभूधनकुलक्षयावहा रोगमृत्युजननाश्च पर्वभिः ।
आदिभिर्द्विकविवर्धितैः क्रमात् द्वादशान्तविरतैः समैः फलम् ॥५॥

Sloka 5.—The above objects with an even number of joints (knots), *viz.*, two, four, six, eight, ten and twelve, produce respectively, loss of mother, land, wealth, family, disease and death.

यात्राप्रसिद्धिर्द्विषतां विनाशो लाभाः प्रभूता वसुधागमश्च ।
वृद्धिः पशूनामभिवाञ्छितासिस्त्र्याद्येष्वयुग्मेषु तदीश्वराणाम् ॥६॥

Sloka 6.—If the joints are odd, *viz.*, three, five, seven, nine, eleven or thirteen, the effects for the owners are respectively, victory in the marching (success in the journey), destruction of enemies, abundant profits, acquisition of lands, increase of domestic animals and the accomplishment of the desired objects.

Thus ends the 72nd Adhyaya on "Signs of Chowries."

छत्रलक्षणम् ॥७३॥ Signs of Umbrellas.

निचितं तु हंसपक्षैः कृकवाकुमयूरसारसानां वा ।
दौकूल्येन नवेन तु समन्ततश्छादितं शुक्लम् ॥१॥

मुक्ताफलैरुपचितं प्रलम्बमालाविलं स्फटिकमूलम् ।
षड्ढस्तशुद्धहेमं नवपर्वनगैकदण्डं तु ॥२॥
दण्डार्धविस्तृतं तद् समावृतं रत्नभूषितमुदग्रम् ।
नृपतेस्तदातपत्रं कल्याणपरं विजयदं च ॥३॥

Slokas 1-3—A white umbrella of the following description brings all round happiness and victory to a king. It is to be made of the feathers of swans, cocks, peacocks or cranes ; it must be covered all round with a fresh, white silken cloth. It must be adorned with pearls and have garlands of pearls suspended all round from its edges ; its handle is made of crystal ; the rod of a single wood is six cubits in length, covered with pure gold and having seven or nine joints. The extent or diameter is 3 cubits. It should be well-knit all over and adorned with gems.

युवराजनृपतिपत्न्योः सेनापतिदण्डनायकानां च ।
दण्डोऽर्धपञ्चहस्तः समपञ्चकृतोऽर्धविस्तारः ॥४॥

Sloka 4—The rod of the umbrella of a Yuvaraja, Queen, Commandant of the army and a General is 4½ cubits in height and 2½ cubits in extent or diameter.

अन्येषामुष्णघ्नं प्रसादपट्टैर्विभूषिताशिरस्कम् ।
व्यालम्बिरत्नमालं छत्रं कार्यं तु मायूरम् ॥५॥

Sloka 5.—The umbrella of other officers of the state should be formed with pea-cock feathers so as to ward off the Sun's heat and having wreaths of gems hanging all round ; its top being adorned with gold fillets as a token of royal favour.

अन्येषां तु नराणां शीतातपवारणं तु चतुरस्रम् ।
समवृत्तदण्डयुक्तं छत्रं कार्यं तु विप्राणाम् ॥६॥

Sloka 6.—The umbrella of ordinary persons should be of a square form, capable of warding off cold and heat. That of Brahmins should be circular and have a cylindrical rod.

Probably the author means that the rod of private persons' umbrellas should be square and that for Brahmins, cylindrical.

Thus ends the 73rd Adhyaya on the "Signs of Umbrellas."

स्त्रीप्रशंसाध्यायः ॥७४॥ Praise Of Women.

जये धरित्र्याः पुरमेव सारं पुरे गृहं सद्मनि चैकदेशः ।
तत्रापि शय्या शयने वरा स्त्री रत्नोज्ज्वला राज्यसुखस्य सारः ॥१॥

Sloka 1.—When a country is conquered, the most important thing there is only a city whereof the essential part is a mansion, and in this the most desirable portion is only a room ; and even here the most beautiful thing is a couch, whereon an excellent damsel, adorned with gems and gold ornaments, is the pith and essence of the happiness accruing from the possession of a kingdom.

This reminds one of Valmiki's statement "त्रैलोक्यराज्यं सकलं सीताया नाप्नुयात् कलाम् ।" This chapter is on a par with Bhartrihari's Sringara Sataka (शृङ्गारशतक) and will have great attraction for people of widely differing tastes as "नाट्यं भिन्नरुचेर्जनस्य बहुधाप्येकं समाराधनम्." Some of the statements in this chapter sound rather frivolous and light-hearted. The purpose is most probably to please the patron-sovereign of the author, who requires the pleasure of the company of a sweet-heart after a strenuous career of wars of conquest.

रत्नानि विभूषयन्ति योषा भूष्यन्ते वनिता न रत्नकान्त्या ।
चेतो वनिता हरन्त्यरत्ना नो रत्नानि विनाङ्गनाङ्गसङ्गम् ॥२॥

Sloka 2.—Damsels beautify gems and they are not adorned by the lustre of the latter; for they captivate the heart even without the aid of gems; but the gems do not without their association with beautiful maidens.

The last quarter can be interpreted as —What are gems (the greatest things) but union with damsels ?

आकारं विनिगूहतां रिपुबलं जेतुं समुत्तिष्ठतां
तन्त्रं चिन्तयतां कृताकृतशतव्यापारशाखाकुलम् ।
मन्त्रिप्रोक्तनिषेविणां क्षितिभुजामाशङ्किनां सर्वतो
दुःखाम्भोनिधिवर्तिनां सुखलवः कान्तासमालिङ्गनम् ॥३॥

Sloka 3.—The embrace of a sweet-heart affords a bit (an iota) of pleasure to the kings who have to suppress their feelings, who strive to vanquish the forces of their foes, who deeply ponder over diplomatic methods that are replete with the ramifications of hundreds of things that are done and not done, who act upon the advice given by their ministers, who apprehend danger from every quarter (suspect every body) and who are consequently plunged, so to say, in the ocean of misery.

"Uneasy lies the head that wears a crown'; so in the midst of his miserable and care-worn life, the company of a sweet partner gives a king at least some pleasure for some time. This of course for the poor soul should not be grudged by the people, lest his life should be a burden and a liability.

श्रुतं दृष्टं स्पृष्टं स्मृतमपि नृणां ह्लादजननं
न रत्नं स्त्रीभ्योऽन्यत् क्वचिदपि कृतं लोकपतिना ।
तदर्थं धर्मार्थौ सुतविषयसौख्यानि च ततो
गृहे लक्ष्म्यो मान्याः सततमबला मानविभवैः ॥४॥

Sloka 4.—Nowhere has the creator designed any gem other than women; for, this gem gives delight

to men, when heard of, seen, touched or even remembered; for its sake are done righteous deeds and wealth amassed; from that do men derive worldly pleasures and offspring. Such damsels are the goddesses of fortune. Hence they should always be honoured at home with respect and wealth.

This reminds one of Manu's dictum "यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः" *i. e.*, Gods dwell with pleasure in a house where ladies are treated with respect.

येऽप्यङ्गनानां प्रवदन्ति दोषान् वैराग्यमार्गेण गुणान् विहाय ।
ते दुर्जना मे मनसो वितर्कः सद्भाववाक्यानि न तानि तेषाम् ॥५॥

Sloka 5.—It is my conviction that those who, following the path of renunciation or detachment, overlook the virtues of and traduce ladies, are indeed wicked and cynical. For they do not mean what they say.

प्रब्रूत सत्यं कतरोऽङ्गनानां दोषोऽस्ति यो नाचरितो मनुष्यैः ।
धार्ष्ट्येन पुम्भिः प्रमदा निरस्ता गुणाधिकास्ता मनुनात्र चोक्तम् ॥

Sloka 6.—Tell me the truth, what fault is there in women that is not committed by men? Men have traduced women as being impudent (or men have outdone women in impudence). They are indeed superior to men in respect of merits. And the following are the statements of Manu on this point.

सोमस्तासामदाच्छौचं गन्धर्वः शिक्षितां गिरम् ।
अग्निश्च सर्वभक्षित्वं तस्मान्निष्कसमाः स्त्रियः ॥७॥

Sloka 7.—The Moon gave them (women) purity (cleanliness); Gandharva, cultured and sweet speech; the Fire, the capacity to eat all sorts of food. Hence women are like unto pure gold.

ब्राह्मणाः पादतो मेध्या गावो मेध्याश्च पृष्ठतः ।
अजाश्वा मुखतो मेध्याः स्त्रियो मेध्यास्तु सर्वतः ॥८॥

Sloka 8.—Brahmins are pure at the feet; cows at the back; goats and horses, at the face (mouth); and women are pure all over.

स्त्रियः पवित्रमतुलं नैता दुष्यन्ति कर्हिचित् ।
मासि मासि रजो ह्यासां दुष्कृतान्यपकर्षति ॥९॥

Sloka 9.—Being objects of matchless purity, never are women defiled. For the menses remove their blemishes every month.

जामयो यानि गेहानि शपन्त्यप्रतिपूजिताः ।
तानि कृत्याहतानीव विनश्यन्ति समन्ततः ॥१०॥

Sloka 10.—Those houses that are cursed by respectable ladies (daughters-in-law) being not properly treated, will totally perish, as if destroyed by which-craft.

जाया वा स्याज्जनित्री वा सम्भवः स्त्रीकृतो नृणाम् ।
हे कृतघ्नास्तयोर्निन्दां कुर्वतां वः कुतः शुभम् ॥११॥

Sloka 11.—Whether it is the wife or the mother, men are brought into being only by women. What good can you expect, O ungrateful men, from censuring them?

तज्जाया भवति यस्यां जायते पुनरितिश्रुतिः ।जाया स्त्री माता । स्त्रीकृतः सम्भवः । अङ्गात्सम्भवति हृदयादभिजायते । आत्मा वै पुत्रनामासि त्वं जीव शरदां शतमिति श्रुतिः ।

दम्पत्योर्व्युत्क्रमे दोषः समः शास्त्रे प्रतिष्ठितः ।
नरा न तमवेक्षन्ते तेनात्र वरमङ्गनाः ॥१२॥

Sloka 12.—It has been established in the moral code that the guilt of husband and wife will be equal, if both

go astray. But men do not pay any heed to their sins. Hence women are better in this respect.

बहिर्लोम्ना तु षण्मासान् वेष्टितः खरचर्मणा ।
दारातिक्रमणे भिक्षां देहीत्युक्त्वा विशुध्यति॥१३॥

Sloka 13.—A man guilty of going astray in matters sexual will be absolved of the sin by begging alms for six months, wearing a donkey's hide with its hair exposed.

न शतेनापि वर्षाणामपैति मदनाशयः ।
तत्राशक्त्या निवर्तन्ते नरा धैर्येण योषितः ॥१४॥

Sloka 14.—Even when men complete a centum of years, their sexual craving does not subside; but they refrain from the act only through incapacity, whereas women do so by conviction and courage.

अहो धार्ष्ट्यमसाधूनां निन्दतामनघाः स्त्रियः ।
मुष्णतामिव चौराणां तिष्ठ चौरेति जल्पताम् ॥१५॥

Sloka 15.—How impudent are the immoral fellows that slander blameless women ! They are like the thieves actually found stealing and yet crying—" Thief, stop !"

The aforesaid quotations amply prove Manu's great regard for women and how they were treated in ancient India, where there was no necessity for women to fight for equality.

पुरुषश्चटुलानि कामिनीनां कुरुते यानि रहो न तानि पश्चात् ।
सुकृतज्ञतयाङ्गना गतासूनवगूह्य प्रविशन्ति सप्तजिह्वम् ॥१६॥

Sloka 16.—A man does not resort subsequently to the same coaxing words and actions as done in privacy with his sweet-hearts ; whereas the latter embrace their dead husbands out of gratitude for the good turns done unto them, and enter their funeral pyre.

In the days of Varahamihira, Suttee must have been in great vogue. But Bana, the great poet, expresses his antipathy to this custom.

स्त्रीरत्नभोगोऽस्ति नरस्य यस्य निःस्वोऽपि सम्प्रत्यवनीश्वरोऽसौ ।
राज्यस्य सारोऽशनमङ्गनाश्च तृष्णानलोद्दीपनदारु शेषम् ॥१७॥

Sloka 17.—A man who enjoys the gem of a damsel is for the time being, (to me) a king, though he is penniless. For the quint-essence of a kingdom consists of dainty food and damsels ; and all the rest is only fuel for kindling the fire of appetite.

कामिनीं प्रथमयौवनान्वितां मन्दवल्गुमृदुपीडितस्वनाम् ।
उत्स्तनीं समवलम्ब्य या रतिः सा न धातृभवनेऽस्ति मे मतिः ॥१८॥

Sloka 18.—It is my firm conviction that the erotic bliss that is enjoyed by one's embracing a loving damsel in the prime of youth, with swelling bosoms, and murmuring sounds, gentle, sweet, tender and suppressed, cannot be had even in the Creator's Heaven (Brahmaloka.

This reminds one of Bhartrihari's—अधरमधु वधूनां भाग्यवन्तः पिबन्तः

तत्र देवमुनिसिद्धचारणैर्मान्यमानपितृसेव्यसेवनात् ।
ब्रूत धातृभवनेऽस्ति किं सुखं यद्रहः समवलम्ब्य न स्त्रियम् ॥१९॥

Sloka 19.-Tell me what pleasure is there in Brahma Loka, owing to the Gods, Sages, Siddhas and celestial bards attending upon the Manes and other Worshipful Beings, such as cannot be found in embracing a damsel in privacy.

आब्रह्मकीटान्तमिदं निबद्धं पुंस्त्रीप्रयोगेण जगत् समस्तम् ।
व्रीडात्र का यत्र चतुर्मुखत्वमीशोऽपि लोभाद्गमितो युवत्याः ॥२०॥

Sloka 20.—The whole universe, from Brahman to the smallest worm, is based on the union of the male

and female. Why then should we feel ashamed of it, when even Lord Siva was forced to take four faces on account of his greed to have a look at a maiden?

The story alluded to here is that once the celestial courtezan Tilottama, was going round Lord Siva on whose lap was seated Parvati. The lord being afraid of offending Parvati created four faces for himself in order to look at the matchless beauty of the damsel.

Thus ends the 74th Adhyaya on "the Praise of Women."

सौभाग्यकरणम् ॥७५॥ Winning of Affection.

जात्यं मनोभवसुखं सुभगस्य सर्व-
मामासमात्रमितरस्य मनोवियोगात् ।
चित्तेन भावयति दूरगतापि यं स्त्री
गर्भं बिभर्त्ति सदृशं पुरुषस्य तस्य ॥१॥

Sloka 1.—The man who is loved by damsels enjoys all the sexual pleasures in the most excellent manner, while others enjoy only sham pleasures; because, the woman has her mind elsewhere. A woman develops a foetus similar to the man whom she thinks of at the time of coitus, though she be far off from him.

मल्कृत्वा काण्डं पादपस्योप्तमुर्व्यां बीजं वास्यां नान्यतामेति यद्वत् ।
एवं ह्यात्मा जायते स्त्रीषु भूयः कश्चित्तस्मिन् क्षेत्रयोगाद्विशेषः ॥२॥

Sloka 2.—Just as a branch cut off from a tree or a seed planted in the soil does not change its nature, *i. e.*, does not grow into a different tree, even so is the soul reborn in women. But owing to the influence of the soil or 'mother,' slight difference does occur.

आत्मा सहैति मनसा मन इन्द्रियेण
स्वार्थेन चेन्द्रियमिति क्रम एष शीघ्रः ।
योगोऽयमेव मनसः किमगम्यमस्ति
यस्मिन्मनो व्रजति तत्र गतोऽयमात्मा ॥३॥

Sloka 3.—The soul combines with the mind, the mind with the senses, and the senses with their respective objects. This takes place in quick succession. The connection being such, is there anything unattainable for the mind ? And whither the mind goes, thither goes the soul too !

आत्मायमात्मनि गतो हृदयेऽतिसूक्ष्मो
ग्राह्योऽचलेन मनसा सततामियोगात् ।
यो यं विचिन्तयति याति स तन्मयत्वं
यस्मादतः सुभगमेव गता युवत्यः ॥४॥

Sloka 4.—The soul which is very subtle is immersed in the Supreme Soul in the region of the heart (हृत्पुण्डरीक). Such a soul should be comprehended by a steadfast mind through constant practice. Since every person attains the nature of one whom he constantly thinks of, young women mentally go only to their beloved ones.

दाक्षिण्यमेकं सुभगत्वहेतुर्विद्वेषणं तद्विपरीतचेष्टा ।
मन्त्रौषधाद्यैः कुहकप्रयोगैर्भवन्ति दोषा बहवो न शर्म ॥५॥

Sloka 5.—Favourableness or courtesy is the sole cause of winning the affection of the opposite sex ; a contrary conduct engenders aversion. Charms, potions and such other quack remedies produce only many harmful effects and not happiness.

वाल्लभ्यमायाति विहाय मानं दौर्भाग्यमापादयतेऽभिमानः ।
कृच्छ्रेण संसाधयतेऽभिमानी कार्याण्ययत्नेन वदन् प्रियाणि ॥६॥

Sloka 6.—Man becomes the idol of woman by forsaking pride; and arrogance produces repulsion. A haughty person accomplishes his objects with great difficulty, whereas one speaking sweetly does it easily.

तेजो न तद्यत् प्रियसाहसत्वं वाक्यं न चानिष्टमसत्प्रणीतम् ।
कार्यस्य गत्वान्तमनुद्धता ये तेजस्विनस्ते न विकत्थना ये ॥७॥

Sloka 7.—It is not valour to be fond of rash deeds; nor to speak harsh words that are generally uttered by ruffians. Those who are not arrogant, nor boastful even after accomplishing their task, are valorous.

यः सार्वजन्यं सुभगत्वमिच्छेद्गुणान् स सर्वस्य वदेत्परोक्षम् ।
प्राप्नोति दोषानसतोऽप्यनेकान् परस्य यो दोषकथां करोति ॥८॥

Sloka 8.—One wishing for universal love should express others' virtues behind their back; while a person referring to the faults of others gets too many unmerited charges levelled against him.

सर्वोपकारानुगतस्य लोकः सर्वोपकारानुगतो नरस्य ।
कृत्वोपकारं द्विषतां विपत्सु या कीर्तिरल्पेन न सा शुभेन ॥९॥

Sloka 9.—The whole world renders service to a man who is engaged in helping the people. The fame that is won by helping enemies in their distress cannot be had by a small measure of religious merit.

तृणैरिवाग्निः सुतरां विवृद्धिमाच्छाद्यमानोऽपि गुणोऽभ्युपैति ।
स केवलं दुर्जनभावमेति हन्तुं गुणान् वाञ्छति यः परस्य ॥१०॥

Sloka 10.—The virtues of the good, though suppressed by the wicked, attain great eminence, just as fire blazes forth, though covered with grass. The person who wishes to spoil another's virtues has his own wickedness proclaimed.

Thus ends the 75 Adhyaya on the "Winning of Affection."

कान्दर्पिकम् ॥७६॥ Erotic Remedies.

रक्तेऽधिके स्त्री पुरुषस्तु शुक्रे नपुंसकं शोणितशुक्रसाम्ये ।
यस्मादतः शुक्रविवृद्धिदानि निषेवितव्यानि रसायनानि ॥१॥

Sloka 1.—When (at the time of coitus) the blood (of the woman) exceeds the sperm (of man), a female will be born; when the sperm exceeds the blood, a male; when both are equal, a hermaphrodite. Hence, one ought to take tonics that increase one's sperm.

हर्म्यपृष्ठमुडुनाथरश्मयः सोत्पलं मधु मुदालसा प्रिया ।
वल्लकी स्मरकथा रहः स्रजो वर्ग एष मदनस्य वागुरा ॥२॥

Sloka 2.—Cupid's snare consists of the following group: *viz.*, a terrace, the Moon's rays, lilies, wine, an intoxicated sweet-heart, a lute, amatory talk, privacy and garlands.

This is reminiscent of the Sloka:

चन्दनमिन्दुमहश्च सुगन्धिमलयमरुन्मदिरा च मनोज्ञा ।
वामदृशां च वपुः सविलासं मनसिजपौष्टिकयोगविशेषः ॥

माक्षीकधातुमधुपारदलोहचूर्ण-
पथ्याशिलाजतुघृतानि समानि योऽद्यात् ।
सैकानि विंशतिरहानि जरान्वितोऽपि
सोऽशीतिकोऽपि रमयत्यबलां युवेव ॥३॥

Sloka 3.—A man who eats for 21 days a mixture of equal quantities of माक्षीकधातु (mineral honey), honey, mercury, iron-dust, हरीतकी (yellow myrobalan), शिलाजतु (bitumen), and ghee, though he be very old or an octogenarian, will be able to please a damsel, as though he were a young man.

क्षीरं भृतं यः कपिकच्छुमूलैः पिबेत् क्षयं स्त्रीषु न सोऽभ्युपैति ।
माषान् पयःसर्पिषि वा विपक्वान् षड्ग्रासमात्रांश्च पयोनुपानम् ॥४॥

Sloka 4.—If one drinks milk boiled with Kapikacchu roots or eats only six morsels of black-gram boiled in milk and ghee (in ghee prepared from milk itself), followed by a drink of milk, one will not be exhausted by women.

विदारिकायाः स्वरसेन चूर्णं सुहुर्मुहुर्भावितशोषितं च ।
शृतेन दुग्धेन सशर्करेण पिबेत् स यस्य प्रमदाः प्रभूताः ॥५॥

Sloka 5.—A man having numerous wives should take the powder of विदारिका, boiled seven times in its own sap and then concentrated, and drink with it boiled milk mixed with sugar.

धात्रीफलानां स्वरसेन चूर्णं सुभावितं क्षौद्रसिताज्ययुक्तम् ।
लीढ्वानु पीत्वा च पयोऽग्निशक्त्या कामं निकामं पुरुषो निषेवेत् ॥

Sloka 6.—Boil well the powder of myrobalan with its own juice and mix it with honey, sugar and ghee. After licking this, drink milk according to your digestion; then you will be able to enjoy sexual pleasures to the utmost.

क्षीरेण बस्ताण्डयुजा शृतेन सम्प्लाव्य कामी बहुशीतलान् यः ।
सुशोषितानत्ति पयः पिबेच्च तस्याग्रतः किं चटकः करोति ॥७॥

Sloka 7.—A lustful man should boil milk with goat's testes and sesamum several times and thus concentrate it. By taking that and drinking milk after that, he will put even the sparrow to shame by his exuberant virility.

माषसूपसहितेन सर्पिषा षष्टिकौदनमदन्ति ये नराः ।
क्षीरमप्यनुपिबन्ति तासु ते शर्वरीषु मदनेन शेरते ॥८॥

Sloka 8.—Men who eat boiled षष्टिक-(Shastika) rice with ghee and black gram soup and then drink milk, sleep on those nights after repeated sport of love.

Shashtika rice is a kind of rice that grows in 60 days.

तिलाश्वगन्धाकपिकच्छुमूलैर्विदारिकाषष्टिकपिष्टयोगः ।
आजेन पिष्टः पयसा घृतेन पक्व भवेच्छष्कुलिकातिवृष्या ॥९॥

Sloka 9.—A mixture of sesamum, Aswagandha, Kapikachchu, Vidarika and Shashtika rice, the whole ground in goat's milk and then boiled in ghee, will be like the शष्कुली (Sashkuli) eatable and will increase sperm (be a good aphrodisiac).

क्षीरेण वा गोक्षुरकोपयोगं विदारिकाकन्दकभक्षणं वा ।
कुर्वन्न सीदेद्यदि जीर्यतेऽस्य मन्दाग्निता चेदिदमत्र चूर्णम् ॥१०॥

Sloka 10.—If the virility of a man diminishes, he should take either गोक्षुर or विदारिका roots boiled in milk. Then his sexual power will remain unimpaired. If he suffer from dullness of the digestive apparatus, he might take the following powder.

साजमोदलवणा हरीतकी शृङ्गवेरसहिता च पिप्पली ।
मद्यतक्रतरलोष्णवारिभिश्चूर्णपानमुदराग्निदीपनम् ॥११॥

Sloka 11.—A mixture of equal quantities of Ajamoda, rock-salt, हरीतकी, ginger and Pippali, soaked in liquor, butter-milk, gruel or hot-water and drunk, promotes digestion.

अत्यम्लतिक्तलवणानि कटूनि वात्ति
यः क्षारशाकबहुलानि च भोजनानि ।
दृक्शुक्रवीर्यरहितः स करोत्यनेकान्
व्याजान् जरन्निव युवाप्यबलामवाप्य ॥१२॥

Sloka 12.—One who eats excessively sour, bitter, salt or pungent things and meals chiefly consisting of a boiled mixture of things and leafy vegetables (or saline pot-herbs), will lose the power of sight, sperm and manhood, and on getting a damsel, he will, however young, make several sham attempts, as if he were an old man.

Thus ends the 76th Adhyaya on "Erotic Remedies"

गन्धयुक्तिः ॥७७॥ Preparation of Perfumes.

स्रग्गन्धधूपाम्बरभूषणाद्यं न शोभते शुक्लशिरोरुहस्य ।
यस्मादतो मूर्धजरागसेवां कुर्याद्यथैवाञ्जनभूषणानाम् ॥१॥

Sloka 1.—Since garlands, perfumes, fine raiment, ornaments and the like do not shine in a man of grey hair, one ought to try to dye the hair, just as one does regarding unguents for the eyes and ornaments.

In the beginning of the Chapter the commentator quotes extensively from a निघण्टु or lexicon, which gives the synonyms of various materials used in the preparation of perfumes.

लोहे पात्रे तण्डुलान् कोद्रवाणां शुक्ते पक्वाल्लोहचूर्णेन साकम् ।
पिष्टान् सूक्ष्मं मूर्ध्नि शुक्ताम्लकेशे दत्त्वा तिष्ठेद्वेष्टयित्वार्द्रपत्रैः ॥२॥
याते द्वितीये प्रहरे विहाय दद्याच्छिरस्यामलकप्रलेपम् ।
सञ्छाद्य पत्रैः प्रहरद्वयेन प्रक्षालितं कार्ष्ण्यमुपैति शीर्षम् ॥३॥

Slokas 2-3.—Put into an iron vessel grains of कोद्रव-Kodrava and boil them in acid-gruel (vinegar); grind it well with iron dust and make a fine paste. Apply this to the head after washing the hair with acid-gruel, and covering the head with green leaves, remain for six hours. After that period, remove the paste from the head and apply a paste of myrobalan. Cover it with green leaves and keep it for another six hours. On being washed, the hair will become black.

पश्चाच्छिरःस्नानसुगन्धतैलैर्लोहाम्लगन्धं शिरसोऽपनीय ।
हृद्यैश्च गन्धैर्विविधैश्च धूपैरन्तःपुरे राज्यसुखं निषेवेत् ॥४॥

Sloka 4.—After that one should remove the smell of the iron and vinegar by bathing the head and by the application of perfumed hair oils, and then enjoy in the

harem the pleasures of kingship along with attractive perfumes and a variety of incense.

त्वक्कुष्ठरेणुनलिकास्पृक्कारसतगरवालकैस्तुल्यैः ।
केसरपत्रविमिश्रैर्नरपतियोग्यं शिरःस्नानम् ॥५॥

Sloka 5.—A scented hair-water fit for kings is prepared from equal proportions of cassia-bark, costus, Renuka, Nalika, Sprikka, Rasa, Tagara, Valaka, Naga-kesara and Patra.

मञ्जिष्ठया व्याघ्रनखेन शुक्त्या त्वचा सकुष्ठेन रसेन चूर्णः ।
तैलेन युक्तोऽर्कमयूखतप्तः करोति तच्चम्पकगन्धि तैलम् ॥६॥

Sloka 6.—Hair oil of the scent of Champaka is made from equal quantities of the powder of madder, cuttle fish bone, Nakhi, (shell perfume), cassia bark, costus and Rasa, which being mixed with gingelly oil should be heated in the Sun's rays.

तुल्यैः पत्रतुरुष्कवालतगरैर्गन्धः स्मरोद्दीपनः
सव्यामो बकुलोऽयमेव कटुकाहिङ्गुप्रधूपान्वितः ।
कुष्ठेनोत्पलगन्धिकः समलयः पूर्वो भवेच्चम्पको
जातीत्वक्सहितोऽतिमुक्तक इति ज्ञेयः सकुस्तुम्बुरुः ॥७॥

Sloka 7.—From equal quantities of Patra, juice of Sihla, Vala and Tagara, an oil called Smaroddeepana-' kindler of passion ' is made. The same with Vyamaka and fumigated with Katuka, asafoetida, yields a perfume called ' Bakula scent '. The same with costus is termed " lotus-scent, " and with sandal, ' Champaka scent '. With nutmeg, cassia bark and coriander, it goes by the name of ' Jasmine scent '.

शतपुष्पाकुन्दुरुकौ पादेनार्धेन नखतुरुष्कौ च ।
मलयप्रियङ्गुभागौ गन्धो धूप्यो गुडनखेन ॥८॥

Sloka 8.—Take one-fourth of Sathapushpa and Kunduruka, one-half of Nakha and Sihla, and one-fourth of Sandal and Priyangu. These make a perfume which should be fumigated with jaggery and Nakha.

The commentator states: before fumigating with Guda, it should be done with Hareethaki.

गुग्गुलुबालकलाक्षामुस्तानखशर्कराः क्रमाद्धूपः ।
अन्यो मांसीबालकतुरुष्कनखचन्दनैः पिण्डः ॥९॥

Sloka 9.—Guggulu, Valaka, lac, Musta seeds, Nakha and sugar in equal quantities constitute a compound perfume. Another is made from Jatamamsee, Valaka, Sihla, Nakha and sandal.

हरीतकीशंखघनद्रवाम्बुभिगुडोत्पलैः शैलकमुस्तकान्वितैः ।
नवान्तपादादिविवर्धितैः क्रमाद्भवन्ति धूपा बहवो मनोहराः ॥१०॥

Slokas 10.—Many delightful perfumes are made from Haritaka, Sankha, Ghana, Rasa, Valaka, Jaggery, costus, Saileya and Musta seeds by mixing them in proportions indicated by multiples of $\frac{1}{9}$th.

The words in the 3rd quarter have to be construed thus: the succeeding constituents should be $\frac{1}{9}$th in excess of the preceding one, the first one being $\frac{1}{9}$th and the last $\frac{9}{9}$. पाद here is interpreted as a part in general and not as a quarter. By the usage of the word ' many ', it is evident that the 9 constituents may be mixed in any order, taking care to see that no two are mixed in the same proportion. For example, by mixing one part of Hareetaka two parts of Sankha, three of Ghana, etc., the other constituents being increased in this order, one kind of perfume is formed. Since it is not necessary that the order of the constituents should be the same, |9 or 362880 perfumes can be prepared.

भागैश्चतुर्भिः सितशैलमुस्ताः श्रीसर्जभागौ नखगुग्गुलू च ।
कर्पूरबोधो मधुपिण्डितोऽयं कोपच्छदो नाम नरेन्द्रधूपः ॥११॥

Sloka 11.—Four parts each of sugar, Saileya and Musta, two parts each of Sri Vasaka and Sarja juice, and one part each of Nakha and Guggulu, mixed with the powder of camphor and made into a lump of ball with honey, make a royal perfume called "Kopacchada"—Anger-lid.

One Iswara has written a work in Prakrit on the art of preparing perfumes. The commentator quotes the following verse from him.

ओल्लम्मि ओल्लओ जो दिज्जइ वेह इति सो भणिओ ।
बोहो उण जो चुण्णो चुण्णविणि अच्छगन्धो सो ॥
आर्द्रे आर्द्रो यो दीयते वेध इति स भणितः ।
बोधः पुनर्यश्चूर्णश्चूर्णिते अच्छगन्धः सः ॥

A liquid mixed with another liquid is called वेध, while a powder with another is बोध.

त्वगुशीरपत्रभागैः सूक्ष्मैलार्धेन संयुतैश्चूर्णः ।
पुटवासः प्रवरोऽयं मृगकर्पूरप्रबोधेन ॥१२॥

Sloka 12.—Take equal quantities of cassia bark, andropogon and Patra and a half-quantity of small cardamoms and pound them to fine powder, which should be enriched with musk and camphor. It will make an excellent toilet powder (perfume for clothes).

घनवालकशैलेयककर्पूरोशीरनागपुष्पाणि ।
व्याघ्रनखस्पृक्कागुरुमदनकनखतगरधान्यानि ॥१३॥
कर्चूरचोलमलयैः स्वेच्छापरिवर्तितैश्चतुर्भिरतः ।
एकद्वित्रिचतुर्भिर्भागैर्गन्धार्णवो भवति ॥१४॥

Slokas 13-14.—The Gandharnava or perfume ocean is prepared from sixteen substances, if every four of them are permuted variously at will and that in one, two, three, or four parts. The substances are :—घन, वालक, शैलेय, कर्पूर

उशीर, नागपुष्प, व्याघ्रनख, स्पृक्का, अगुरु, मदनक, नख, तगर, coriander, कर्पूर, चोल, and sandal.

Ghana	Balaka	Saileya	Karpura
Useera	Naga-pushpa	Vyaghra-nakha	Sprikka
Aguru	Madanaka	Nakha	Tagara
Dhanya	Karchura	Chola	Malaya

Here, altogether 96 varities are got. Each set of four has 24 permutations and so the four sets together have 24 x 4 or 96. See the diagram in the margin.

अत्युल्बणगन्धत्वादेकांशो नित्यमेव धान्यानाम्।
कर्पूरस्य तदूनो नैतौ द्वित्र्यादिभिर्देयौ ॥१५॥

Sloka 15.—In no perfume should more than one part of coriander be used, for its smell is too powerful. Camphor should be used in a still lesser proportion. These two ought not to be mixed in two, three, or four parts.

श्रीसर्जगुडनखैस्ते धूपयितव्याः क्रमान्न पिण्डस्थैः।
बोधः कस्तूरिकया देयः कर्पूरसंयुतया ॥१६॥

Sloka 16—All the above drugs should be fumigated by Srivasaka, resin, jaggery and Nakha *severally* before all the ingredients are mixed together, and then they should be mixed with musk and camphor.

अत्र सहस्रचतुष्टयमन्यानि च सप्ततिसहस्राणि।
लक्षं शतानि सप्त विंशतियुक्तानि गन्धानाम् ॥१७॥

Sloka 17.—The number of perfumes resulting from the sixteen ingredients being mixed in all possible combinations is 174720 (4000+70000+100000+720).

एकैकमेकभागं द्वित्रिचतुर्भागिकैर्युतं द्रव्यैः।
षड्गन्धकरं तद्वद्द्वित्रिचतुर्भागिकं कुरुते ॥१८॥

Sloka 18.—Each drug taken in one proportion being combined with three others in two, three and four proportions successively makes six kinds of scents. So do they, when taken in two, three and four proportions.

द्रव्यचतुष्टययोगाद्गन्धचतुर्विंशतिर्यथैकस्य ।
एवं शेषाणामपि षण्णवतिः सर्वपिण्डोऽत्र ॥१९॥

Sloka 19.—As in this manner four substances combined in different proportions yield 24 perfumes; so too the other tetrads. Hence the sum will be 96.

षोडशके द्रव्यगणे चतुर्विकल्पेन भिद्यमानानाम् ।
अष्टादश जायन्ते शतानि सहितानि विंशत्या ॥२०॥

Sloka 20.—Out of a collection of sixteen kinds of substances, the number of perfumes that can be made by selecting any four will be 1820.

षण्णवतिभेदभिन्नश्चतुर्विकल्पो गणो यतस्तस्मात् ।
षण्णवतिगुणः कार्यः सा संख्या भवति गन्धानाम् ॥२१॥

Sloka 21.—Since this quantity combined in four different ways admits of 96 variations, this number 1820 must be multiplied by 96. The product will be the total of possible combinations of perfumes.

पूर्वेण पूर्वेण गतेन युक्तं स्थानं विनान्त्यं प्रवदन्ति संख्याम् ।
इच्छाविकल्पैः क्रमशोऽभिनीय नीते निवृत्तिः पुनरन्यनीतिः ॥२२॥

Sloka 22.—Write in a vertical column the numbers 1 to 16 upwards; in a second column by its side write one, and then write above that the sum of the first two figures of the first column, *viz*, 3; add this result to the third number and write it above that; continue this process until you reach the penultimate number, *i. e.*, 15. Repeat this process in the third and fourth

columns also. The last number of the last column will reveal the number **1820.** (See figure in the margin).

16			
15	120		
14	105	560	
13	91	455	1820
12	78	364	1365
11	66	286	1001
10	55	220	715
9	45	165	495
8	36	120	330
7	28	84	210
6	21	56	126
5	15	35	70
4	10	20	35
3	6	10	15
2	3	4	5
1	1	1	1

The numbers 1, 2, 3......16 in the first column represent respectively the 16 substances mentioned in slokas 13-14, *supra* (pp. 606-607). Firstly, let the first 3 substances be considered as constant and any one of the remaining as variable. The number of perfumes formed will be 13. Next, taking substances 1, 3, and 4 as constant and one of the rest as variable, we get 12 varieties. Proceeding further in the same manner, we get 11, 10, 9, 8, 7, 6, 5, 4, 3, 2, 1 varieties, or 91 in all.

Now let the substances 1, 2 and 4 be considered as constants and one of the remaining as variable, we get 12 perfumes. By taking 1, 3 and 5 as constants, the number will be 11, and so on. The total will thus be 78.

Similarly making 1, 2, 5; 1, 3, 6; 1, 4, 7 etc., as constants, we shall get 11, 10, 9, 8, 7, 6, 5, 4. 3, 2, 1 or a total of 66 varieties.

Thus we shall get 91, 78, 66, 55, 45, 36, 28, 21, 15, 10, 6, 3, 1 or 455 in all. Proceeding in the same way with other combinations, the several totals will be 364, 286, 220, 165, 120, 84, 56, 35, 20, 10, 4, 1 or a grand total of 1820.

The process to get at the above figures as enunciated by Bhattotpala in his commentary is circuitous and confusing. This is only the number of combinations of 16 things taken 4 at a time ($^{16}C_4$) or 1820.

द्वित्रीन्द्रियाष्टभागैरगुरुः पत्रं तुरुष्कशैलेयौ ।
विषयाष्टपक्षदहनाः प्रियङ्गुमुस्तारसाः केशः ॥२३॥

स्पृक्कात्वक्तगराणां मांस्याश्च कृतैकसप्तषड्भागाः ।
सप्तर्तुवेदचन्द्रैर्मलयनखश्रीककुन्दुरुकाः ॥२४॥

Slokas 23-24.—Make a diagram consisting of 16 compartments as shown below and place them with their respective proportions as :

अगुरु 2	पत्र 3	तुरुष्क 5	शैलेय 8
प्रियङ्गु 5	मुस्ता 8	रस 2	केश 3
स्पृक्का 4	त्वक् 1	तगर 7	मांसी 6
मलय 7	नख 6	श्रीक 4	कुन्दुरुक 1

षोडशके कच्छपुटे यथा तथा मिश्रिते चतुर्द्रव्ये ।
येऽत्राष्टादश भागास्तेऽस्मिन् गन्धादयो योगाः ॥२५॥
नखतगरतुरुष्कयुता जातीकर्पूरमृगकृतोद्बोधाः ।
गुडनखधूप्या गन्धाः कर्तव्याः सर्वतोभद्राः ॥२६॥

Slokas 25-26.—In a receptacle of 16 divisions in whatever manner (horizontally, vertically or diagonally), you may mix four substances, you get 18 proportions for each of the various compounds of perfumes. Each of the compounds should be blended with Nakhi, Tagara and Turushka, be enlivened (mixed) by nutmeg, camphor and musk ; and be fumigated with jaggery and Nakha. In this way are made scents called 'Sarvatobhadra'—'good for all purposes.'

जातीफलमृगकर्पूरबोधितैः ससहकारमधुसिक्तैः ।
बहवोऽत्र पारिजाताश्चतुर्भिरिच्छापरिगृहीतैः ॥२७॥

Sloka 27.—Many perfumes for the mouth with the smell of Parijata flower are prepared from any tetrad

among the above-named ones. They should be enlivened with nutmeg, musk and camphor and sprinkled with mango-juice and honey.

सर्जरसश्रीवासकसमन्विता येऽत्र सर्वधूपास्तैः ।
श्रीसर्जरसवियुक्तैः स्नानानि सवालकत्वग्भिः ॥२८॥

Sloka 28.—All those scents into whose composition enter resin and Srivasaka become perfumes for bathing with Valaka and Twak taking the place of the above two.

रोध्रोशीरनतागुरुमुस्तापत्रप्रियङ्गुवनपथ्याः ।
नवकोष्ठात्कच्छपुटाद्द्रव्यत्रितयं समुद्धृत्य ॥२९॥
चन्दनतुरुष्कभागौ शुक्त्यर्धं पादिका तु शतपुष्पा ।
कटुहिङ्गुलगुडधूप्याः केसरगन्धाश्चतुरशीतिः ॥३०॥

Slokas 29-30.—Make a receptacle of nine divisions and enter in them the following: Lodhra, Usira, Nata (Tagara), Aguru, Musta, Patra, Priyangu, Vanas and Pathya. Take a triad of substances from amongst them and add to them one part each of Sandal and Turushka, a half of Nakha and a quarter of Satapushpa, and fumigate them with Katuka, Hingula and jaggery. In this way are prepared 84 perfumes of the fragrance of Bakula flower.

Lodhra	Useera	Nata
Aguru	Musta	Patra
Priyangu	Vanas	Pathya

9		
8	36	
7	28	84
6	21	56
5	15	35
4	10	20
3	6	10
2	3	4
1	1	1

सप्ताहं गोमूत्रे हरीतकीचूर्णसंयुते क्षिप्त्वा ।
गन्धोदके च भूयो विनिक्षिपेद्दन्तकाष्ठानि ॥३१॥
एलात्वक्पत्राञ्जनमधुमरिचैर्नागपुष्पकुष्ठैश्च ।
गन्धाम्भः कर्तव्यं कश्चित्कालं स्थितान्यस्मिन् ॥३२॥

जातीफलपत्रैलाकर्पूरैः कृतयमैकाशिखिभागैः ।
अवचूर्णितानि भानोर्मरीचिभिः शोषणीयानि ॥३३॥

Slokas 31-33.—Put tooth-sticks for a week in cow's urine mixed with the powder of Haritaki and then taking them out, dip them again in scented water, which is to be prepared from small cardamoms, Twak, Patra, Anjana, honey, pepper, Nagakesara and costus. Keep the sticks in this for some time (half a night); then powder them with a mixture of four parts of nutmeg, two of Patra, one of small cardamoms and three of camphor, and let them dry in the Sun's rays.

For tooth sticks, see Chap. 85 *infra*.

वर्णप्रसादं वदनस्य कान्तिं वैशद्यमास्यस्य सुगन्धितां च ।
संसेवितुः श्रोत्रसुखां च वाचं कुर्वन्ति काष्ठान्यसकृद्भवानाम् ॥

Sloka 34.—Such tooth-sticks give the user freshness of colour, facial lustre, cleanliness of the mouth, fine smell and an agreeable voice.

कामं प्रदीपयति रूपमभिव्यनक्ति
सौभाग्यमावहति वक्त्रसुगन्धितां च ।
ऊर्जं करोति कफजांश्च निहन्ति रोगां-
स्ताम्बूलमेवमपरांश्च गुणान् करोति ॥३५॥

Sloka 35.—Betel stimulates love, sets off the physical charm, creates popularity, gives good smell to the mouth, strengthens the body, and dispels diseases arising from phlegm. It also bestows many other benefits.

युक्तेन चूर्णेन करोति रागं रागक्षयं पूगफलातिरिक्तम् ।
चूर्णाधिकं वक्त्रविगन्धकारि पत्राधिकं साधु करोति गन्धम् ॥३६॥

Sloka 36.—A moderate dose of lime used with betel-leaves gives good colour; an extra quantity of areca-nut

spoils the colour; excessive lime produces bad smell in the mouth, but an extra quantity of betel-leaf, pleasant smell.

पत्राधिकं निशि हितं सफलं दिवा च
प्रोक्तान्यथाकरणमस्य विडम्बनैव ।
कक्कोलपूगलवलीफलपारिजातै-
रामोदितं मदमुदा मुदितं करोति ॥३७॥

Sloka 37.—At night it is beneficial to have an overdose of betel-leaf, while by day, of areca-nut. To change this order is a mere farce of betel-chewing. When betel-leaf is made fragrant by Kakkola, areca-nut, clove and Jatee, it makes one happy with the joy of amorous intoxication.

Thus ends the 77th Adhyaya on "the Preparation of Perfumes."

पुंस्त्रीसमायोगः ।७८॥ Union of Man and Woman.

शस्त्रेण वेणीविनिगूहितेन विदूरथं स्वा महिषी जघान ।
विषप्रदिग्धेन च नूपुरेण देवी विरक्ता किल काशिराजम् ॥१॥
एवं विरक्ता जनयन्ति दोषान् प्राणच्छिदोऽन्यैरनुकीर्तितैः किम् ।
रक्ता विरक्ताः पुरुषैरतोऽर्थात् परीक्षितव्याः प्रमदाः प्रयत्नात् ॥२॥

Slokas 1-2.—They say that king Viduratha was murdered by his own queen with a weapon concealed in her tresses, and the king of Kasi by his disaffected queen by means of her anklet smeared with poison. Thus women, when they are disgusted with one, bring about calamities amounting to danger to life. What is the use of enumerating other troubles? Hence, men ought to examine carefully whether the damsels are really attached to or disgusted with them.

स्नेहं मनोभवकृतं कथयन्ति भावा
नाभीभुजस्तनविभूषणदर्शनानि ।
वस्त्राभिसंयमनकेशविमोक्षणानि
भ्रूक्षेपकम्पितकटाक्षनिरीक्षणानि ॥३॥

Sloka 3.—Love springing from sexual desire is indicated by tell-tale blush, etc., by exposing the navel, arms, bosoms and ornaments, by re-tying the garments, by loosening the locks, by twitches and tremblings of the eye-brows and by side-long glances.

उच्चैः ष्ठीवनमुत्कटप्रहसितं शय्यासनोत्सर्पणं
गात्रास्फोटनजृम्भणानि सुलभद्रव्याल्पसम्प्रार्थना ।
बालालिङ्गनचुम्बनान्यभिमुखे सख्याः समालोकनं
दृक्पाताश्च पराङ्मुखे गुणकथा कर्णस्य कण्डूयनम् ॥४॥
इमां च विन्द्यादनुरक्तचेष्टां प्रियाणि वक्ति स्वधनं ददाति ।
विलोक्य संहृष्यति वीतरोषा प्रमार्ष्टि दोषान् गुणकीर्त्तनेन ॥५॥
तन्मित्रपूजा तदरिद्विषत्वं कृतस्मृतिः प्रोषितदौर्मनस्यम् ।
स्तनौष्ठदानान्युपगूहनं च स्वेदोऽथ चुम्बाप्रथमाभियोगः ॥६॥

Slokas 4-6.—Other tokens of love are: loud clearing of the throat and spitting, loud laughter in the presence of the lover, rising towards him from couch or seat, producing sounds with limbs, yawning, asking for trivial and easily available things, embracing and kissing a child, looking significantly at a female companion, casting glances at him when he looks elsewhere, enumerating his virtues, and scratching the ears. A damsel who speaks sweetly, spends her own money (for his sake), feels delighted at his sight, forgets her anger, drowns his faults by extolling his virtues, honours his friends, hates his enemies, feels grateful to him for his good turns, feels

miserable when he is away, offers her bosoms and lips, embraces him, perspires. and kisses him first, is also to be understood as one affectionately attached through her actions.

विरक्तचेष्टा भ्रुकुटीमुखत्वं पराङ्मुखत्वं कृतविस्मृतिश्च ।
असम्भ्रमो दुष्परितोषता च तद्द्विष्टमैत्री परुषं च वाक्यम् ॥७॥
स्पृष्ट्वाथवालोक्य धुनोति गात्रं करोति गर्वं न रुणद्धि यान्तम् ।
चुम्बाविरामे वदनं प्रमार्ष्टि पश्चात्समुत्तिष्ठति पूर्वसुप्ता ॥८॥

Slokas 7-8.—The following are the indications of the disaffection of a woman :—A frowning face, turning away the face (from the lover), forgetting the good done by him, lack of interest in his presence, fretfulness, kindness towards his enemies, harsh words, shuddering on touching or seeing him, assuming arrogance, not preventing him from going away, wiping off the mouth after a kiss, getting up last and going to bed first.

भिक्षुणिका प्रव्रजिता दासी धात्री कुमारिका रजिका ।
मालाकारी दुष्टाङ्गना सखी नापिती दूत्यः ॥९॥
कुलजनविनाशहेतुर्दूत्यो यस्मादतः प्रयत्नेन ।
ताभ्यः स्त्रियोऽभिरक्ष्या वंशयशोमानवृद्ध्यर्थम् ॥१०॥

Slokas 9-10.—Buddhistic nuns, female ascetics, hand-maids, nurses, virgins, washer-women, flower-sellers, corrupt women, female companions and barbers' wives serve as go-betweens. As these are the causes of the ruin of respectable families, one should carefully protect one's women from them in order to enhance the reputation and honour of the family.

रात्रीविहारजागररोगव्यपदेशपरगृहेक्षणिकाः ।
व्यसनोत्सवाश्च सङ्केतहेतवस्तेषु रक्ष्याश्च ॥११॥

Sloka 11.—Nocturnal recreations, vigils, professions of illness, staying in another's house, consultations with sooth-sayers, taking part in congregational mournings, and festivals are occasions when women come in contact with men. Hence they should be guarded on such occasions.

आदौ नेच्छति नोज्झति स्मरकथां व्रीडाविमिश्रालसा
मध्ये ह्रीपरिवर्जिताभ्युपरमे लज्जाविनम्रानना ।
भावैर्नैकविधैः करोत्यभिनयं भूयश्च या सादरा
बुद्ध्वा पुंप्रकृतिं च यानुचरति ग्लानेतरैश्चेष्टितैः ॥१२॥

Sloka 12.—A loving damsel will at first show no desire, but will not leave off amorous talk ; in the beginning of the sexual act, she will be bashful and languid; in the middle, she will be devoid of bashfulness, and on the close, bashfully drop her face. Then again she will show, during coitus, various graceful expressions of sentiment, and perceiving the disposition of her lover attentively adapt herself to him in movements indicative of weariness or otherwise as the case may be.

स्त्रीणां गुणा यौवनरूपवेषदाक्षिण्यविज्ञानविलासपूर्वाः ।
स्त्री रत्नसंज्ञा च गुणान्वितासु स्त्रीव्याधयोऽन्याश्चतुरस्य पुंसः ॥१३॥

Sloka 13.—The excellences of women are youth, beauty, charming dress, favourableness, knowledge of the arts of winning man's affection, graceful gait, etc. The best of those, possessed of the above excellences are termed 'Gems of women', whereas others, for a cultured man, are only 'Feminine Diseases.'

न ग्राम्यवर्णैर्मलदिग्धकाया निन्द्याङ्गसम्बन्धिकथां च कुर्यात् ।
न चान्यकार्यस्मरणं रहःस्था मनो हि मूलं हरदग्धमूर्तेः ॥१४॥

Sloka 14.—A woman in the company of her lover in privacy should not indulge in boorish talk (or decorate herself with rustic colours), not be unclean in body, not speak of unseemly parts of the body, nor mention other subjects; for mind is the birth-place of Love whose body was burnt by Hara.

श्वासं मनुष्येण समं त्यजन्ती बाहूपधानस्तनदानदक्षा ।
सुगन्धकेशा सुसमीपरागा सुप्तेऽनुसुप्ता प्रथमं विबुद्धा ॥१५॥

Sloka 15.—A woman who breathes in unison with her lover, is ready to make her arms a pillow for him, offers skilfully her breasts to him, has her hair finely scented, goes to sleep after he has fallen asleep and wakes up before him, has sincere and abiding love for him.

दुष्टस्वभावाः परिवर्जनीया विमर्दकालेषु च न क्षमा याः ।
यासामसृग्वासितनीलपीतमाताम्रवर्णं च न ताः प्रशस्ताः ॥१६॥
या स्वप्नशीला बहुरक्तपित्ता प्रवाहिनी वातकफातिरक्ता ।
महाशना स्वेदयुताङ्गदुष्टा या ह्रस्वकेशी पलितान्विता वा ॥१७॥
मांसानि यस्याश्च चलन्ति नार्या महोदरा खिक्खिमिनी च या स्यात्
स्त्रीलक्षणे याः कथिताश्च पापास्ताभिर्न कुर्यात्सह कामधर्मम् ॥१८॥

Slokas 16-18.—Those women who have a wicked nature, and who are impatient during coitus, ought to be shunned. Inauspicious are those whose blood is dark, blue, yellow, or slightly copper-red. A woman that is sleepy, has too much blood and bile, has a dripping (burning) organ, is of a rheumatic and phlegmatic constitution, gluttonous, sweaty, with deformed limbs, short-haired, and with (prematurely) grey hair; further, one whose muscles are flaccid, who has a pot-belly and who pro-

duces indistinct sounds, besides those who in the Chapter on the signs of women have been declared sinful: with none of the above women should a man play the act of Cupid.

From the above remarks, it is quite clear that this is meant only for kings to follow.

शशशोणितसङ्काशं लाक्षारससन्निकाशमथवा यत् ।
प्रक्षालितं विरज्यति यच्चासृक् तद्भवेच्छुद्धम् ॥१९॥
यच्छब्दवेदनावर्जितं त्र्यहात् संनिवर्त्तते रक्तम् ।
तत्पुरुषसम्प्रयोगादविचारं गर्भतां याति ॥२०॥

Slokas 19-20.—The menstrual blood is sound if it is tinged like hare's blood, or lac, and fades after washing. (That is, fit for impregnation). Such blood not attended with noise and pain, and ceasing to flow after three days, will undoubtedly develop into an embryo after union with man.

न दिनत्रयं निषेव्यं स्नानं माल्यानुलेपनं स्त्रीभिः ।
स्नायाच्चतुर्थदिवसे शास्त्रोक्तेनोपदेशेन ॥२१॥
पुण्यस्नानौषधयो याः कथितास्ताभिरम्बुमिश्राभिः ।
स्नायात्तथात्र मन्त्रः स एव यस्तत्र निर्दिष्टः ॥२२॥

Slokas 21-22.—A woman in menses should not bathe, not wear wreaths of flowers, nor anoint her body. She should bathe on the fourth day according to the mandates of the Sastras. She should use for her bath the herbs enumerated in the Chapter on 'Royal ablutions' (Ch. 48) mixed with water, and the same hymn mentioned there will have to be used here too.

युग्मासु किल मनुष्या निशासु नार्यो भवन्ति विषमासु ।
दीर्घायुषः सुरूपाः सुखिनश्च विकृष्टयुग्मासु ॥२३॥

Sloka 23.—They say that sexual union on even nights (after menses) procreates males, while on odd nights, females. On distant even nights, it leads to the birth of children who will be long-lived, handsome and happy.

Probably the second half gives the author's own opinion in which distant even nights are good for future issue.

दक्षिणपार्श्वे पुरुषो वामे नारी यमावुभयसंस्थौ ॥
यदुदरमध्योपगतं नपुंसकं तन्निबोद्धव्यम् ॥२४॥

Sloka 24.—A foetus situated in the right side of the womb will be a male; while one on the left, a female. One situated on both the sides will be twins and one in the middle is to be understood to be a eunuch.

केन्द्रत्रिकोणेषु शुभस्थितेषु लग्ने शशाङ्के च शुभैः समेते ।
पापैस्त्रिलाभारिगतैश्च यायात्पुंजन्मयोगेषु च सम्प्रयोगम् ॥२५॥

Sloka 25.—A man ought to have sexual union with his wife when the Kendras and the Trikona houses are occupied by benefics, when the Moon and the Lagna are conjoined with benefics, when malefics are posited in the 3rd, 6th and 11th houses and when there are planetary combinations ensuring the birth of a male.

For पुंजन्मयोग, *vide* बृ. जा. IV-11.

न नखदशनविक्षतानि कुर्यादृतुसमये पुरुषः स्त्रियाः कथञ्चित् ।
ऋतुरपि दश षट् च वासराणि प्रथमनिशात्रितयं न तत्र गम्यम् ॥

Sloka 26.—A man should on no account make marks on his wife's body with his nails and teeth during her period of impregnation. Such a period lasts for sixteen days, of which the first three nights are unfit for union.

These ideas are described at length in works on Ayurveda such as अष्टाङ्गहृदय.

Thus ends the 78th Adhyaya on "the Union of Man and Woman."

शय्यासनलक्षणम् ॥७९॥ Signs of Couches and Seats.

सर्वस्य सर्वकालं यस्मादुपयोगमेति शास्त्रमिदम् ।
राज्ञां विशेषतोऽतः शयनासनलक्षणं वक्ष्ये ॥१॥

Sloka 1.—Since this science dealing with the signs of couches and seats is useful for all persons at all times, especially for kings, I shall now expound it.

असनस्पन्दनचन्दनहरिद्रसुरदारुतिन्दुकीशालाः ।
कश्मर्यञ्जनपद्मकशाका वा शिंशपा च शुभाः ॥२॥

Sloka 2.—Trees recommended for the construction of beds and seats are Asana, Spandana, Sandal-tree, Haridra, Deodar, Tinduka, Sal, Kasmari, Arjuna, Padmaka, Saka and Simsapa.

अशनिजलानिलहस्तिप्रपातिता मधुविहङ्गकृतनिलयाः ।
चैत्यश्मशानपथिजोर्ध्वशुष्कवल्लीनिबद्धाश्च ॥३॥
कण्टकिनो ये च स्युर्महानदीसङ्गमोद्भवा ये च ।
सुरभवनजाश्च न शुभा ये चापरयाम्यदिक्पतिताः ॥४॥

Slokas 3-4.—Inauspicious are those trees that are thrown down by thunder-bolts, water, wind and elephants; those in which bees and birds have taken up their abode; those growing in sacred spots, burial grounds or roads; those that are withered at the top, and those that are entwined with creepers; so also are thorny trees; those growing at the confluence of great rivers,

or near temples and those that have fallen down in a westerly or southerly direction.

प्रतिषिद्धवृक्षनिर्मितशयनासनसेवनात् कुलविनाशः ।
व्याधिभयव्ययकलहा भवन्त्यनर्था अनेकविधाः ॥५॥

Sloka 5.—From the use of couches and seats constructed from forbidden trees ensue the ruin of the family, diseases, danger, loss, quarrels and all sorts of disasters.

पूर्वच्छिन्नं यदि वा दारु भवेत्तत्परीक्ष्यमारम्भे ।
यद्यारोहेत्तस्मिन् कुमारकः पुत्रपशुदं तत् ॥६॥

Sloka 6.—Or, if the timber had been cut formerly, then it should be examined (if there be any signs of the forbidden variety) at the commencement of the work. Should a boy mount the timber, it will give sons and cattle.

सितकुसुममत्तवारणदध्यक्षतपूर्णकुम्भरत्नानि ।
मङ्गल्यान्यन्यानि च दृष्ट्वारम्भे शुभं ज्ञेयम् ॥७॥

Sloka 7.—It should be known as a good token, if, at the beginning of the work, one happens to see white flowers, a rutting elephant, curds, coloured rice, full pot, gems and other auspicious articles.

कर्माङ्गुलं यवाष्टकमुदरासक्तं तुषैः परित्यक्तम् ।
अङ्गुलशतं नृपाणां महती शय्या जयाय कृता ॥८॥

Sloka 8.—A practical digit is the distance covered by eight husked barely grains touching one another. A great couch of kings measuring one hundred digits is made for (ensuring) victory.

नवतिः सैव षड्ना द्वादशहीना त्रिषट्कहीना च ।
नृपपुत्रमन्त्रिबलपतिपुरोधसां स्युर्यथासंख्यम् ॥९॥

Sloka 9.—The couches of the prince royal, minister, commander-in-chief of the army and royal preceptor measure in order 90 digits, 84, 78, and 72 digits.

अर्धमतोऽष्टांशोनं विष्कम्भो विश्वकर्मणा प्रोक्तः ।
आयामत्र्यंशसमः पादोच्छ्रायः सकुक्ष्याशिराः ॥१०॥

Sloka 10.—The width of a couch prescribed by Viswakarman is $\frac{1}{8}$th less than half the length (*i.* e., $\frac{7}{16}$ths of the total length). The height of the legs including the swelling part (middle) and top is equal to a third of the length of the couch.

यः सर्वः श्रीपर्ण्या पर्यङ्को निर्मितः स धनदाता ।
असनकृतो रोगहरस्तिन्दुकसारेण वित्तकरः ॥११॥
यः केवलशिंशपया विनिर्मितो बहुविधं स वृद्धिकरः ।
चन्दनमयो रिपुघ्नो धर्मयशोदीर्घजीवितकृत् ॥१२॥
यः पद्मकपर्यङ्कः स दीर्घमायुः श्रियं श्रुतं वित्तम् ।
कुरुते शालेन कृतः कल्याणं शाकरचितश्च ॥१३॥
केवलचन्दनरचितं काञ्चनगुप्तं विचित्ररत्नयुतम् ।
अध्यासन् पर्यङ्कं विबुधैरपि पूज्यते नृपतिः ॥१४॥

Slokas 11-14.—A cot constructed wholly of Sriparni will bestow wealth; one of Asana, destroys diseases; one of the pith of ebony, gives money; one of Simsapa bestows all-round prosperity; one of Sandalwood destroys enemies and bestows religious merit, renown and long life; one of Padmaka gives long life, prosperity, learning and money; one of Sal tree or Saka gives happiness. A king, reposing on a cot made entirely of sandalwood and covered with gold and decked with wonperful gems, will be honoured even by the Gods.

अन्येन समायुक्ता न तिन्दुकी शिंशपा च शुभफलदा ।
न श्रीपर्णेन च देवदारुवृक्षो न चाप्यसनः ॥१५॥
शुभदौ तु शालशाकौ परस्परं संयुतौ पृथक् चैव ।
तद्वत् पृथक् प्रशस्तौ सहितौ च हरिद्रककदम्बौ ॥१६॥
सर्वः स्पन्दनरचितो न शुभः प्राणान् हिनस्ति चाम्बकृतः ।
असनोऽन्यदारुसहितः क्षिप्रं दोषान् करोति बहून् ॥१७॥
अम्बस्पन्दनचन्दनवृक्षाणां स्पन्दनाच्छुभाः पादाः ।
फलतरुणा शयनासनमिष्टफलं भवति सर्वेण ॥१८॥

Slokas 15-18.—A couch made of Tinduki or Simsupa with some other timber will not yield good results; so too is one of Deodar or Asana with Sriparna. Sal and Saka on the one hand and Haridraka and Kadamba on the other, are good, whether used jointly or separately. A cot wholly made of Spandana or Amba tree is not auspicious, since it destroys life; one of Asana coupled with other timber produces immediately various troubles. It is beneficial to have the legs of Spandana tree for couches made of Amba, Spandana and Chandana. Couches and seats made of any fruit-tree will have favourable effect.

गजदन्तः सर्वेषां प्रोक्ततरूणां प्रशस्यते योगे ।
कार्योऽलङ्कारविधिर्गजदन्तेन प्रशस्तेन ॥१९॥

Sloka 19.—Elephant's tusk is highly commended for use in the construction of couches, etc. in combination with any of the above trees; so that decorations may be made with good ivory.

दन्तस्य मूलपरिधिं द्विरायतं प्रोज्झ्य कल्पयेच्छेषम् ।
अधिकमनूपचराणां न्यूनं गिरिचारिणां किञ्चित् ॥२०॥

Sloka 20.—Cut off a length (from the bottom) equal to twice the circumference of the tusk at the bottom and use the remainder for purposes of embellishment. A little more of it will have to be cut off in the case of elephants haunting marshy places, and a little less in the case of those haunting mountainous tracts.

श्रीवृक्षवर्धमानच्छत्रध्वजचामरानुरूपेषु ।
छेदे दृष्टेष्वारोग्यविजयधनवृद्धिसौख्यानि ॥२१॥
प्रहरणसदृशेषु जयो नन्द्यावर्त्ते प्रनष्टदेशाप्तिः ।
लोष्टे तु लब्धपूर्वस्य भवति देशस्य सम्प्राप्तिः ॥२२॥
स्त्रीरूपे धननाशो भृङ्गारेऽभ्युत्थिते सुतोत्पत्तिः ।
कुम्भेन निधिप्राप्तिर्यात्राविघ्नं च दण्डेन ॥२३॥
कृकलासकपिभुजङ्गेष्वसुभिक्षव्याधयो रिपुवशित्वम् ।
गृध्रोलूकध्वाङ्क्षश्येनाकारेषु जनमरकः ॥२४॥
पाशेऽथवा कबन्धे नृपमृत्युर्जनविपत् स्रुते रक्ते ।
कृष्णे श्यावे रूक्षे दुर्गन्धे चाशुभं भवति ॥२५॥

Slokas 21-25.—When cutting the tusk, if figures resembling Bilwa trees, Vardhamana, umbrella, banner and chowries appear, sound health, victory, increase of wealth and happiness are to be expected. A figure similar to a weapon gives victory; one like a spiral turning to the right, recovery of lost lands; one like a clod, complete possession of a country conquered before; one like a woman, loss of wealth; one like a vase, birth of a son; one like a pot, acquisition of a treasure; one like a rod, obstacle to a journey; those like chameleons, monkeys and serpents, famine, disease, and oppression by a foe; those like eagles, owls, crows and hawks, pestilence; one like a noose or a truncated body, bodes the king's death,

If blood comes out from the cut, there will be calamity to the people; if the cut be dark, grey, rough and bad-smelling, disaster is near.

शुक्लः समः सुगन्धिः स्निग्धश्च शुभावहो भवेच्छेदः ।
अशुभशुभच्छेदा ये शयनेष्वपि ते तथा फलदाः ॥२६॥

Sloka 26.—A cut that is white, even, fine-smelling, and glossy leads to prosperity; just as auspicious and inauspicious cuts produce good and bad results, even so do the trees used for couches.

ईषायोगे दारु प्रदक्षिणाग्रं प्रशस्तमाचार्यैः ।
अपसव्यैकदिगग्रे भवति भयं भूतसञ्जनितम् ॥२७॥

Sloka 27.—In fitting up the frame of the couch, the tips of the beams should be laid in a direction from left to right; so say the ancient seers. If they be laid contrariwise, or all turned to one direction, there would be danger from devils.

ईषा is the frame consisting of two short beams, one on the headside, and the other on the footside, and two others on the two sides. The side beams are fixed into the two other smaller beams. In doing so take the head side where the foot of the beam faces north and tip, the south, the foot of ths southern beam should be fixed into the tip of the first beam, and so on, This is called प्रदक्षिणाग्र. The tips of both the beams should not be put together.

एकेनावाक्शिरसा भवति हि पादेन पादवैकल्यम् ।
द्वाभ्यां न जीर्यतेऽन्नं त्रिचतुर्भिः क्लेशवधबन्धाः ॥२८॥

Sloka 28.—If one of the legs is put topsy-turvy, the owner will have one of his feet crippled; If two, he cannot digest his food; and if three or four, he will have misery, death and captivity,

Here 'topsy-turvy' is used in respect of the timber and not the leg as such.

सुषिरेऽथवा विवर्णे ग्रन्थौ पादस्य शीर्षगे व्याधिः ।
पादे कुम्भो यश्च ग्रन्थौ तस्मिन्नुदररोगः ॥२९॥
कुम्भाधस्ताज्जङ्घा तत्र कृतो जङ्घयोः करोति भयम् ।
तस्याश्चाधारोऽधः क्षयकृद्द्रव्यस्य तत्र कृतः ॥३०॥
खुरदेशे यो ग्रन्थिः खुरिणां पीडाकरः स निर्दिष्टः ।
ईषाशीर्षण्योश्च त्रिभागसंस्थो भवेन्न शुभः ॥३१॥

Slokas 29-31.—If there is a hollow or a discoloured knot in the upper part of the leg, the owner will have cerebral disease. If there is such a knot in its pot, he will have stomach trouble; if in the shank-like part below the pot, danger to his shanks; if in the support beneath that, loss of wealth; if in the hoof, trouble to the hoofed animals. Inauspicfous also is a knot occurring at a third of the length of the side-beams and cross-beams.

निष्कुटमथ कोलाक्षं सूकरनयनं च वत्सनाभं च ।
कालकमन्यद्धुन्धुकमिति कथितश्छिद्रसङ्क्षेपः ॥३२॥

Sloka 32.—The different kinds of blemishes (holes) in the wood may be summed up in the following list:—Nishkuta (cavity), Kolaksha (boar's eye), Sukaranayana (hog's eye), Vatsanabha (calf's navel), Kalaka (dark spot) and Dhundhuka (cut dark spot).

घटवत् सुषिरं मध्ये सङ्कटमास्ये च निष्कुटं छिद्रम् ।
निष्पावमाषमात्रं नीलं छिद्रं च कोलाक्षम् ॥३३॥
सूकरनयनं विषमं विवर्णमध्यर्धपर्वदीर्घं च ।
वामावर्त्तं भिन्नं पर्वमितं वत्सनाभाख्यम् ॥३४॥
कालकसञ्ज्ञं कृष्णं धुन्धुकमिति यद्भवेद्विनिर्भिन्नम् ।
दारुसवर्णं छिद्रं न तथा पापं समुद्दिष्टम् ॥३५॥

Slokas 33-35.—The blemish called Nishkuta (cavity) is like a pot, hollow in the middle and narrow at the mouth ; the second, Kolaksha is blue and like a grain of black gram ; the third, Sukaranayana, is uneven, dis-coloured and extending over one joint and a half ; the fourth—Vatsanabha—is a spot running from left to right, broken and extending over one joint; the fifth, Kalaka, is a black spot ; and the sixth (धुन्धुक) is also dark, but cut. A faulty spot having the same colour as the wood itself is not deemed so harmful.

निष्कुटसञ्ज्ञे द्रव्यक्षयस्तु कोलक्षणे कुलध्वंसः ।
शस्त्रभयं सूकरके रोगभयं वत्सनाभाख्ये ॥३६॥
कालकधुन्धुकसञ्ज्ञं कीटैर्विद्धं च न शुभदं छिद्रम् ।
सर्वं ग्रन्थिप्रचुरं सर्वत्र न शोभनं दारु ॥३७॥

Slokas 36-37.—The blemish going by the name of Nishkuta causes loss of wealth ; Kolaksha, ruin of the family ; Sukara, danger from weapons ; Vatsanabha, danger from disease. The last two blemishes and a spot bored by insects are not auspicious. In general, timber full of knots is never good.

एकद्रुमेण धन्यं वृक्षद्वयनिर्मितं च धन्यतरम् ।
त्रिभिरात्मजवृद्धिकरं चतुर्भिरर्थं यशश्चाग्र्यम् ॥३८॥
पञ्चवनस्पतिरचिते पञ्चत्वं याति तत्र यः शेते ।
षट्सप्ताष्टतरूणां काष्ठैर्घटिते कुलविनाशः ॥३९॥

Slokas 38-39.—A couch or seat made from one kind of timber is blessed ; more blessed is the one made from two kinds of timber ; one of three kinds leads to the prosperity of one's children ; one of four kinds, to wealth and foremost renown. One made from five kinds

of timber causes the death of the person who sleeps on it; and one of six, seven or eight kinds, the ruin of the family.

Thus ends the 79th Adhyaya on " Signs of Couches and Seats.'

रत्नपरीक्षा ॥८०॥ Examination Of Gems.

रत्नेन शुभेन शुभं भवति नृपाणामनिष्टमशुभेन ।
यस्मादतः परीक्ष्यं दैवं रत्नाश्रितं तज्ज्ञैः ॥१॥

Sloka 1.—A jewel endowed with good characteristics ensures good luck to kings; and one with bad ones, disaster. Hence the connoisseurs should examine their fortune as connected with jewels.

द्विपहयवनितादीनां स्वगुणविशेषेण रत्नशब्दोऽस्ति ।
इह तूपलरत्नानामधिकारो वज्रपूर्वाणाम् ॥२॥

Sloka 2.—The word gem is applied to elephants, horses, women and so on, on account of the excellence of their intrinsic merits; but here are dealt with precious stones, such as diamonds.

रत्नानि बलाद्दैत्याद्दधीचितोऽन्ये वदन्ति जातानि ।
केचिद्भुवः स्वभावाद्वैचित्र्यं प्राहुरुपलानाम् ॥३॥

Sloka 3.—Gems, they say, were born of the bones of the demon Bala; while others state that they were born of sage Dadheechi; yet others there are who say that the wonderful variety of gems is caused by the characteristic qualities of the earth.

वज्रेन्द्रनीलमरकतकर्केतरपद्मरागरुधिराख्याः ।
वैडूर्यपुलकविमलकराजमणिस्फटिकशशिकान्ताः ॥४॥

सौगन्धिककगोमेदकशङ्खमहानीलपुष्परागाख्याः ।
ब्रह्ममणिज्योतीरससस्यकमुक्ताप्रवालानि ॥५॥

Slokas 4-5.—The following are the gems :—Diamond, Sapphire, Emerald, Agate, Ruby, Blood-stone, Beryl, Amethyst, Vimalaka, Royal gem (quartz ?), crystal, Moon-gem, Saugandhika, Opal, Conch, Azure-stone, Topaz, Brahma-gem, Jyoteerasa, Sasyaka, Pearl and Coral.

वेणातटे विशुद्धं शिरीषकुसुमप्रभं च कौशलकम् ।
सौराष्ट्रकमाताम्रं कृष्णं सौर्पारकं वज्रम् ॥६॥
ईषत्ताम्रं हिमवति मतङ्गजं वल्लपुष्पसङ्काशम् ।
आपीतं च कलिङ्गे श्यामं पौण्ड्रेषु सम्भूतम् ॥७॥

Slokas 6-7.—Diamonds got from the banks of the Vena river are of the purest kind ; those of Kosala, have the lustre of the Sirisha flower (*i. e.* whitish yellow) those of Surashtra, a reddish lustre; those of Saurpara country are dark in colour ; those of the Himalayas, slightly reddish ; those of Matanga country have the colour (grey) of Valla blossoms ; those of Kalinga are yellowish, and those of Paundra, black (blue ?)

ऐन्द्रं षडश्रि शुक्लं याम्यं सर्पास्यरूपमसितं च ।
कदलीकाण्डनिकाशं वैष्णवमिति सर्वसंस्थानम् ॥८॥
वारुणमबलागुह्योपमं भवेत् कर्णिकारपुष्पनिभम् ।
शृङ्गाटकसंस्थानं व्याघ्राक्षिनिभं च हौतभुजम् ॥९॥
वायव्यं च यवोपममशोककुसुमप्रभं समुद्दिष्टम् ।
स्रोतः खनिः प्रकीर्णकमित्याकरसम्भवस्त्रिविधः ॥१०॥

Slokas 8-10.—A hexagonal white diamond is presided over by Indra ; a dark one of the shape of a snake's

mouth, by Yama ; one coloured like a plantain tree, and of any shape, by Vishnu ; one coloured like a Karnikara flower and shaped like the female genital organ, by Varuna ; a triangular one of the colour of a tiger's eye (bluish-red), by fire ; one having the form of a barley corn and the hue of Asoka flower, by Vayu. Diamonds have three different sources, *viz.*, rivers, mines and other places where gems are found.

रक्तं पीतं च शुभं राजन्यानां सितं द्विजातीनाम् ।
शैरीषं वैश्यानां शूद्राणां शस्यतेऽसिनिभम् ॥११॥

Sloka 11.—Red and yellow diamonds are auspicious for Kshatriyas ; white ones, for Brahmins ; those of the hue of Sirisha flower, for Vaisyas ; and those resembling swords in colour (dark), for Sudras.

सितसर्षपाष्टकं तण्डुलो भवेत्तण्डुलैस्तु विंशत्या ।
तुलितस्य द्वे लक्षे मूल्यं द्विद्व्यूनिते चैतत् ॥१२॥
पादत्र्यंशार्धोनं त्रिभागपञ्चांशषोडशांशाश्च ।
भागश्च पञ्चविंशः शतिकः साहस्रिकश्चेति ॥१३॥

Slokas 12-13.—Eight seeds of white mustard make one rice-grain. The price of a diamond weighing twenty grains is two lakhs (Karsapanas) ; One weighing 18 grains is worth a lakh and a half Karshas silver ; one of 16 grains 133,333⅓ ; one of 14 grains, one lakh ; one of 12 grains, 66,666⅔ ; one of ten grains 40,000 ; one of eight grains, 12,500 ; one of six grains, 8,000 ; one of four grains 2,000 ; one of two grains, 200 Karshas of silver.

80 silver coins make one Pana. 20 Panas make one Karshapana.

सर्वद्रव्याभेद्यं लघ्वम्भसि तरति रश्मिवत् स्निग्धम् ।
तडिदनलशक्रचापोपमं च वज्रं हितायोक्तम् ॥१४॥

Sloka 14.—A diamond is said to be beneficial to the owner; it cannot be pierced by any other substance, is light, cleaves through water like a ray, is glossy and similar to lightning, fire or the rain-bow.

The commentator interprets "अम्भसि तरति रश्मिवत्" as sinks in water and is full of rays: but तरति generally means 'floats.'

काकपदमक्षिकाकेशधातुयुक्तानि शर्करैर्विद्धम् ।
द्विगुणाश्रि दग्धकलुषत्रस्तविशीर्णानि न शुभानि ॥१५॥

Sloka 15.—Diamonds that show scratches like crow-feet, bees or hair, are mixed with coloured mineral substances or gravel, have double facets, are burnt, discoloured, lustreless or perforated, are inauspicious.

यानि च बुद्बुददलिताग्रचिपिटवासीफलप्रदीर्घाणि ।
सर्वेषां चैतेषां मूल्याद्भागोऽष्टमो हानिः ॥१६॥

Sloka 16.—So also are those that are covered with bubbles, split at the points, flattened, or oblong like the Vasi fruit. The price of all such is one-eighth less than that above specified.

वज्रं न किञ्चिदपि धारयितव्यमेके
पुत्रार्थिनीभिरबलाभिरुशन्ति तज्ज्ञाः ।
शृङ्गाटकत्रिपुटधान्यकवत् स्थितं य-
च्छ्रोणीनिभं च शुभदं तनयार्थिनीनाम् ॥१७॥

Sloka 17.—Some authorities opine that women wishing to beget sons should never wear diamonds; but (in our opinion) diamonds that are triangular, trigonal and like the coriander seed, or the buttocks, are productive of good results to ladies desiring male offspring.

स्वजनविभवजीवितक्षयं जनयति वज्रमनिष्टलक्षणम् ।
अशनिविषभयारिनाशनं शुभमुपभोगकरं च भूभृताम् ॥१८॥

Sloka 18.—A diamond with inauspicious characteristics causes the ruin of the wearer's kith and kin, wealth and life ; whereas a good one destroys the enemies and danger from thunderbolt and poison ; it increases the pleasures of kings as well.

Thus ends the 80th Adhyaya on the "Examination of Gems."

मुक्तालक्षणम् ॥८१॥ Signs of Pearls.

द्विपभुजगशुक्तिशङ्खाभ्रवेणुतिमिसूकरप्रसूतानि ।
मुक्ताफलानि तेषां बहुसाधु च शुक्तिजं भवति ॥१॥

Sloka 1.—Pearls are got from (1) elephants (2) serpents (3) pearl-oysters (4) conch-shells (5) clouds (6) bamboos (7) whales and (8) hogs ; but the best pearls are those that are got from pearl-oysters.

सिंहलकपारलौकिकसौराष्ट्रकताम्रपर्णिपारशवाः ।
कौबेरपाण्ड्यवाटकहैमा इत्याकरास्त्वष्टौ ॥२॥

Sloka 2.—There are eight sources of the best pearls: *viz.,* (1) Simhalaka (2) Paraloka (3) Surashtra (4) the Tamraparni (5) Persia (6) the North country, (7) Pandya Vataka and (8) the Himalayas.

बहुसंस्थानाः स्निग्धा हंसाभाः सिंहलाकराः स्थूलाः ।
ईषत्ताम्राः श्वेतास्तमोवियुक्ताश्च ताम्राख्याः ॥३॥
कृष्णाः श्वेताः पीताः सशर्कराः पारलौकिका विषमाः ।
न स्थूला नात्यल्पा नवनीतनिभाश्च सौराष्ट्राः ॥४॥
ज्योतिष्मत्यः शुभ्रा गुरवोऽतिमहागुणाश्च पारशवाः ।
लघु जर्जरं दधिनिभं बृहद्विसंस्थानमपि हैमम् ॥५॥
विषमं कृष्णश्वेतं लघु कौबेरं प्रमाणतेजोवत् ।
निम्बफलत्रिपुटधान्यकचूर्णाः स्युः पाण्ड्यवाटभवाः ॥६॥

Slokas 3-6.—The pearls got from Ceylon are multi-shaped, glossy, swan-white and large; those from the Tamraparni are white with a slight red tinge and bright; those from Paraloka are blackish, white or yellow, mingled with gravel and uneven; those from Surashtra are neither too big, nor too small, and hued like butter; those from Persia are brilliant, clear, heavy and very valuable; those from the Himalayas are light, broken, hued like curds, large and double-shaped; those from the North country are rough, black or white, light, of good size and brilliancy: and those from Pandya Vata are like the neem fruit, or coriander seed, trigonal and very minute.

अतसीकुसुमश्यामं वैष्णवमैन्द्रं शशाङ्कसङ्काशम् ।
हरितालनिभं वारुणमसितं यमदैवतं भवति ॥७॥
परिणतदाडिमगुलिकागुञ्जाताम्रं च वायुदैवत्यम् ।
निर्धूमानलकमलप्रभं च विज्ञेयमाग्नेयम् ॥८॥

Slokas 7-8—A pearl dark like the Atasee flower is presided over by Vishnu; one like the Moon, by Indra; one having the hue of orpiment, by Varuua; a dark one, by Yama; one red like the seed of a ripe pomegranate or a Gunja, by Vayu; one having the brilliance of smokeless fire or the lustre of lotus, by Fire.

माषकचतुष्टयधृतस्यैकस्य शताहता त्रिपञ्चाशत् ।
कार्षापणा निगदिता मूल्यं तेजोगुणयुतस्य ॥९॥
माषकदलहान्यातो द्वात्रिंशद्विंशतिस्त्रयोदश च ।
अष्टौ च शतानि शतत्रयं त्रिपञ्चाशता सहितम् ॥१०॥
पञ्चत्रिंशं शतमिति चत्वारः कृष्णला नवतिमूल्याः ।
सार्धास्तिस्रो गुञ्जाः सप्ततिमूल्यं धृतं रूपम् ॥११॥
गुञ्जात्रयस्य मूल्यं पञ्चाशद्रूपका गुणयुतस्य ।
रूपकपञ्चत्रिंशत्त्रयस्य गुञ्जार्धहीनस्य ॥१२॥

Slokas 9-12.—The price set down for a pearl of good lustre and quality, weighing four Mashakas is 5300 Karshas silver. The prices for pearls weighing 3½, 3, 2½, 2 and 1½ Mashakas in order are 3200, 2000, 1300, 800 and 353 K. Silver. A pearl weighing one Mashaka is worth 135 K; one weighing four Rettis is worth90 K; one of 3½ Rettis, 70 K; a good one of 3 Rettis, 50 silver pieces (Karshas); one of 2½ Gunjas, 35 silver pieces.

One Retti (Gunja Krishnala) = ⅕ Mashaka.

पलदशभागो धरणं तद्यदि मुक्तास्त्रयोदश सुरूपाः ।
त्रिशती सपञ्चविंशा रूपकसंख्या कृतं मूल्यम् ॥१३॥
षोडशकस्य द्विशती विंशतिरूपस्य सप्ततिः सशता ।
यत्पञ्चविंशतिधृतं तस्य शतं त्रिंशता सहितम् ॥१४॥
त्रिंशत्सप्ततिमूल्यं चत्वारिंशच्छतार्धमूल्यं च ।
षष्टिः पञ्चोना वा धरणं पञ्चाष्टकं मूल्यम् ॥१५॥
मुक्ताशीत्या त्रिंशच्छतस्य सा पञ्चरूपकविहीना ।
द्वित्रिचतुःपञ्चशता द्वादशषट्पञ्चकास्त्रितयम् ॥१६॥

Slokas 13-16.—The 10th part of a Pala is called one Dharana. If thirteen good pearls together weigh one Dharana, their price is fixed at 325 K. Silver. Sixteen pearls weighing so much are worth 200 K; twenty pearls, 170 K; twenty-five pearls, 130 K; 30 pearls, 70 K; 40 pearls, 50 K.; 60 or 55 pearls, 40 K.; 80 pearls, 30 K.; 100 pearls, 25 K.; 200, 300, 400 and 500 pearls weighing together one Dharana are worth sucessively 12, 6, 5 and 3 silver pieces.

Five Gunjas make one Masha; 16 Mashas make one Suvarna; 4 Suvarnas make one Pala. So a Dharana = ⅜ of a Suvarna.

पिक्कापिच्चार्घार्घा रवकः सिक्थं त्रयोदशाद्यानाम् ।
सञ्ज्ञाः परतो निगराश्चूर्णाश्चाशीतिपूर्वाणाम् ॥१७॥

Sloka 17.—The term to denote a collection of 13 pearls that together weigh one Dharana is Pikka ; a collection of 16 is known as Pichcha; those of 20, 25, 30, 40, 55, and 80 and so forth are respectively Argha, Ardha, Ravaka, Siktha, Nigara, and Churna (or dust).

एतद्गुणयुक्तानां धरणधृतानां प्रकीर्तितं मूल्यम् ।
परिकल्प्यमन्तराले हीनगुणानां क्षयः कार्यः ॥१८॥
कृष्णश्वेतकपीतकताम्राणामीषदपि च विषमाणाम् ।
त्र्यंशोनं विषमकपीतयोश्च षड्भागदलहीनम् ॥१९॥

Slokas 18-19.—The above is the price fixed for the various collections of pearls of good quality, weighing one Dharana. The price of intermediate groups of pearls will have to be found out proportionately; but suitable reductions in the prices of inferior pearls are to be made as given below:—The price of pearls that are slightly black, white, yellowish or copper-hued or slightly uneven (rough), is that given above reduced by a third; whereas that of utterly rough and yellow pearls is less by a sixth and a half respectively.

ऐरावतकुलजानां पुष्यश्रवणेन्दुसूर्यदिवसेषु ।
ये चोत्तरायणभवा ग्रहणेऽर्केन्द्वोश्च भद्रेभाः ॥२०॥
तेषां किल जायन्ते मुक्ताः कुम्भेषु सरदकोशेषु ।
बहवो बृहत्प्रमाणा बहुसंस्थानाः प्रभायुक्ताः ॥२१॥
नैषामर्घः कार्यो न च वेधोऽतीव ते प्रभायुक्ताः ।
सुतविजयारोग्यकरा महापवित्रा धृता राज्ञाम् ॥२२॥

Slokas 20-22.—It is said that pearls are produced in the heads and the places where the tusks meet, of the elephants of Airavata's family at the Moon's conjunction with Pushya and Sravana synchronous with a Sunday or

a Monday ; of the Bhadra (happy) elephants born during the Sun's Northern course, at an eclipse of the Sun or the Moon. These pearls are plentiful, large, brilliant and of various shapes. These are beyond any estimate and should not be perforated, being too brilliant. When worn by kings, they will prove highly sanctifying and bestow children, victory and good health.

दंष्ट्रामूले शशिकान्तिसप्रभं च बहुगुणं वाराहम् ।
तिमिजं मत्स्याक्षिनिभं बृहत्पवित्रं बहुगुणं च ॥२३॥

Sloka 23.—Very valuable and lustrous like the Moon is the pearl born of the root of the boar's tusks ; the pearl got from whales resembles a fish's eye, is large, purifying and of great value.

वर्षोपलवज्जातं वायुस्कन्धाच्च सप्तमाद्भ्रष्टम् ।
ह्रियते किल खाद्दिव्यैस्तडित्प्रभं मेघसम्भूतम् ॥२४॥

Sloka 24.—They say that pearl is produced in the clouds of the seventh layer of wind in the sky in the manner of hail-stones. It falls therefrom with the brilliance of lightning and is taken away by the denizens of heaven.

The 7 layers of wind are : आवहः, प्रवहः, संवहः, उद्वहः, विवहः, परिवहः and परावहः.

तक्षकवासुकिकुलजाः कामगमा ये च पन्नगास्तेषाम् ।
स्निग्धा नीलद्युतयो भवन्ति मुक्ताः फणस्यान्ते ॥२५॥
शस्तेऽवनिप्रदेशे रजतमये भाजने स्थिते च यदि ।
वर्षति देवोऽकस्मात्तज्ज्ञेयं नागसम्भूतम् ॥२६॥

Slokas 25-26.—The snakes of the lineage of Taksha and Vasuki and those that move at will, have bright, blue-tinged pearls on their hoods. If Indra suddenly

rains on a blessed spot of the earth and into a silver one may understand it to be a pearl coming from the vessel, snakes.

अपहरति विषमलक्ष्मीं क्षपयति शत्रून् यशो विकासयति ।
भौजङ्गं नृपतीनां धृतमकृतार्घं विजयदं च ॥२७॥

Sloka 27.—A pearl born of the snakes, worn by kings will prove invaluable to them, destroy their misfortune and enemies, enhance their reputation and bestow victory.

कर्पूरस्फटिकनिभं चिपिटं विषमं च वेणुजं ज्ञेयम् ।
शंखोद्भवं शशिनिभं वृत्तं भ्राजिष्णु रुचिरं च ॥२८॥

Sloka 28.—A pearl is to be known to have sprung from bamboo by its resembling camphor or crystal, and by its being flat and rough. The pearl born of conch shell is round, lustrous, beautiful and moon-like.

शंखतिमिवेणुवारणवराहभुजगाभ्रजान्यवेद्या(ध्या)नि ।
अमितगुणत्वाच्चैषामर्घः शास्त्रे न निर्दिष्टः ॥२९॥

Sloka 29.—The pearls got from conch-shells, whales, bamboos, elephants, boars, snakes and clouds cannot be easily recognised (should not be perforated); and as they are of immense value, no price has been fixed upon them by the authorities

एतानि सर्वाणि महागुणानि सुतार्थसौभाग्ययशस्कराणि ।
रुक्शोकहन्तॄणि च पार्थिवानां मुक्ताफलानीप्सितकामदानि ॥३०॥

Sloka 30.—All the above categories of pearls are extremely valuable ; they bestow on kings, sons, wealth, popularity, renown and desired objects and dispel diseases and grief.

सुरभूषणं लतानां सहस्रमष्टोत्तरं चतुर्हस्तम् ।
इन्दुच्छन्दो नाम्ना विजयच्छन्दस्तदर्धेन ॥३१॥
शतमष्टयुतं हारो देवच्छन्दो ह्यशीतिरेकयुता ।
अष्टाष्टकोऽर्धहारो रश्मिकलापश्च नवषट्कः ॥३२॥
द्वात्रिंशता तु गुच्छो विंशत्या कीर्तितोऽर्धगुच्छाख्यः ।
षोडशभिर्माणवको द्वादशभिश्चार्धमाणवकः ॥३३॥
मन्दरसंज्ञोऽष्टाभिः पञ्चलता हारफलकमित्युक्तम् ।
सप्तविंशतिमुक्ता हस्तो नक्षत्रमालेति ॥३४॥
अन्तरमणिसंयुक्ता मणिसोपानं सुवर्णगुलिकैर्वा ।
तरलकमणिमध्यं तद्विज्ञेयं चाटुकारमिति ॥३५॥
एकावली नाम यथेष्टसंख्या हस्तप्रमाणा मणिविप्रयुक्ता ।
संयोजिता या मणिना तु मध्ये यष्टीति सा भूषणविद्भिरुक्ता॥३६॥

Slokas 31-36.—A pearl-necklace composed of 1008 strings and four cubits long, is used as an ornament for Gods and is termed " Induchchanda ". Half the above (*i.e*, 504 strings and 2 cubits) is termed 'Vijayachchanda'. A necklace of 108 strings and 2 cubits long is called " Hara " ; one of 81, " Devachchanda " ; one of 64, " Ardha Hara " ; one of 54, " Rasmikalapa " ; one of 32, " Guchcha " ; one of 20, " Ardha Guchcha " ; one of 16, " Manavaka " ; one of 12, " Ardha Manavaka " ; one of 8, " Mandara " ; one of 5 strings, " Haraphalaka ". A necklace of 27 pearls and of one cubit's length is called " Nakshatramala " (a cluster of stars) ; the same is called " Mani Sopana " if it has other gems or gold beads inserted ; it is called " Chatukara " (coaxer), when it has a central gem set in gold. An Ekavali (single string) containing any number of pearls, measures one cubit and is devoid of other gems ; but when it is adorned

with a gem in the middle, it is designated as a "Yashti' (stick) by the examiners of ornaments.

Thus ends the 81st Adhyaya on "Signs of Pearls".

पद्मरागलक्षणम् ॥८२॥ Signs of Rubies.

सौगन्धिककुरुविन्दस्फटिकेभ्यः पद्मरागसम्भूतिः ।
सौगन्धिकजा भ्रमराञ्जनाब्जजम्बूरसद्युतयः ॥१॥
कुरुविन्दभवाः शबला मन्दद्युतयश्च धातुभिर्विद्धाः ।
स्फटिकभवा द्युतिमन्तो नानावर्णा विशुद्धाश्च ॥२॥

Slokas 1-2.—Rubies are born of sulphur, Kuruvinda and crystal. Those produced from sulphur show the lustre of bees, antimony, lily, rose-apple or Rasa (myrrh). Those that arise from Kuruvinda are grey, of pale lustre and mixed with mineral substances; those coming from crystal are lustrous, multi-coloured and pure.

स्निग्धः प्रभानुलेपी स्वच्छोऽर्चिष्मान् गुरुः सुसंस्थानः ।
अन्तःप्रभोऽतिरागो मणिरत्नगुणाः समस्तानाम् ॥३॥

Sloka 3.—Smooth, illuminating with rays, very pure, sparkling, heavy, of good shape, brilliant within and bright-red—such are the good qualities of these precious stones in general.

कलुषा मन्दद्युतयो लेखाकीर्णाः सधातवः खण्डाः ।
दुर्विद्धा न मनोज्ञाः सशर्कराश्चेति मणिदोषाः ॥४॥

Sloka 4.—Stones are defective, if they are impure, of dull lustre, full of scratches, mixed with mineral substances, broken, ill-perforated, not attractive and mixed with gravel.

भ्रमरशिखिकण्ठवर्णो दीपशिखासप्रभो भुजङ्गानाम् ।
भवति मणिः किल मूर्धनि योऽनर्घेयः स विज्ञेयः ॥५॥

Sloka 5.—They affirm that on the head of snakes there is a gem, hued like a bee or peacock's tail, and shining like the flame of a lamp. Such a one is to be known as of inestimable value.

यस्तं बिभर्ति मनुजाधिपतिर्न तस्य
दोषा भवन्ति विषरोगकृताः कदाचित् ।
राष्ट्रे च नित्यमभिवर्षति तस्य देवः
शत्रूंश्च नाशयति तस्य मणेः प्रभावात् ॥६॥

Sloka 6.—A king wearing such a snake-gem will never be subjected to the sufferings arising from poison and disease; Indra will always be pouring rain in his realm; and by the power of the gem, the king will extirpate his enemies.

षड्विंशतिः सहस्राण्येकस्य मणेः पलप्रमाणस्य ।
कर्षत्रयस्य विंशतिरुपदिष्टा पद्मरागस्य ॥७॥
अर्धपलस्य द्वादश कर्षस्यैकस्य षट्सहस्राणि ।
यच्चाष्टमाषकधृतं तस्य सहस्रत्रयं मूल्यम् ॥८॥
माषकचतुष्टयं दशशतक्रयं द्वौ तु पञ्चशतमूल्यौ ।
परिकल्प्यमन्तराले मूल्यं हीनाधिकगुणानाम् ॥९॥
वर्णन्यूनस्यार्धं तेजोहीनस्य मूल्यमष्टांशम् ।
अल्पगुणो बहुदोषो मूल्यात् प्राप्नोति विंशांशम् ॥१०॥
आधूम्रं व्रणबहुलं स्वल्पगुणं चाप्नुयाद्द्विशतभागम् ।
इति पद्मरागमूल्यं पूर्वाचार्यैः समुद्दिष्टम् ॥११॥

Slokas 7-11.—The price of a single ruby weighing a Pala (= 4 Karshas) is, we are taught, 26,000 silver

pieces (*i. e.*, Karsha panas); one of three Karshas is worth 20,000 pieces silver ; one of half a Pala, 12,000 pieces silver; one of one Karsha, 6,000 pieces silver ; one of eight Retties, 3,000 pieces silver ; one of four Retties, 1,000 pieces silver ; one of two Retties, 500 pieces silver. The price of rubies of intermediate weight must be calculated proportionally, and with due regard to their being of inferior or superior quality. A stone deficient in colour fetches half the usual price ; one lacking brilliance, an eighth part ; one with few good and many bad qualities fetches $\frac{1}{20}$th of the standard price. A stone somewhat dusky, with many scratches and few good features will fetch $\frac{1}{200}$. Such is the price of rubies as stated by the ancient seers.

Thus ends the 82nd Adhyaya on "Signs of Rubies."

मरकतलक्षणम् ॥८३॥ Signs of Emeralds.

शुकवंशपत्रकदलीशिरीषकुसुमप्रभं गुणोपेतम्।
सुरपितृकार्ये मरकतमतीव शुभदं नृणां विहितम् ॥१॥

Sloka 1.—An emerald of the hue of parrots, bamboo-leaves, plantain tree (greyish-yellow) or Sirisha-blossom (whitish-yellow) and of good qualities is extremely beneficial to every man when worn at ceremonies in honour of Gods and the Manes.

Thus ends the 83rd Adhyaya on "Signs of Emeralds."

दीपलक्षणम् ॥८४॥ Signs of Lamps.

वामावर्त्तो मलिनकिरणः सस्फुलिङ्गोऽल्पमूर्त्तिः
क्षिप्रं नाशं व्रजति विमलस्नेहवर्त्यन्वितोऽपि ।

दीपः पापं कथयति फलं शब्दवान् वेपनश्च
व्याकीर्णार्चिर्विशलभमरुद्यश्च नाशं प्रयाति ॥१॥

Sloka 1.—A lamp, whose flame is turned leftwards, shows dull rays, sputters sparks, is of little bulk, goes out soon, although furnished with pure oil and wick, crackles, quivers, is diffused and gets extinguished without the agency of grasshoppers or wind.

दीपः संहतमूर्त्तिरायततनुर्निर्वेपनो दीप्तिमा-
न्निःशब्दो रुचिरः प्रदक्षिणगतिर्वैदूर्यहेमद्युतिः ।
लक्ष्मीं क्षिप्रमभिव्यनक्ति सुचिरं यश्चोद्यतं दीप्यते
शेषं लक्षणमग्निलक्षणसमं योज्यं यथायुक्तितः ॥२॥

Sloka 2.—A light of compact form, long-sized, quiet, brilliant, noiseless, beautiful, turned to the right, of the lustre of beryl or gold, reveals immediate influx of wealth; so does one that shines long and brilliant. The other symptoms are similar to those of fire (*vide* Adhyaya XLIII, *Slokas* 32, 33 and 35 *supra.*) and apply to this *mutatis mutandis.*

Thus ends the 84th Adhyaya on "the Signs of Lamps".

दन्तकाष्ठलक्षणम् ।८५॥ Tokens of Tooth-Sticks.

वल्लीलतागुल्मतरुप्रभेदैः स्युर्दन्तकाष्ठानि सहस्रशो यैः ।
फलानि वाच्यान्यथ तत्प्रसङ्गो मा भूदतो वच्म्यथ कामिकानि ॥

Sloka 1.—Sticks for cleansing the teeth may be made from thousands of varieties of creepers, spreading plants, shrubs and trees, and their effects may be expounded; but in order not to indulge in much prolixity, I shall only delineate those of favourable consequences

अज्ञातपूर्वाणि न दन्तकाष्ठान्यद्याच्च पत्त्रैश्च समन्वितानि।
न युग्मपर्वाणि न पाटितानि न चोर्ध्वशुष्काणि विना त्वचा च ॥२॥

Sloka 2.—One ought not to use the following tooth sticks: those that have not been tried so far; those that have leaves; those that have an even number of joints; those that are split; those that are withered at the top; and those that are without bark.

वैकङ्कतश्रीफलकाश्मरीषु ब्राह्मी द्युतिः क्षेमतरौ सुदाराः।
वृद्धिर्वटेऽर्के प्रचुरं च तेजः पुत्रा मधूके सगुणाः प्रियत्वम् ॥३॥

Sloka 3.—Vaikankata, Bilwa and Kasmari being used as tooth-sticks tend to Brahminical splendour; the Kshema tree (milky tree ?) bestows a good wife; the banyan tree, prosperity; Arka, great brilliance; Madhuka virtuous sons and popularity.

ककुभे is another reading for सगुणाः

लक्ष्मीः शिरीषे च तथा करञ्जे प्लक्षेऽर्थसिद्धिः समभीप्सिता स्यात्।
मान्यत्वमायाति जनस्य जात्यां प्राधान्यमश्वत्थतरौ वदन्ति ॥४॥

Sloka 4.—Fortune is ensured by the use of Sirisha and Karanja; acquisition of abundant wealth wished for, by the Indian fig tree. By the use of the jasmine wood, man acquires honour and respect; and by the sacred tree (Aswattha) it is said, one comes to prominence.

आरोग्यमायुर्बदरीबृहत्योरैश्वर्यवृद्धिः खदिरे सबिल्वे।
द्रव्याणि चेष्टान्यतिमुक्तके स्युः प्राप्नोति तान्येव पुनः कदम्बे ॥५॥

Sloka 5.—Good health and long life may be expected from Jujube and Brihati; increase of wealth (or lordship) from Khadira and Bilwa (or authority and profit from Khadira and Bilwa); desired objects from

Atimuktaka (a kind of Jesamine); and the same from Kadamba.

नीपेऽर्थाप्तिः करवीरे ऽन्नलब्धिर्भाण्डीरे स्यादन्नमेवं प्रभूतम् ।
शम्यां शत्रूनपहन्त्यर्जुने च श्यामायां च द्विषतामेव नाशः ॥६॥

Sloka 6.—From Nipa one may expect acquisition of wealth; from Karavira, eating of good food; from Bhandira tree, a sumptuous feast. Sami and Arjuna destroy one's enemies; Syama too brings about the annihilation of one's foes.

शालेऽश्वकर्णे च वदन्ति गौरवं सभद्रदारावपि चाटरूषके ।
वाल्लभ्यमायाति जनस्य सर्वतः प्रियङ्गुपामार्गसजम्बुदाडिमैः ॥७॥

Sloka 7.—Dignity, they say, will result from the use of Sala and Aswakarna, as well as of Deodar and Vasaka. By using the twigs of Priyangu, Apamarga (உத்தரணை), Jambu and pomegranate, one becomes the favourite of every body.

उदङ्मुखः प्राङ्मुख एव वाब्दं कामं यथेष्टं हृदये निवेश्य ।
अद्यादनिन्दन् च सुखोपविष्टः प्रक्षाल्य जह्याच्च शुचिप्रदेशे ॥८॥

Sloka 8.—One should after cherishing in the heart, any desire whatsoever for the coming year, use a good tooth-stick, sitting at ease, facing the north or the east without any resentment; and then after washing it, he should leave it in a clean place.

अभिमुखपतितं प्रशान्तदिक्स्थं शुभमतिशोभनमूर्ध्वसंस्थितं यत् ।
अशुभकरमतोऽन्यथा प्रदिष्टं स्थितपतितं च करोति मृष्टमन्नम् ॥९॥

Sloka 9.—Auspicious is a tooth-stick that falls, when thrown away, towards the user and in a tranquil (unscorched) direction; it is especially good, if it occu-

pies an elevated place. One contrary to the above is declared to be inauspicious; whereas one that falls down after standing erect for awhile, brings sumptuous food.

Thus ends the 85th Adhyaya on "Tokens of Tooth-sticks".

शाकुनम् ॥८६॥ Omens through Birds and Beasts.

यच्छक्रशुक्रवागीशकपिष्ठलगरुत्मताम् ।
मतेभ्यः प्राह ऋषभो भागुरेर्देवलस्य च ॥१॥
भारद्वाजमतं दृष्ट्वा यच्च श्रीद्रव्यवर्धनः ।
आवन्तिकः प्राह नृपो महाराजाधिराजकः ॥२॥
सप्तर्षीणां मतं यच्च संस्कृतं प्राकृतं च यत् ।
यानि चोक्तानि गर्गाद्यैर्यात्राकारैश्च भूरिभिः ॥३॥
तानि दृष्ट्वा चकारेमं सर्वशाकुनसङ्ग्रहम् ।
वराहमिहिरः प्रीत्या शिष्याणां ज्ञानमुत्तमम् ॥४॥

Slokas 1-4.—For the delectation of his disciples has Varahamihira written this science, the source of super knowledge abridging all the existing works on this science of Omens, having read the works of Rishabha who incorporated in his work the teachings of Indra, Sukra, Brihaspati, Sage Kapisthala and Garuda, of Bhaguri, of Devala, of the blessed king Dravyavardhana, ruler of Avanti, and born of the family of great emperors who followed the work of Sage Bharadwaja, of the seven Seers, of Garga and other sages, of several authors on the subject of 'Journey' and other works in Sanskrit and Prakrit.

Who is this king Sri Dravyavardhana? Was he a descendant of Harsha Vardhana? Was he a Buddhist? Was Avanti

included in the Kingdom of Magadha? For, the Commentator says that Varahamihira was a Magadha Brahmana.

शाकुन is the adjectival form of शकुन = Omen. This शकुन is based upon the word शकुनि, a bird. This chapter should not be confounded with the one on "Portents."

अन्यजन्मान्तरकृतं कर्म पुंसां शुभाशुभम् ।
यत्तस्य शकुनः पाकं निवेदयति गच्छताम् ॥५॥

Sloka 5.—During a man's journey, an omen reveals the fruition of his deeds, good and bad, done in a previous birth.

This shows that the omens are not superstitious beliefs. They indicate one's belief in the rebirth of the soul and thus reveal effects of past deeds, good or bad.

ग्रामारण्याम्बुभूव्योमद्युनिशोभयचारिणः ।
रुतयातेक्षितोक्तेषु ग्राह्याः पुंस्त्रीनपुंसकाः ॥६॥

Sloka 6.—Omens are of various kinds, as those through beings that are rural, wild, aquatic, terrestrial, heavenly, diurnal, nocturnal and diurnal-nocturnal. The sex of the creatures is to be determined from their cry, gait, look and speech.

Rural beings are men, horses, elephants and dogs; wild ones, lions, tigers, boars, deer, etc.; aquatic ones, swans and the like; terrestrial ones, dogs and the like, mangooses, serpents, etc. For the explanation of diurnal, etc., *cf.* Chap. 88 *infra*. According to the Commentator when there is a doubt as to whether a certain bird crying is male, female or eunuch, it is to be guessed from the sex of a person talking near by.

पृथग्जात्यनवस्थानादेषां व्यक्तिर्न लक्ष्यते ।
सामान्यलक्षणोद्देशे श्लोकावार्षिकृताविमौ ॥७॥

Sloka 7.—Since it is very difficult to distinguish their sex owing to the multiplicity of their genera and the

absence of a fixed habitat, Sage Garga, the senior, has written the following two verses explaining their general characteristics.

पीनोन्नतविकृष्टांसाः पृथुग्रीवाः सुवक्षसः ।
स्वल्पगम्भीरविरुताः पुमांसः स्थिरविक्रमाः ॥८॥
तनूरस्कशिरोग्रीवाः सूक्ष्मास्यपदविक्रमाः ।
प्रसक्तमृदुभाषिण्यः स्त्रियोऽतोऽन्यन्नपुंसकम् ॥९॥

Slokas 8-9.—"The male creatures have fleshy, high and large shoulders, broad necks, a fine breast, small but deep sound and great valour (or firm gait ?); whereas the female ones have slender breast, head and neck, small face and feet, little courage and harmonious and melodious voice. Those that are possessed of characteristics different from these are eunuchs."

Eunuch will have masculine as well as feminine characteristics combined in them.

ग्रामारण्यप्रचाराद्यं लोकादेवोपलक्षयेत् ।
सङ्क्षिप्सुरहं वच्मि यात्रामात्रप्रयोजनम् ॥१०॥

Sloka 10.—The creatures that live in villages, forests, etc., are to be understood only from conventional knowledge. Here I should like to delineate in brief only those that are relevant to journeys.

पंथ्यात्मानं नृपं सैन्ये पुरे चोद्दिश्य देवताम् ।
सार्थे प्रधानं साम्ये स्वाजातिविद्यावयोऽधिकम् ॥११॥

Sloka 11.—A man going on a journey ought to consider the omens, good or bad, as relating to his own person; in a marching army, they relate to the sovereign; in a city, to the tutelary deity (or to the Mayor); in an assembly, to the chieftain. When there are many

chieftains of the same rank in a concourse, they refer to one who is seniormost, by virtue of his birth, learning and age.

मुक्तप्राप्तैष्यदर्कासु फलं दिक्षु तथाविधम् ।
अङ्गारदीप्तधूमिन्यस्ताश्च शान्तास्ततोऽपराः ॥१२॥

Sloka 12.—For three hours after Sunrise the North-east is called Mukta Surya (*i. e.*, one that has abandoned the Sun), the East, Prapta-Surya (*i.e*, one that has attained the Sun) and the South-east, Eshyat Surya (one that is going to get the Sun); for the second watch of the day, the East, South-east and South respectively get those names; for the third watch, the South-east, South, and South-west; for the fourth watch, South, South-west and West; for the first watch of the night, South-west, West and North-west; for the 2nd watch, West, North-west and North; for the third watch, North-west, North and North-east; and for the fourth watch, North, North-east and East. The effects of omens in the respective directions are as signified by their names given above, *i. e.*, in the Mukta-Surya quarter, the effect of the omen is already spent up; in the next quarter, it is to be experienced the same day; and in the next, it is impending. The three quarters named above, *viz.* Mukta, Prapta and Eshya (abondoned, prevailing and coming) are severally termed Angara (charcoal), Deepta (burning) and Dhumini (smoking), and the remaining quarters, tranquil.

The commentator refutes the statement of some scholars who hold that the East is प्राप्तसूर्य or दीप्त during the three hours made up of the last half watch of the night and the first half-watch of the day, and quotes Garga in support of his contention.

N. B.—In the light of this view, we have to make some

addtions in some previous chapters. We have to refer to this Sloka while commenting upon the term दीप्त occurring previously.

तत्पञ्चमदिशां तुल्यं शुभं त्रैकाल्यमादिशेत् ।
परिशेषदिशोर्वाच्यं यथासन्नं शुभाशुभम् ॥१३॥

Sloka 13—Omens occurring in the 5th directions from these three—Charcoal, Burning and Smoking—augur well equally for the past, present and future. The good or bad effects of omens occurring in the remaining two quarters will have to be judged from their proximity to the particular Tranquil quarter.

To make this clear :—It has been already stated that 3 quarters at a time get the appellations of Charcoal, Burning and Smoking and that the remaining 5, of Tranquil. Here the author speaks of the 5th quarter counted from any one of these three. If we take the first triad N. E., E and S. E. (Charcoal, Burning and Smoking) we get as the 5th ones to these : S. W., W and N. W. respectively. Similarly in the case of other triads. So of these 5 Tranquil quarters, only one is very beneficial to the particular member of the triad ; *e. g.*, a good omen in the 5th quarter from 'Charcoal' indicates some good thing that has already occurred ; from the 'Burning', a good thing that takes place the same day ; and from the 'Smoking' a good thing that is going to take place in the near future. Similarly a bad omen in these indicates only very slight harm. Suppose an omen takes place not in the 5th quarter from any member of the triad, but one place this side or that ; then we will have to see to which of the Tranquil quarters it is proximate and then predict the results; *e. g.*, let us take the 'Burning' direction. Suppose an evil omen occurs not in the 5th from this, but near the 5th from 'Charcoal'; then the bad effect which had been already felt was slight ; similarly, if a good omen takes place, there was some good effect : but if there is a good omen near the 5th from 'Smoking', the evil effect in the future will be moderate ; if it is a bad one, the same in the future will be very great.

बृ. सं 82.

शीघ्रमासन्ननिम्नस्थैश्चिरादुन्नतदूरगैः ।
स्थानवृद्ध्युपघाताच्च तद्वद्ब्रूयात्फलं पुनः ॥१४॥

Sloka 14.—Omens occurring near by and at a lower level bear fruit (good or bad) immediately ; whereas those far off and at a higher place, in distant future. Moreover the predictions will have to be made suitably after a consideration of the growing or diminishing nature of the place on which the omen is perched.

Suppose a bad omen is seen on a growing thing (say, a tree); then the malefic effect will not be excessive ; similarly, if there is a good one there, the beneficial effect will be very great and increasing gradually. Suppose there is a bad omen in a dying tree ; the bad effects will be extreme ; so also a good one there will produce very little good effect. Parasara gives another set of दीप्त and शान्त objects as omens.

क्षणतिथ्युडुवातार्कैर्दैवदीप्तो यथोत्तरम् ।
क्रियादीप्तो गतिस्थानभावस्वरविचेष्टितैः ॥१५॥

Slokas 15.—An omen is said to be *blasted* by a divine agency when it occurs in a malefic Muhurta, lunar day and lunar mansion, when the wind blows foul and the Sun is in opposition ; whereas it is *blasted* by action, when it has untoward gait, position, disposition, sound and movements of limbs. In both the sets, the power of each element is greater than its predecessor.

In the Muhurtas of dreadful and cruel asterisms an omen is 'blasted'; so too in the 4th, 6th, 8th, 9th and 14th lunar days ; in the stars Mula, Jyeshta, Aslesha, Ardra ,Bharani, Visakha, Magha, Krittika and Purvaphalguni (and other Parvas); during the wind which is fierce, rough, strong and unfavourable; in a direction opposite the Sun, and in one where there is such a wind as given above. Thus there are five varieties of Blasting an omen through a divine agency. There are five other varieties called 'Blasting of

Action.' When an omen runs against lightning, comet, the Sun or wind, it is Blasted by 'Gait;' when it is stationed in a cut, broken, crooked, smeared पाणिजग्धा, dilapidated or withered, or dirty support, it is, by 'position;' an omen in the form of a lifeless or unconscious or partially conscious creature, is blasted in 'feelings or life'; when it utters a word whose letters are ill-pronounced and lengthened, the voice being feeble and broken, it is called 'blasted in voice': when a bird flaps its wings, shakes its beak, is about to fall down, cries hoarse and pecks at trees, it is 'blasted by movement.' (The commentator quotes Rishiputra who in his turn quotes Lord Indra).

दशधैवं प्रशान्तोऽपि सौम्यस्तृणफलाशनः ।
मांसामेध्याशने रौद्रो विमिश्रोऽन्नाशनः स्मृतः ॥१६॥

Sloka 16—In the same manner there are ten varieties of omens that are 'Tranquil'. One eating grass and fruits is a 'Tranquil' or benefic omen, while one eating meat and ordure is 'blasted' (malefic). One eating cooked food is supposed to be of a mixed kind, *i. e.* "Tranquil cum blasted,"

हर्म्यप्रासादमङ्गल्यमनोज्ञस्थानसंस्थिताः ।
श्रेष्ठा मधुरसक्षीरफलपुष्पद्रुमेषु च ॥१७॥

Sloka 17.—Most excellent are the omens that are situated in mansions, temples (or palaces), auspicious abodes (such as are occupied by Gods, Brahmins and cows). and places that please the heart (by cool shade and fine carpet of grass), as well as those perched on trees that are laden with sweet fruits, that are milky, that have flowers and fruits.

स्वकाले गिरितोयस्था बलिनो द्युनिशाचराः ।
क्लीबस्त्रीपुरुषा ज्ञेया बलिनः स्युर्यथोत्तरम् ॥१८॥

Sloka 18.—Creatures that roam by day are strong

during day time on mountains (elevated places); likewise those that roam by night are strong on water at night time. Among hermaphrodite, female and male ones, each is stronger than its predecessor.

जवजातिबलस्थानहर्षसत्त्वस्वरान्विताः ।
स्वभूमावनुलोमाश्च तदूनाः स्युर्विवर्जिताः ॥१९॥

Sloka 19.—Strong are creatures (omens) that possess superior speed, species, strength, position, jolly mood, courage (fearlessness) and voice, and are in their respective haunts, whereas those that are deficient in the above things are weak.

कुक्कुटेभपिरिल्यश्च शिखिवञ्जुलछिक्कराः ।
बलिनः सिंहनादश्च कूटपूरी च पूर्वतः ॥२०॥

Sloka 20.—The cock, elephant, Pirili (a bird), peacock, Vanjula, musk-rat (or civet cat?), Simhanada and Kutapuri are strong in the East.

क्रोष्टुकोलूकहारीतकाककोकर्क्षपिङ्गलाः ।
कपोतरुदिताक्रन्दक्रूरशब्दाश्च याम्यतः ॥२१॥

Sloka 21.—The jackal, owl, Harita, crow, ruddy goose, bear, ichneumon, dove, as well as weeping, crying and cruel expressions are strong in the South.

गोशशक्रौञ्चलोमाशहंसोत्क्रोशकपिञ्जलाः ।
बिडालोत्सववादित्रगीतहासाश्च वारुणाः ॥२२॥

Sloka 22.—The cow, hare, Krauncha, hair-eater (jackal?), swan, osprey, Kapinjala, cat, as well as festivities, instrumental music, singing and laughter are strong in the West.

शतपत्रकुरङ्गाखुमृगैकशफकोकिलाः ।
चाषशल्यकपुण्याहघण्टाशंखरवा उदक् ॥२३॥

Sloka 23.—The wood-pecker, deer, rat, antelope, horse or donkey, cuckoo, blue jay, porcupine, as well as the sound of chanting Vedic hymns, of bells and of conch shells, are strong in the North.

न ग्राम्योऽरण्यगो ग्राह्यो नारण्यो ग्राम्यसंस्थितः ।
दिवाचरो न शर्वर्यां न च नक्तंचरो दिवा ॥२४॥

Sloka 24.—Rural creatures should not be taken into consideration when they are found in forests, nor the wild ones, in villages. So too, a diurnal creature should not be considered when it is found at night and *vice versa*.

द्वन्द्वरोगार्दितत्रस्ताः कलहामिषकाङ्क्षिणः ।
आपगान्तरिता मत्ता न ग्राह्याः शकुनाः क्वचित् ॥२५॥

Sloka 25.—Omens that are in pair, sickly, frightened, anxious for fight or meat, separated by a river and intoxicated (owing to the season) should never be taken into consideration.

रोहिताश्वाजवालेयाः कुरङ्गोष्ट्रमृगाः शशः ।
निष्फलाः शिशिरे ज्ञेया वसन्ते काककोकिलौ ॥२६॥

Sloka 26.—The Rohita deer, horse, goat, donkey, deer, camel, antelope and hare are to be known as of no consequence in the winter season (Magha and Phalguna months); so also are the crow and the cuckoo in the vernal season.

न तु भाद्रपदे ग्राह्याः सूकरश्ववृकादयः ।
शरद्यब्जादगोक्रौञ्चाः श्रावणे हस्तिचातकौ ॥२७॥

Sloka 27.—The boar, dog, wolf and the like should not be considered in the month of Bhadrapada; likewise the swan, cow and Krauncha in autumn (Aswina and

Kartika); and the elephant and the Chataka bird in the month of Sravana.

व्याघ्रर्क्षवानरद्वीपिमहिषाः सबिलेशयाः ।
हेमन्ते निष्फला ज्ञेया बालाः सर्वे विमानुषाः ॥२८॥

Sloka 28.—Tigers, bears, monkeys, leopards, buffaloes, burrow-dwellers (mongoose and the like) and all young animals are of no consequence in Hemanta (Margasira and Pushya); but boys do influence.

Sage Parasara enumerates the seasons in which different animals get intoxicated owing to their sexual craving :—In the vernal season, the cuckoos, peacocks, parrots, frogs, crows, cocks, cranes, doves, and so on get intoxicated; in the monsoon, the bees, peacocks, cuckoos, cranes, Chatakas, Sarangas, etc.; in autumn, the Chakoras, Kadambas, mynas, parrots, Chatakas, swans, ruddy geese, cranes, ospreys, bees, etc.; in Hemanta and Sisira, the vultures, ospreys, Kraunchas, swans, etc. Among beasts the jackals, hares, foxes, Chamara deer, monkeys, cats, mongooses, elephants, yalks, lions, tigers, tortoises, boars, etc., have it in Greeshma; the antelopes, elephants, bulls, etc. in the monsoon; the bulls, bucks, buffaloes, yalks, Chamara, etc. in autumn; cows, yalks, bulls, etc. in Hemanta and Sisira.

ऐन्द्रानलदिशोर्मध्ये त्रिभागेषु व्यवस्थिताः ।
कोशाध्यक्षानलाजीवितपोयुक्ताः प्रदक्षिणम् ॥२९॥

Sloka 29.—Divide the space between the East and the South-east into three equal parts so as to have three points in between these two extremities, and assign them from left to right in order to Kosadhyaksha (lord of the exchequer), Analajeevi (those that live by the fire, goldsmiths, etc.), and Tapasas (Hermits).

शिल्पी भिक्षुर्विवस्त्रा स्त्री याम्यानैलदिगन्तरे ।
परतश्चापि मातङ्गगोपधर्मसमाश्रयाः ॥३०॥

Sloka 30.—The three parts between the South-east and the South are occupied by Silpin (Artisan or artist), Bhikshu (a religious mendicant), and Nagna Stri (a nude woman); and those between the South and the South-west, by Matanga (elephant or a Pariah), Gopa (cowherd) and Dharmika (man engaged in righteous deeds).

नैऋतीवारुणिमध्ये प्रमदासूतितस्कराः ।
शौण्डिकः शाकुनी हिंस्रो वायव्यपश्चिमान्तरे ॥३१॥

Sloka 31—The three parts between the South-west and the West are assigned to Pramada (an intoxicated young woman), Suti (confinement or child birth) and Taskara (a thief); and those between the West and the North-west, to Saundika (toddy-wender), Sakuni (fowler) and Himsra (murderous fellow).

विषघातकगोस्वामिकुहकज्ञास्ततः परम् ।
धनवानीक्षणिकश्च मालाकारः परं ततः ॥३२॥

Sloka 32.—The parts between the North-west and North are occupied by Vishaghataka (one who murders by poison or removes the effect of poison), Goswami (owner of cattle), and Kuhakajna (a sorcerer); and those between the North and North-east by Dhanavan (wealthy person), Eekshanika (astrologer, diviner) and Malakara (a florist).

वैष्णवश्चरकश्चैव वाजिनां रक्षणे रतः ।
द्वात्रिंशदेवं भेदाः स्युः पूर्वादिग्भिः सहोदिताः ॥३३॥

Sloka 33.—The parts between the North-west and the East are occupied by Vaishnava (a devotee of Lord Vishnu) Charaka (a spy), and Aswarakshaka (a groom). In this manner, there are altogether 32 divisions enumerated including the eight quarters beginning with the East.

राजा कुमारो नेता च दूतः श्रेष्ठी चरो द्विजः ।
गजाध्यक्षश्च पूर्वाद्याः क्षत्रियाद्याश्चतुर्दिशम् ॥३४॥

Sloka 34.—The eight quarters beginning with the East are owned by the King, Prince, Commander of the army, envoy, merchant, spy, Brahmin and manager of the Elephant yard respectively. Similarly, the four quarters East, South, West and North belong to the Kshatriyas, Vaisyas, Sudras and Brahmins in order.

गच्छतस्तिष्ठतो वापि दिशि यस्यां व्यवस्थितः ।
विरौति शकुनो वाच्यस्तद्दिग्जेन समागमः ॥३५॥

Sloka 35.—If an omen (bird or beast) stands in a particular division of the quarters and cries, when a person is standing still or is going on a journey, it should be declared that he will meet the individual occupying that division.

For example, an omen occurring in the first point between East and South-east, he will meet the lord of the Exchequer.

भिन्नभैरवदीनार्त्तपरुषक्षामजर्जराः ।
स्वना नेष्टाः शुभाः शान्तहृष्टप्रकृतिपूरिताः ॥३६॥

Sloka 36.—Sounds that are broken, harsh, piteous, distressed, rough, feeble or gruff—are unfavourable, whereas those that are serene, merry or natural are good.

The commentator interprets शान्त as one produced in a 'Tranquil' quarter, which is not quite appropriate.

शिवा श्यामा रला छुच्छुः पिङ्गला गृहगोधिका ।
सूकरी परपुष्टा च पुन्नामानश्च वामतः । ३७॥

Sloka 31.—The jackal,, Syama, Rala, Chuchchu (a kind of rat, probably rabbit), ichneumon, lizard, sow, cuckoo and those that have male names are favourable, when they are on the left side of a traveller.

स्त्रीसञ्ज्ञा भासभषककापिश्रीकर्णधिक्कराः ।
शिखिश्रीकण्ठपिप्पीकरुरुश्येनाश्च दक्षिणाः ॥३८॥

Sloka 38.—Birds or beasts that have female names, Bhasa, Bhashaka (dog ?), monkey, Srikarna, Dhikkara (a kind of deer), vulture, peacock, Srikantha, Pippika, Ruru deer and hawk are beneficial to the right of a traveller.

क्ष्वेडास्फोटितपुण्याहगीतशङ्खाम्बुनिःस्वनाः ।
स तूर्याध्ययनाः पुंवत् स्त्रीवदन्या गिरः शुभाः ॥३९॥

Sloka 39.—The sounds of intoxicated beings (?), clapping, Vedic benediction, songs, conch shells, water, instrumental music and Vedic chanting are auspicious to the left of a traveller. All other kinds of auspicious sounds are favourable on the right side.

ग्रामौ मध्यमषड्जौ तु गान्धारश्चेति शोभनाः ।
षड्जमध्यमगान्धारा ऋषभश्च स्वरा हिताः ॥४०॥

Sloka 40.—The Madhyama (म) and Shadja (स) notes as well as Gandhara (ग) are auspicious ; but Shadja, Madhyama, Gandhara and Rishabha (रि) notes are practically beneficial for a journey.

The Gandhara note is sung only by the Gods. The notes other than those mentioned above are not commendable.

रुतकीर्तनदृष्टेषु भारद्वाजाजबर्हिणः ।
धन्या नकुलचाषौ च सरटः पापदोऽग्रतः ॥४१॥

Sloka 41.—The Bharadwaja, goat and peacock as well as the mongoose and Chasha bring good luck through their cries, the mention of their names, and their sight ; whereas the sight of a blood-sucker in front is of harmful effect.

जाहकाहिशशक्रोडगोधानां कीर्त्तनं शुभम् ।
रुतं सन्दर्शनं नेष्टं प्रतीपं वानरर्क्षयोः ॥४२॥

Sloka 42.—The mention of the names of the Jahaka (leech ?), serpent, hare, boar and the big lizard is favourable, while their sight and cry are not good ; but it is the reverse, in the case of the monkey and the bear.

Their cry and sight are good, but not the mention of their names.

ओजाः प्रदक्षिणं शस्ता मृगाः सनकुलाण्डजाः ।
चाषः सनकुलो वामो भृगुराहापराह्णतः ॥४३॥

Sloka 43.—An odd number of deer, mongooses or birds moving from left to right of a traveller is commendable, whereas the Chasha and mongoose are good in the afternoon, when they move from right to left of a traveller in the opinion of Sage Bhrigu.

The jackal and the dog are good, if they move from left to right in the fore-noon.

छिक्करः कूटपूरी च पिरिली चाह्नि दक्षिणाः ।
अपसव्याः सदा शस्ता दंष्ट्रिणः सबिलेशयाः ॥४४॥

Sloka 44.—The Chikkara (jackal ?), Kutapuri and Pirili (bird) are favourable in day-time when they move from left to right; whereas tusked animals, and purcupines, mongooses and the like are always commendable when they move from right to left.

श्रेष्ठ हयासिते प्राच्यां शवमांसे च दक्षिणे ।
कन्यकादधिनी पश्चादुदग्गोविप्रसाधवः ॥४५॥

Sloka 45.—The horse and any white object are very good in the east ; a dead body and flesh, in the South ; a virgin and curd, in the West ; a cow, a Brahmin and a pious man, in the North.

दुश्चीणि क्षेत्राणि तुरङ्गमश्च पूर्वेण याम्येन शवं समांसम् ।
पश्चात् कुमारी दधि चातिशस्तं सौम्येन गोब्राह्मणसाधवश्च ॥

जालश्वचरणौ नेष्टौ प्राग्याम्यौ शस्त्रघातकौ ।
पश्चादासवषण्ढौ च खलासनहलान्युदक् ॥४६॥

Sloka 46.—Hunters with nets and hounds are not desirable in the East; (men armed with) weapons and butchers in the South; wine and eunuch in the West; a wicked fellow, a seat and a plough in the North.

जालकरश्वकरौ न शुभौ प्राक् घातकशस्त्रकरौ यमदिक्स्थौ ।
षण्ढकमद्यकरावपि पश्चाद्रासनशीरखलैः सह चोदक् ॥

From the quotation, it is quite clear that the author means not mere शस्त्र etc., but weapon-holders, men holding wine, carrying seats and ploughs.

कर्मसङ्गमयुद्धेषु प्रवेशे नष्टमार्गणे ।
यानव्यस्तगता ग्राह्या विशेषश्चात्र वक्ष्यते ॥४७॥

Sloka 47.—In doings, meetings, wars, entering (a new house, etc.) and searching for a lost article, the reverse of what has been laid down for journeys is to be taken. And the following are the special rules pertaining thereto.

नष्टावलोकनसमागमयुद्धकर्मवेश्मप्रवेशमनुजेश्वरदर्शनेषु ।
यानप्रतीपविधिना शुभदा भवन्ति—

If an omen is good to the right for a journey, then for doing some work, meeting some personage, beginning a battle, entering a new house, etc., it is good to the left. What is good to the East there is good in the West here, and so on.

दिवा प्रस्थानवद्ग्राह्याः कुरङ्गरुरुवानराः ॥
अह्नश्च प्रथमे भागे चापवञ्जुलकुक्कुटाः ॥४८॥
पश्चिमे शर्वरीभागे नप्तकोलूकपिङ्गलाः ।
सर्व एव विपर्यस्ता ग्राह्याः सार्थेषु योषिताम् ॥४९॥

Slokas 48 49.—The Ruru deer, antelope and monkey during day are to be treated as for a journey: similarly are to be treated the Chasha, Vanjula and cock in the fore-noon. In the latter half of the night, the Naptrika, owl and Pingala are to be considered as for a journey. In bevies of ladies, all the above birds and beasts should be taken in the reverse order both for journey and doings, etc.

नृपसन्दर्शने ग्राह्यः प्रवेशेऽपि प्रयाणवत् ।
गिर्यरण्यप्रवेशेषु नदीनां चावगाहने ॥५०॥
वामदक्षिणगौ शस्तौ यौ तु तावग्रपृष्ठगौ ।

Slokas 50-50½.—For an interview of the Sovereign, and also for the entering of the royal palace, the omens are to be considered just as during a journey. As for climbing mountains, entering forests and bathing in (crossing) rivers, those that are auspicious to the left and right for a journey are favourable in front and behind respectively.

क्रियादीप्तौ विनाशाय यातुः परिघसञ्ज्ञितौ ॥५१॥
तावेव तु यथाभागं प्रशान्तरुतचेष्टितौ ।
शकुनौ शकुनद्वारसञ्ज्ञितावर्थसिद्धये ॥५२॥

Slokas 51-52.—If during a journey there be two omens called परिघ which are blasted by action on both sides of a person, there would be the ruin of the traveller. The same two omens situated in their respective quarters (right and left) and having pleasant cry and movements are called "Omen gates" and lead to the acquisition of wealth.

केचित्तु शकुनद्वारमिच्छन्त्युभयतः स्थितैः ।
शकुनैरेकजातीयैः शान्तचेष्टाविराविभिः ॥५३॥

Sloka 53.—Some hold that an "omen gate" is caused by birds or beasts of the same species, standing on both sides of a traveller and having 'tranquil' movements and cries.

By 'Tranquil' is meant the opposite of 'blasted' referred to in Sloka 15, *supra* in क्रियादीप्त.

विसर्जयति यद्येक एकश्च प्रतिषेधति ।
सविरोधोऽशुभो यातुर्ग्राह्यो तु बलवत्तरः ॥५४॥

Sloka 54—When one omen speaks favourably and another contrariwise, 'the mutual contradiction' that is engendered is harmful to a traveller, and the stronger of the two is to be adopted.

पूर्वं प्रावेशिको भूत्वा पुनः प्रास्थानिको भवेत् ।
सुखेन सिद्धिमाचष्टे प्रवेशे तद्विपर्ययात् ॥५५॥

Sloka 55.—Should an omen become at first favourable for an ingress and then for a journey, it would be an indication of the easy accomplishment of the traveller's object, while the reverse is to be taken in the case of an ingress.

If the omen indicates success at first for a journey and for an ingress, then it is good for the latter.

विसर्ज्य शकुनः पूर्वं स एव निरुणद्धि चेत् ।
आह यातुररेर्मृत्युं डमरं रोगमेव वा ॥५६॥

Sloka 56.—If one and the same omen tells success of a journey and then forbids it, it is an indication of the traveller's death at the hands of his enemy, of an armed feud, or of disease.

अपसव्यास्तु शकुना दीप्ता भयनिवेदिनः ।
आरम्भे शकुनो दीप्तो वर्षान्तस्तद्भयङ्करः ॥५७॥

Sloka 57.—Omens that being situate in a 'Burning' quarter move from right to left, presage peril. An omen in a 'burning' direction at the commencement of an undertaking likewise reveals danger to it in the middle of the year.

तिथिवाय्वर्कभस्थानचेष्टा दीप्ता यथाक्रमम् ।
धनसैन्यबलाङ्गेष्टकर्मणां स्युर्भयङ्कराः ॥५८॥

Sloka 58.—Omens that are 'blasted' by a lunar day, wind, the Sun, lunar mansion, position and movements, are respectively dangerous to wealth, army, strength, limb, desired object (or beloved person) and work.

जीमूतध्वनिदीप्तेषु भयं भवति मारुतात् ।
उभयोः सन्ध्ययोर्दीप्ताः शस्त्रोद्भवभयङ्कराः ॥५९॥

Sloka 59.—Omens situate in the 'Burning' direction during peals of thunder foretell danger from wind; while during the two twilights, they indicate peril arising from weapons.

The commentator interprets the compound जीमूतध्वनिदीप्तेषु as blasted by peals of thunder.'

चितिकेशकपालेषु मृत्युबन्धवधप्रदाः ।
कण्टकीकाष्ठभस्मस्थाः कलहायासदुःखदाः ॥६०॥
अप्रसिद्धिं भयं वापि निःसाराश्मव्यवस्थिताः ।
कुर्वन्ति शकुना दीप्ताः शान्ता याप्यफलास्तु ते ॥६१॥

Slokas 60–61.—Omens stationed on funeral pyres, hair, or skulls (or potsherds) bring about death, imprisonment or murder respectively; those on thorns, firewood or ashes, quarrel, weariness or grief respectively; those that are 'blasted' and stationed on hollow objects or stones, failure of an undertaking or danger respectively;

but if they are 'tranquil', their evil effects will be negligible.

असिद्धिसिद्धिदौ ज्ञेयौ निर्हाराहारकारिणौ ।
स्थानाद्रुवन् व्रजेद्यात्रां शंसते त्वन्यथागमम् ॥६२॥

Sloka 62.—Omens that pass excreta or eat their food should be understood to cause the failure or fulfilment of their undertakings respectively. If one goes away after crying from its place, it indicates a journey; if it comes to its place crying, some-body's arrival.

कलहः स्वरदीप्तेषु स्थानदीप्तेषु विग्रहः ।
उच्चमादौ स्वरं कृत्वा नीचं पश्चाच्च दोषकृत् ॥६३॥

Sloka 63.—Omens that have a 'blasted' voice and position cause in order quarrel and battle; while those that after crying aloud produce a low sound, cause trouble.

एकस्थाने रुवन् दीप्तः सप्ताहाद् ग्रामघातकः ।
पुरदेशनरेन्द्राणामृत्वयनवत्सरात् ॥६४॥

Sloka 64.—If 'blasted' omen stands crying in the same place (for a whole day), the village will be destroyed in a week; the city, in two months; and the King, in a year.

सर्वे दुर्भिक्षकर्तारः स्वजातिपिशिताशिनः ।
सर्पमूषकमार्जारपृथुलोमविवर्जिताः ॥६५॥

Sloka 65.—All omens except snakes, rats, cats and fishes, eating the meat of their own species, cause famine.

Similarly creatures mating those of a different class produce the same effect.

परयोनिषु गच्छन्तो मैथुनं देशनाशनाः ।
अन्यत्र वेसरोत्पत्तेर्नृणां चाजातिमैथुनात् ॥६६॥

Sloka 66.—Creatures mating members of another species bring about the ruin of the country, exception being given to the birth of a mule, and to the sexual union of human beings of different classes.

The commentator tells us a horrible thing that there are men having sexual union with mares.

बन्धघातभयानि स्युः पादोरूमस्तकान्तिगैः ।
शष्पापःपिशिताश्नादैर्दोषवर्षक्षतग्रहाः ॥६७॥

Sloka 67.—If an omen passes by a person's feet, thighs or head, he will suffer from imprisonment, hit or danger respectiveiy; if it is found to eat tender grass, drink water, eat meat or cooked food, there will be in order trouble, rain, wound or imprisonment.

The commentator construes ग्रह as 'meeting a relative.'

क्रूरोग्रदोषदुष्टैश्च प्रधाननृपवृत्तकैः ।
चिरकालेन दीप्ताद्यास्वागमो दिक्षु तन्नृणाम् ॥६८॥

Sloka 68.—If an omen is standing in any of the eight quarters beginning with the 'Burning', men will meet in order cruel, hot-tempered, sinful and wicked persons, ministers, kings, preachers and old men.

Bhattctpala gives another interpretation:—in the four directions, *viz.*, Burning, Smoking, Tranquil and Charcoal, meeting with cruel persons, those who are corrupted by some fell sins, historians of great ancient kings and antiquated men respectively. He says that this interpretation is better.

सद्रव्यो बलवांश्च स्यात् सद्रव्यस्यागमो भवेत् ।
द्युतिमान् विनतप्रेक्षी सौम्यो दारुणवृत्तकृत् ॥६९॥

Sloka 69.—If an omen be strong and accompanied by some substance, there would be the arrival of a person with something in his hand. If the omen be

lustrous and looking down, though auspicious, the person arriving would be a perpetrator of heinous crimes.

Another meaning for the 2nd half :—If the omen be lustrous, the person arriving would be one of a peaceful temperament ; if it looks down, he will be a doer of heinous crimes.

विदिकस्थः शकुनो दीप्तो वामस्थेनानुवाशितः ।
स्त्रियाः सङ्ग्रहणं प्राह तादृग्गाख्यातयोनितः ॥७०॥

Sloka 70.—If the cry of an omen stationed in a 'Burning' corner be followed by another to its left, it indicates a man's marital alliance with a woman of the type indicated by that direction.

This idea may be stretched to the case of a woman also.

शान्तः पञ्चमदीप्तेन विरुतो विजयावहः ।
दिग्नरागमकारी वा दोषकृत्तद्विपर्यये ॥७१॥

Sloka 71.—The cry of an omen standing in a 'Tranquil' quarter being followed by another stationed in a 'Burning' one that is fifth from the 'Tranquil' quarter, bestows victory, or indicates the arrival of the person assigned to that quarter. If it be otherwise, (one cry in a 'burning' quarter followed by another in a 'tranquil' quarter fifth from it), troubles will arise.

Another meaning is possible :—An omen standing in a 'tranquil' quarter and crying along with another in another 'tranquil' quarter which happens to be the fifth from the 'Burning' quarter at the time, etc. In this case तद्विपर्यये is to be interpreted as दीप्तः शान्तपञ्चमेन—one staying in a 'Burning' quarter crying with another in another quarter which is fifth from one of the 'Tranquil' quarters.

वामसव्यगतो मध्यः प्राह स्वपरयोर्भयम् ।
मरणं कथयन्त्येते सर्वे समविराविणः ॥७२॥

Sloka 72.—An omen standing between two others to its left and right with its cry being reciprocated by

them indicates severally peril to a person from his own kith and kin and foes. (If both the flanking omens cry after it, then there will be trouble for both the quarters.) All the three crying simultaneously portend death.

वृक्षाग्रमध्यमूलेषु गजाश्वरथिकागमः ।
दीर्घाब्जमुषिताग्रेषु नरनौशिबिकागमः ॥७३॥

Sloka 73.—An omen standing at the top, middle or foot of a tree, indicates severally the arrival of a person riding an elephant, horse or chariot; one standing on a long substance, a lotus or the like of it or something whose top is chopped off, indicates severally the arrival of a man carried by another man, by a ship or by a sedan chair.

शकटेनोन्नतस्थे वा छायास्थे छत्रसंयुते ।
एकत्रिपञ्चसप्ताहात् पूर्वाद्यास्वन्तरासु च ॥७४॥

Sloka 74.—An omen situated on a lofty height (such as a mountain) indicates the arrival of a person in a cart; one in the shadow, of a person holding an umbrella. Whatever good or bad consequences are indicated by the omens situated in the four quarters, East etc. or in the other corners, South-east, etc., will come to be felt in order in one, three, five and seven days.

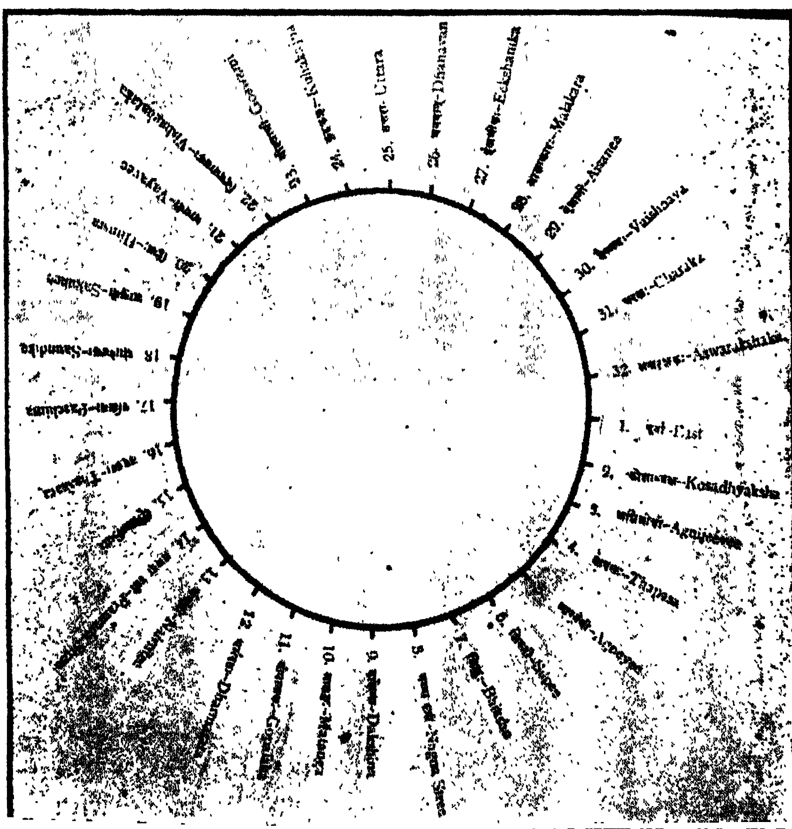
सुरपतिहुतवहयमनिर्ऋतिवरुणपवनेन्दुशङ्कराः क्रमशः ।
प्राच्याद्यानां पतयो दिशः पुमांसोऽङ्गना विदिशः ॥७५॥

Sloka 75.—The lords of the eight quarters, East, South-east, South, South-west, West, North-west, North, and North-east are respectively Indra, Agni, Yama, Nirriti (King of evil Spirits), Varuna, Vayu, the Moon and Siva. The four prime quarters are masculine, while the corners, feminine.

This knowledge helps one to find out the name (synonym of Indra, etc.) of the person that has arrived or is going to arrive; or his tutelary deity. In queries regarding theft or the missing of an article, the omen good or bad indicates the direction of thief and article, possibility of recovery, etc The worship of the particular deity will allay the fears of a person who has seen a bad omen in that direction. Similarly the sex can be found out in the above cases.

तरुतालीविदलाम्बरसलिलजशरचर्मपट्टलेखाः स्युः ।
द्वात्रिंशत्प्रविभक्ते दिक्चक्रे तेषु कार्याणि ॥७६॥

Sloka 76.—In the circle of quarters divided into 32



parts, if there be an omen in the eight directions beginning with the East, the respective materials on which writing may exist are a tree, palm-leaf, a worthless fragment of leaf, cloth, water-product (lotus-leaf), reed, leather and silk. The effects of the omens will be felt in the respective divisions.

व्यायामशिखिनिकूजितकलहाम्भोनिगडमन्त्रगोशब्दाः ।
वर्णास्तु रक्तपीतककृष्णसिताः कोणगा मिश्राः ॥७७॥

Sloka 77.—If omens are found in the eight quarters, their effects will be felt severally near a place of military exercise, near a fire-place, where some sound is heard, where a quarrel takes place, near water, where fetters and the like are kept, where Veda is chanted and where the bellowing of cows is heard. The colours of things that may be found as a result of omens in the prime quarters beginning with the East are in order, red, yellow, black and white; but in the corners, they are mixed.

In the S. E., it is yellowish red; in S. W., dark-yellow; in N. W., grey and in N. E., pale-red. The use of this is—suppose an omen has some substance with it; the person will get some object of the colour assigned to the particular quarter. This knowledge may be made use of in cases of theft and missing articles, or colours of cloths, or devotion to deities presiding over the colours.

चिह्नं ध्वजो दग्धमथ श्मशानं दरी जलं पर्वतयज्ञघोषाः ।
एतेषु संयोगभयानि विन्द्यादन्यानि वा स्थानविकल्पितानि ॥७८॥

Sloka 78.—The signs of the eight quarters beginning with the East are: a banner, something burnt, a burial ground, a cave, water, a mountain, a sacrifice and a hamlet of cow-herds (or proclamation ?). Good or bad omens stationed on these signs augur a meeting with

some good person or danger respectively. Other things *viz.*, good or bad doings (presaged by omens) take place in auspicious or inauspicious quarters.

स्त्रीणां विकल्पा बृहती कुमारी व्यङ्गा विगन्धा त्वथ नीलवस्त्रा ।
कुस्त्री प्रदीर्घा विधवा च ताश्च संयोगचिन्तापरिवेदिकाः स्युः ॥७९॥

Sloka 79.—When the question refers to women, omens appearing in the several quarters beginning with the East point to a buxom woman, a virgin, a woman of defective limbs, one that is stinking, one of blue-saree, a wicked woman, a tall one, and a widow respectively. These are useful in questions pertaining to meetings.

There is another interpretation, since women are assigned to the corners. The four corners N. E., S. E., S. W., and N. W., indicate severally a buxom virgin, a crippled and a stinking woman a wicked woman of blue cloth and a tall widow.

पृच्छासु रूप्यकनकातुरभामिनीनां मेषाव्ययानमखगोकुलसंश्रयासु ।
न्यग्रोधरक्ततरुरोध्रककीचकाख्याश्चूतद्रुमाः खदिरबिल्वनगार्जुनाश्च ॥

Sloka 80.—When at a query the querist or an omen stands in any of the eight quarters, the question refers severally to silver, gold, a sick person, a charming damsel, a goat or sheep, a vehicle (or journey), a sacrifice or a cow-shed. Similarly the trees corresponding to these quarters are in order, the banyan, a red tree, Lodhra, bamboo, mango, Khadira, Bilwa and Arjuna.

When there is a good omen in the above quarters, one may get the articles belonging to them; otherwise, one will lose them. It refers to loss or theft of the several articles.

The latter half gives us a clue as to which tree will flourish in each of the quarters.

Thus ends the 86th Adhyaya on "Omens through Birds and Beasts."

अन्तरचक्रम् ॥८७॥The Circle of Quarters.

ऐन्द्यां दिशि शान्तायां विरुत्नृपसंश्रितागमं वक्ति ।
शकुनः पूजालाभं मणिरत्नद्रव्यसम्प्राप्तिम् ॥१॥

Sloka 1.—An omen crying in the East which happens to be 'Tranquil' indicates the arrival of an officer of the king, the gaining of honour and the acquisition of excellent jewels and objects.

The above rule applies only to a good omen. If it is otherwise, the result will be different.

तदनन्तरदिशि कनकागमो भवेद्वाञ्छितार्थसिद्धिश्च ।
आयुधधनपूगफलागमस्तृतीये भवेद्भागे ॥२॥

Sloka 2.—If it is in the second division (Kosadhyaksha's), it indicates the gain of gold and the accomplishment of the desired object; if in the third (Agnijeevi), there will be the gain of weapons, wealth or areca nuts.

स्निग्धद्विजस्य सन्दर्शनं चतुर्थे तथाहिताग्नेश्च ।
कोणेऽनुजीविभिक्षुप्रदर्शनं कनकलोहाप्तिः ॥३॥

Sloka 3.—If it is in the fourth division, one will meet a Brahmin friend, and one who worships the sacred fire daily; if in the S. E. corner (5th), one will see one's servants or mendicants and get gold and iron (weapons).

याम्येनाद्ये नृपपुत्रदर्शनं सिद्धिरभिमतस्याप्तिः ।
परतस्त्रीधर्माप्तिः सर्षपयवलब्धिरप्युक्ता ॥४॥

Sloka 4.—If it is in the first division of the South (6th), one will meet a prince, accomplish one's undertaking and get the desired object; if in the next division (7th), one will get a wife, acquire virtues, mustard seeds, and barley corn.

कोणाच्चतुर्थखण्डे लब्धिर्द्रव्यस्य पूर्वनष्टस्य ।
यद्वा तद्वा फलमपि यात्रायां प्राप्नुयाद्याता ॥५॥

Sloka 5.—If it is in the 4th division from S. E. corner (8th), one will recover the lost article; and a traveller will reap whatever fruit has been fixed in respect of "Journey".

यात्रासिद्धिः समदक्षिणेन शिखिमहिषकुक्कुटाप्तिश्च ।
याम्याद्द्वितीयभागे चारणसङ्गः शुभं प्रीतिः ॥६॥

Sloka 6.—If it is in the right South (9th), the purpose of one's journey will be fulfilled, and one will get peacocks, buffaloes and cocks; if in the second division (10th) from the South, one will come in contact with bards, dancers and the like, and enjoy happiness and satisfaction.

ऊर्ध्वं सिद्धिः कैवर्तसङ्गमो मीनतित्तिराद्याप्तिः ।
प्रव्रजितदर्शनं तत्परे च पक्वान्नफललब्धिः ॥७॥

Sloka 7.—If it is in the next division (11th), one will come in contact with fishermen, come by fishes, तित्तिरि birds and the like; if in the next (12th), one will see a recluse and get cooked food and fruits.

नैर्ऋत्यां स्त्रीलाभस्तुरगालङ्कारदूतलेखाप्तिः ।
परतोऽस्य चर्मतच्छिल्पिदर्शनं चर्ममयलब्धिः ॥८॥

Sloka 8.—If it is in S. W. (13th), one will get a wife, a horse, ornaments, messenger (envoy) and a letter; if in the next (14th), he will have the sight of hides and cobblers and get leathern articles.

वानराभिक्षुश्रवणावलोकनं नैर्ऋतात् तृतीयांशे ।
फलकुसुमदन्तघटितागमश्च कोणाच्चतुर्थांशे ॥९॥

Sloka 9.—If it is in the 3rd division from S. W. (15th), there will be the sight of a monkey, an ascetic or a Buddhist monk; if in the next (16th), one will come by fruits, flowers or ivory articles.

वारुण्यामर्णवजातरत्नवैदूर्यमणिमयप्राप्तिः ।
परतोऽतः शबरव्याधचौरसङ्गः पिशितलब्धिः ॥१०॥

Sloka 10.—If it is in the West (17th), one will get marine products, gems, beryl, or jewelled articles; if in the next (18th), he will come in contact with foresters, hunters or thieves, and get meat.

परतोऽपि दर्शनं वातरोगिणां चन्दनागुरुप्राप्तिः ।
आयुधपुस्तकलब्धिस्तद्वृत्तिसमागमश्चोर्ध्वम् ॥११॥

Sloka 11.—If it is in the next division (19th), one will meet rheumatic patients and get sandal-wood or Aguru; if in the next (20th), one will get weapons or books and have contact with those living by them; *i. e.*, soldiers or weapon-makers, or authors or book-sellers.

वायव्ये फेनकचामरौर्णिकाप्तिः समेति कायस्थः ।
मृन्मयलाभोऽन्यस्मिन् वैतालिकडिण्डिभाण्डानाम् ॥१२॥

Sloka 12.—If it is in the N. W. (21st), one will get an effervescent thing, chowries or blankets and meet a merchant; if in the next (22nd), he will get earthen vessels or drums and such other musicals instruments, and meet bards. (According to the commentator, वैतालिक = a nude preceptor).

वायव्याश्च तृतीये मित्रेण समागमो धनप्राप्तिः ।
वस्त्राश्वाप्तिरतः परमिष्टसुहृत्सम्प्रयोगश्च ॥१३॥

Sloka 13.—If it is in the 3rd division from N. W. (23rd), one will meet one's friend and acquire money; if in the next (24th), he will obtain cloths or a horse, and meet a beloved person or a friend.

दधितण्डुललाजानां लब्धिरुदग्दर्शनं च विप्रस्य ।
अर्थाप्तिरनन्तरमुपगच्छति सार्थवाहश्च ॥१४॥

Sloka 14.—If it is in the North (25th), one will obtain curds, rice or fried grains and meet a Brahmin; if in the next (26th), he will come by wealth and meet a trader.

वेश्यावटुदाससमागमः परे शुक्लपुष्पफललब्धिः ।
अत ऊर्ध्वं चित्रकरस्य दर्शनं चित्रवस्त्राप्तिः ॥१५॥

Sloka 15.—If it is in the next division (27th), one will come into contact with a courtesan, a celibate, or a slave, and obtain white flowers and fruits; if in the next (28th), he will meet a painter and get clothes of varied colours.

ऐशान्यां देवलकोपसङ्गमो धान्यरत्नपशुलब्धिः ।
प्राक् प्रथमे वस्त्राप्तिः समागमश्चापि बन्धक्या ॥१६॥

Sloka 16.—If it is in the N. E. (29th), one will come in contact with a worshipper of a deity, and get corn gems or a cow; if in the next (30), i, e., the first division of the East, he will get clothes and meet a harlot.

रजकेन समायोगो जलजद्रव्यागमश्च परतोऽतः ।
हस्त्युपजीविसमाजश्चास्माद्धनहस्तिलब्धिश्च ॥१७॥

Sloka 17.—If it is in the next (31st), one will meet, a dyer and get aquatic products; if in the next (32nd), he will meet elephant-drivers and obtain wealth or an elephant.

द्वात्रिंशत्प्रविभक्तं दिक्चक्रं वास्तुबन्धनेऽप्युक्तम् ।
अरनाभिस्थैरन्तः फलानि नवधा विकल्प्यानि ॥१८॥

Sloka 18.—This Cycle of Quarters divided into 32 parts is applicable to the construction of houses as well. On account of omens appearing inside in the 8 spokes and the hub of the cycle, the effects are to be varied in 9 ways.

नाभिस्थे बन्धुसुहृत्समागमस्तुष्टिरुत्तमा भवति ।
प्राग्रक्तपट्टवस्त्रागमस्त्वरे नृपतिसंयोगः ॥१९॥

Sloka 19.—When a tranquil omen appears at the hub of the cycle, the person will meet relatives or friends and have great mental satisfaction; when at the eastern spoke, he will get red silk or clothes and meet a king.

आग्नेये कौलिकतक्षपारिकमाश्विसूतसंयोगः ।
लब्धिश्च तत्कृतानां द्रव्याणामश्वलब्धिर्वा ॥२०॥

Sloka 20.—When it is at the S. E. spoke, he will meet a weaver, a carpenter, a labourer, a horse or a charioteer and obtain articles made by them or he will get a horse.

नेमिभागं बुद्ध्वा नाभिभागं च दक्षिणे योऽरः ।
धार्मिकजनसंयोगस्तत्र भवेद्धर्मलाभश्च ॥२१॥

Sloka 21,—When it is at the Southern spoke either in the part of the hub, or of the rim, he will come in contact with meritorious men and obtain religious merit.

उस्रा क्रीडककापालिकागमो नैर्ऋते समुद्दिष्टः ।
वृषभस्य चात्र लब्धिर्माषकुलत्थाद्यमशनं च ॥२२॥

Sloka 22.—When it is at the S, W. spoke, he will meet a cow, a sportsman or a Kapalika monk, and obtain a bull, black gram, horse-gram and the like and also food.

अपरस्यां दिशि योऽरस्तत्रासक्तिः कृषीवलैर्भवति ।
सामुद्रद्रव्यसुसारकाचफलमद्यलब्धिश्च ॥२३॥

Sloka 23.—When it is at the Western spoke, he will meet husbandmen, and obtain marine articles, a kind of gem called सुसार, glass, fruits or wine.

भारवहतक्षभिक्षुकसन्दर्शनमपि च वायुदिक्संस्थे ।
तिलककुसुमस्य लब्धिः सनागपुन्नागकुसुमस्य ॥२४॥

Sloka 24.—When it is at the N. W. spoke, he wiil see a load-bearer, a carpenter or a mendicant and will get Tilaka, Naga and Punnaga flowers.

कौबेर्यां दिशि योऽरस्तत्रस्थो वित्तलाभमाख्याति ।
भागवतेन समागममाचष्टे पीतवस्त्रैश्च ॥२५॥

Sloka 25.—When it is at the Northern spoke, it indicates gain of wealth and meeting with a devotee of Lord Vishnu and those clad in yellow-robes.

ऐशाने व्रतयुक्ता वनिता सन्दर्शनं समुपयाति ।
लब्धिश्च परिज्ञेया कृष्णा यः शस्त्रघण्टानाम् ॥२६॥

Sloka 26.—When it is at the N. E. spoke, a lady observing a religious vow will come within sight, and there will be a gain of steel, weapons and gongs.

याम्येऽष्टांशे पश्चाद्द्विषट्त्रिसप्ताष्टमेषु मध्यफला ।
सौम्येन च द्वितीये शेषेष्वातिशोभना यात्रा ॥२७॥
अभ्यन्तरे तु नाभ्यां शुभफलदा भवति षट्सु चारेषु ।
वायव्यानैर्ऋतयोररयोः क्लेशावहा यात्रा ॥२८॥

Slokas 27-28.—If there be an omen in any of the points, viz., the South, the 2nd, 3rd, 6th, 7th, and 8th of the West and the 2nd of the North, the journey will have very little good effect, while in other points, it will

be splendid. In the inner circle of the hub, one will bestow beneficial effects, if it is in any of the six spokes; but in the N. Western and S. Western spokes, it will make the journey beset with troubles.

Here अष्टांश means nothing special except one of the points into which the 8 quarters are divided.

In the cycle of 32 points, the 9th, 18th, 19th, 22nd, 23rd, 24th and 26th are not very good; the rest are good. The latter verse refers to a circle of 8 spokes.

शान्तासु दिक्षु फलमिदमुक्तं दीप्तास्वतोऽभिधास्यामि ।
ऐन्द्र्यां भयं नरेन्द्रात्समागमश्चैव शत्रूणाम् ॥२९॥

Sloka 29.—The effects enumerated above refer only to 'Tranquil' quarters; I shall now expound those pertaining to the 'Burning' ones: An omen in the 'Burning' East, causes danger from the sovereign and contact with one's foes.

तदनन्तरादिशि नाशः कनकस्य भयं सुवर्णकाराणाम् ।
अर्थक्षयस्तृतीये कलहः शस्त्रप्रकोपश्च ॥३०॥

Sloka 30.—One in the next point causes loss of gold and threat to gold-smiths; in the 3rd, loss of wealth, quarrel and clash of arms.

अग्निभयं च चतुर्थे भयमाग्नेये च भवति चौरेभ्यः ।
कोणादपि द्वितीये धनक्षयो नृपसुतविनाशः ॥३१॥

Sloka 31.—One in the 4th division engenders danger from fire; in the S. E. corner (5th), danger from thieves; in the next division (6th), loss of wealth, and death of a prince.

प्रमदागर्भविनाशस्तृतीयभागे भवेच्चतुर्थे च ।
हैरण्यककारुकयोः प्रध्वंसः शस्त्रकोपश्च ॥३२॥

Sloka 32.—One in the 3rd division from S. E. (7th) causes the abortion of one's wife; in the next (8th), the

ruin (death) of gold vendors (goldsmiths) and sculptors (painters), and clash of arms.

अथ पञ्चमे नृपभयं मारीमृतदर्शनं च वक्तव्यम् ।
षष्ठे तु भयं ज्ञेयं गन्धर्वाणां सडोम्बानाम् ॥३३॥

Sloka 33.—An omen occurring in the 5th 'Burning' division (9th from the above corner) produces danger from the King, brings about pestilence and the sight of a dead bodey; in the next (10th), danger from (or to ?) musicians and acrobats.

मारीमृतं can be taken as a single compound; in that case, it would mean the sight of those that die of pestilence. गन्धर्व may mean a class of demi-gods.

धीवरशाकुनिकानां सप्तमभागाद्भयं भवति दीप्ते ।
भोजनविघात उक्तो निर्ग्रन्थभयं च तत्परतः ॥३४॥

Sloka 34.—An omen in the 7th Division from the corner (*i. e.* 11th) which is 'Burning' causes danger from fishermen and fowlers (or to them ?); in the next (12th), destruction of food and trouble from naked monks.

कलहो नैर्ऋतभागे रक्तस्रावोऽथ शस्त्रकोपश्च ।
अपराद्ये चर्मकृतं विनश्यते चर्मकारभयम् ॥३५॥

Sloka 35.—An omen in the South-western corner (13th) which happens to be 'Burning' causes quarrel, flow of blood and clash of weapons; in the first division of the West (14th), destruction of leathern articles and threat to (or from ?) cobblers.

तदनन्तरे परिव्राट्श्रमणभयं तत्परे त्वनशनभयम् ।
वृष्टिभयं वारुण्ये श्वतस्कराणां भयं परतः ॥३६॥

Sloka 36.—An omen in the next division (15th) that is 'Burning' causes fear from (or to ?) recluses and Buddhist

monks; in the next (16th), threat of starvation; in the West (17th), danger from rain; in the next (18th), peril from (or to ?) dogs and thieves.

वायुग्रस्तविनाशः परे परे शस्त्रपुस्तवार्त्तानाम् ।
कोणे पुस्तकनाशः परे विषस्तेनवायुभयम् ॥३७॥

Sloka 37.—An omen in the next quarter (19th) leads to destruction by storm; in the next (20th), to danger from those that live by weapons (soldiers) and books (authors or sellers); in the N. W. (21st), to the loss of books; in the next (22nd), to danger from poison, thieves and wind.

परतो वित्तविनाशो मित्रैः सह विग्रहश्च विज्ञेयः ।
तस्यासन्नेऽश्ववधो भयमपि च पुरोधसः प्रोक्तम् ॥३८॥

Sloka 38.—An omen in the next 'Burning' quarter (23rd) brings about loss of money, and strife with one's own friends; in the next (24th), death from a horse (or of ones' horse) and danger from (or to ?) the priest.

गोहरणशस्त्रघातावुदक्परे सार्थघातधननाशौ ।
आसन्ने च श्वभयं व्रात्यद्विजदासगणिकानाम् ॥३९॥

Sloka 39.—An omen in the north (25th) causes theft of one's cattle and hit from weapons; in the next (26th), ruin from a caravan and loss of wealth; in the next (27th), trouble from dogs, Vratya Brahmins, slaves and harlots.

व्रात्य is a Brahmin whose उपनयन, investiture with the sacred thread, takes place between his 8th and 16th year.

ऐशानस्यासन्ने चित्राम्बरचित्रकृद्भयं प्रोक्तम् ।
ऐशाने त्वग्निभयं दूषणमप्युत्तमस्त्रीणाम् ॥४०॥

Sloka 40.—An omen in the division (28th) previous to N. E. causes trouble to one's coloured cloths and from

painters; one in the N. E. (29th), peril from fire and corruption of noble ladies.

प्रोक्तस्यैवासन्ने दुःखोत्पत्तिः स्त्रिया विनाशश्च ।
भयमूर्ध्वं रजकानां विज्ञेयं कान्धिकानां च ॥४१॥

Sloka 41.- An omen in the division next to the above (30th), produces grief and death of one's wife; one in the next (31st), danger from dyers (washermen) and perfumers.

हस्त्यारोहभयं स्याद् द्विरदविनाशश्च मण्डलसमाप्तौ ।
अभ्यन्तरे तु दीप्ते पत्नीमरणं ध्रुवं पूर्वे ॥४२॥

Sloka 42.—An omen in the last (32nd) division of the circle causes trouble from elephant-drivers, and death of one's elephants (or one's own death through an elephant). An omen stationed inside in the Eastern spoke that is 'Burning' causes undoubtedly the demise of the wife.

शस्त्रानलप्रकोपावाग्नेये वाजिमरणशिल्पिभयम् ।
याम्ये धर्मविनाशोऽपरेऽग्न्यवस्कन्दचोक्षवधाः ॥४३॥
अपरे तु कर्मिणां भयमथ कोणे चानिले खरोष्ट्रवधः ।
अत्रैव मनुष्याणां विसूचिकाविषभयं भवति ॥४४॥
उदगर्थविप्रपीडा दिश्यैशान्यां तु चित्तसन्तापः ।
ग्रामीणगोपपीडा च तत्र नाभ्यां तथात्मवधः ॥४५॥

Slokas 43-45.—An omen appearing in the South-eastern spoke that is 'Burning' indicates clash of arms and outbreak of fire, and causes the destruction of horses and danger from artists; one in the Southern spoke leads to the destruction of meritorious deeds; in the South-western spoke, to death from fire, sudden attack of ruffians; in the Western spoke, to danger from workers.

in the N.W. spoke, to the death of donkeys and camels; and to peril from cholera and poison to mankind; one in the Northern spoke, to troubles to the estate and Brahmins; in the N. E. spoke, to mental affliction, trouble from rustics and cowherds. An omen in the hub that is 'Burning' causes one's own death.

In this Chapter, we think the effects pertain not to a ***person that observes an omen,*** good or bad, but to a class in general unless otherwise stated.

Thus ends the 87th Adhyaya on " the Circle of Quarters ".

विरुतम् ॥८८॥ On Cries of Birds and Beasts.

श्यामाश्येनशशघ्नवञ्जुलशिखिश्रीकर्णचक्राह्वया-
श्चाषाण्डीरकखञ्जरीटकशुकध्वाङ्क्षाः कपोतास्त्रयः ।
भारद्वाजकुलालकुक्कुटखरा हारीतगृध्रौ कपिः
फेण्टः कुक्कुटपूर्णकूटचटकाः प्रोक्ता दिवासञ्चराः ॥१॥

Sloka 1.—The following creatures are called diurnal, those that roam by day :—The Syama bird (cuckoo) the hawk, the hare-killer, Vanjula, peacock, Srikarna, ruddy goose, Chasha, Andiraka, Khanjarita, parrot, crow, dove (of three kinds, *viz.*, Apandura (grey), Chitrakapota, and Kunkuma dhumra-saffron in colour), Bharadwaja, Potters' cock, donkey, Harita, vulture, monkey, Phenta, cock, Purnakuta and sparrow.

In this list, all except donkey and monkey are birds.

कोम्भाषिका पिङ्गलछिप्पिकाख्यौ वल्गुल्युलूकौ शशकश्च रात्रौ ।
सर्वे स्वकालोत्क्रमचारिणः स्युर्देशस्य नाशाय नृपान्तदा वा ॥२॥

Sloka 2.—The hair-eater, Pingala, Chippika, Valguli, owl, and hare are noctural beings. If the creatures

belonging to the above categories move contrary to their fixed periods, they lead to the destruction of the country or the King.

हयनरभुजगोष्ट्रद्वीपिसिंहर्क्षगोधा
वृकनकुलकुरङ्गश्वाजगोव्याघ्रहंसाः ।
पृषतमृगशृगालश्वाविदाख्यान्यपुष्टा
द्युनिशमपि बिडालः सारसः सूकरश्च ॥३॥

Sloka 3.—Those that are both diurnal and nocturnal are the horse, man, snake, camel, leopard, lion, bear, iguana, wolf, mungoose, deer, dog, goat, cow, tiger, swan, spotted antelope, stag, jackal, porcupine, cuckoo, cat, crane and boar.

भषकूटपूरिकुरबककरायिकाः पूर्णकूटसञ्ज्ञाः स्युः ।
नामान्युलूकचेट्याः पिङ्गलिका पेचिका हक्का ॥४॥
कपोतकी च श्यामा वञ्जुलकः कीर्त्यते खदिरचञ्चुः ।
छुच्छुन्दरी नृपसुता वालेयो गर्दभः प्रोक्तः ॥५॥
स्रोतस्तडागभेद्यैकपुत्रकः कलहकारिका च रला ।
भृङ्गारवच्च विरुवति निशि भूमौ व्यङ्गुलशरीरा ॥६॥
दुर्बलिको भाण्डीकः प्राच्यानां दक्षिणः प्रशस्तोऽसौ ।
धिक्कारो मृगजातिः कृकवाकुः कुक्कुटः प्रोक्तः ॥७॥
गर्ताकुक्कुटकस्य प्रथितं तु कुलालकुक्कुटो नाम ।
गृहगोधिकेति सञ्ज्ञा विज्ञेया कुड्यमत्स्यस्य ॥८॥
दिव्यो धन्वन उक्तः क्रोडः स्यात् सूकरोऽथ गौरुस्रा ।
श्वा सारमेय उक्तो जात्या चटिका च सूकरिका ॥९॥

Slokas 4-9.—The synonyms of the bird Purnakuta are Bhasha, Kutapuri, Kurabaka and Karayika; those of Ulukacheti, Pingalika, Pechika and Hakka; those of

Potaki, Kapotaki and Syama; Vanjulaka is called also Khadirachanchu; the Sugandhamushika (smelling rat) is called Chuchchundari and Nripasuta; the donkey is called Gardabha and Valeya; the Rala is called Srotabhedya (cuts a stream), Tadagabhedya (tank-breaker), Ekaputraka and Kalahakarika; this bird is two inches in height and cries like a Bhringara (golden vase or a bird according to some) at night on the earth; the Durbalika is also called Bhandeeka; this bird situated to the right is favourable to the people of the East; the Dhikkara is a kind of deer; the cock is called Krikavaku and Kukkuta; Gartakukkuta (Pit cock) is called Kulalakukkuta (potters' cock); the house-lizard is called Grihagodhika and Kudyamatsya (wall-fish); the Divya is called Dhanvana; the boar is called Kroda and Sukara; the cow is called Gou and Usra; the dog is called Sva and Sarameya; and by species, the Chatika (female sparrow) is called Sukarika.

एवं देशे देशे तद्विद्भ्यः समुपलभ्य नामानि ।
शकुनरुतज्ञानार्थं शास्त्रे सञ्चिन्त्य योज्यानि ॥१०॥

Sloka 10.—Thus in every country one ought to ascertain the names of birds and beasts, and making a collection of these, incorporate them in the science bearing upon omens in order to know (the effects of) their cries.

वञ्जुलकरुतं तित्तिडिति दीप्तमथ किल्किलीति तत्पूर्णम् ।
श्येनशुकगृध्रकङ्काः प्रकृतेरन्यस्वरा दीप्ताः ॥११॥

Sloka 11.—The cry of the Vanjulaka resembling the sound 'Thiththid' is called "Burning", *i. e.*, malignant, but sounding "Kilkili", full and auspicious. The

hawk, parrot, vulture and kite having unnatural sounds are called " Burning."

यानासनशय्यानिलयनं कपोतस्य सन्निविशनं वा ।
अशुभप्रदं नराणां जातिविभेदेन कालोऽन्यः ॥१२॥
आपाण्डुरस्य वर्षाच्चित्रकपोतस्य चैवं षण्मासात् ।
कुङ्कुमधूम्रस्य फलं सद्यः पाकं कपोतस्य ॥१३॥

Slokas 12-13.—A dove sitting or building a nest on a vehicle, seat or bed, causes harm to men, and the time of its fruition is different for different kinds of the bird. The grey variety of dove causes the evil consequences to be felt within a year; the variegated one, within six months; and the saffron-coloured one, immediately, *i.e.*, the same day.

चिचिदिति शब्दः पूर्णः श्यामायाः शूलिशूलिति च धन्यः ।
चच्चेति च दीप्तः स्यात् स्वप्रियलाभाय चिकुचिगिति ॥१४॥

Sloka 14.—The cry of the Syama bird being like चिचित् is full and like शूलिशूल् brings luck, but like चच्च it is ' burning '; while one like चिकुचिक् leads to the acquisition of a beloved object or person.

हारीतस्य तु शब्दो गुग्गुः पूर्णोऽपरे प्रदीप्ताः स्युः ।
स्वरवैचित्र्यं सर्वं भारद्वाज्याः शुभं प्रोक्तम् ॥१५॥

Sloka 15.—The ' Guggu ' sound of the Hareeta is ' Full ' while, others are ' burning ' ; all the variations of sound of the Bharadwaja are declared to be auspicious.

किष्किषिशब्दः पूर्णः करायिकायाः शुभः कहकहेति ।
क्षेमाय केवलं करकरेति न त्वर्थसिद्धिकरः ॥१६॥
कोट्टक्कीति क्षेम्यः स्वरः कटुक्कीति वृष्टये तस्याः ।
अफलः कोटिकिलीति च दीप्तः खलु गुंकृतः शब्दः ॥१७॥

Slokas 16-17—The 'Kishkishi' sound of the Karayika is full and 'Kaha kaha', auspicious; while the 'Kara kara' sound is only for status-quo and not for fresh acquisition of wealth. Its own sound like 'Kotukli' bestows sound health; 'Katukli' leads to rain; 'Kotukili' is worthless and the sound 'Gum' is indeed 'Burning'.

शस्तं वामे दर्शनं दिव्यकस्य सिद्धिर्ज्ञेया हस्तमात्रोच्छ्रितस्य ।
तस्मिन्नेव प्रोन्नतस्थे शरीराद्धात्री वश्यं सागरान्ताभ्युपैति ॥१८॥

Sloka 18.—The sight of the Divyaka to the left is commendable; when it is only one cubit above the ground there alone, one's objects will be achieved; when it is in the same place but at a higher level than the body of a traveller, the whole earth as far as the oceans comes under his sway.

फणिनोऽभिमुखागमोऽरिसङ्गं कथयति बन्धुवधात्ययं च यातुः ।
अथवा समुपैति सव्यभागान्न स सिद्धौ कुशलो गमागमे च ॥१९॥

Sloka 19.—A snake moving towards a traveller indicates an encounter with his foes, and the death or ruin of his relatives; one moving from right to left during a journey does not lead to the accomplishment of his object.

अब्जेषु मूर्धसु च वाजिगजोरगाणां
राज्यप्रदः कुशलकृच्छुचिशाद्वलेषु ।
भस्मास्थिकाष्ठतुषकेशतृणेषु दुःखं
दृष्टः करोति खलु खञ्जनकोऽब्दमेकम् ॥२०॥

Sloka 20.—The Khanjanaka bird seated on lotuses or on the heads of horses, elephants or serpents, bestows sovereignty; on clean places or on green grass, happiness; while being seen on ashes, bones, fire-wood, husks, hair or straw, it causes grief for a year for certain.

किलिकिल्किलि तित्तिरिस्वनः शान्तः शस्तफलोऽन्यथापरः ।
शशको निशि वामपार्श्वगो वाशञ्छस्तफलो निगद्यते ॥२१॥

Sloka 21.—The "Kilikilkili' sound of the Tittiri is 'tranquil' and of auspicious results; otherwise, it is harmful. A hare crying and running on the left side of a person at night is said to be of beneficial result.

किलिकिलिविरुतं कपेः प्रदीप्तं न शुभफलप्रदमुद्दिशन्ति यातुः ।
शुभमपि कथयन्ति चुग्लुशब्दं कपिसदृशं च कुलालकुक्कुटस्य ॥

Sloka 22.—The 'Kilikili' sound of a monkey is said to be 'Burning' and does not produce good results to a traveller; but the चुग्लु (chuglu) sound is favourable. The cry of a Kulalakukkuta (potters' cock) is similar in effect to that of the monkey.

पूर्णाननः कृमिपतङ्गपिपीलिकाद्यै-
श्चाषः प्रदक्षिणमुपैति नरस्य यस्य ।
खे स्वस्तिकं यदि करोत्यथ वा यियासो-
स्तस्यार्थलाभमचिरात्सुमहत्करोति ॥२३॥

Sloka 23.—If a blue jay with its mouth filled with worms, moths, ants or something like that, flies from left to right of a person or in the fashion of a Swasthika figure in the sky, it bestows before long very great prosperity on him who is starting on a journey.

चाषस्य काकेन विरुध्यतश्चेत्पराजयो दक्षिणभागगस्य ।
वधः प्रयातस्य तदा नरस्य विपर्यये तस्य जयः प्रदिष्टः ॥२४॥

Sloka 24.—When a blue jay fights with a crow and is defeated by the latter, the traveller to whose right the jay flies will suffer death; otherwise (when it is victorious and flies to the left), he will be victorious.

केकेति पूर्णकुटवद्यदि वामपार्श्वे
चाषः करोति विरुतं जयकृत्तदा स्यात् ।
क्रेक्रेति तस्य विरुतं न शिवाय दीप्तं
सन्दर्शनं शुभदमस्य सदैव यातुः ॥२५॥

Sloka 25 —When the blue jay flying to the left of a person cries as "Keka", or does like the Purna Kut[1] (Kiri kiri, kahakaha), it bestows success; but its cry "Krekra" is "Burning" and does not lead to happiness; its mere sight is always favourable to a traveller.

अण्डीरकष्टीति रुतेन पूर्णष्टिट्टिट्टिशब्देन तु दीप्त उक्तः ।
फेण्टः शुभो दक्षिणभागसंस्थो न वाशिते तस्य कृतो विशेषः ।२६।

Sloka 62.—The Andeeraka is said ro be 'full' and 'Burning' with the sounds 'Ti' and 'Tittitti' respectively. The Phenta seen to the right is auspicious; and no importance need be attached to its cry.

श्रीकर्णरुतं तु दक्षिणे क्वक्वेति शुभं प्रकीर्तितम् ।
मध्यं खलु चिकुचिकीति यच्छेषं सर्वमुशन्ति निष्फलम् ॥२७॥

Sloka 27 —The "Kwakwakwa" sound of the "Srikarna flying to the right is said to be auspicious; the 'Chik chiki' one is medium in effect, and all other sounds, they say, are without any good result.

दुर्बलेरपि चिरिल्विरिल्विति प्रोक्तमिष्टफलदं हि वामतः ।
वामतश्च यदि दक्षिणं व्रजेत् कार्यसिद्धिमचिरेण यच्छति ॥२८॥

Sloka 28.—The sound "Chirilwirilu" of the Durbali too to the left is said to be of favourable effects; if it flies from left to right, it gives erelong the success of the undertaking.

चिक्चिकिवाशितमेव तु कृत्वा दक्षिणभागमुपैति च वामात् ।
क्षेमकृदेव न साधयतेऽर्थान् व्यत्ययगो वधबन्धभयाय ॥२९॥

Sloka 29.—If the Durbali itself crying like "Chick chiki" flies from left to right, it helps to maintain only the *status quo* (or gives only bodily wealth) and does not fulfil the cherished objects. If it is otherwise (flies from right to left), it causes fear of death or imprisonment.

क्रक्रेति च सारिका द्रुतं त्रेत्रे वाप्यभया विरौति या ।
सा वक्ति यियासतोऽचिराद्गात्रेभ्यः क्षतजस्य विस्रुतिम् ॥३०॥

Sloka 30.—A Sarika (மைனா) crying like 'Krakra' quickly or like "Tretre" fearlessly, indicates the flow of blood erelong from the limbs of a person starting on a journey.

फेण्टकस्य वामतश्चिरिल्विरिल्विति स्वनः
शोभनो निगद्यते प्रदीप्त उच्यतेऽपरः ॥३१॥

Sloka 31.—The " चिरिलु, इरिलु" sound of the Phenta to the left is declared to be favourable; the contrary, " Burning ".

श्रेष्ठं स्वरं स्यास्नुमुशन्ति वाममोङ्कारशब्देन हितं च यातुः ।
अतोऽपरं गर्दभनादितं यत् सर्वाश्रयं तत् प्रवदन्ति दीप्तम् ॥३२॥

Sloka 32.—A donkey standing in a place to the left of a traveller is said to be very good; one producing the sound of 'Om' is beneficial to him; all other varieties of the donkeys' braying wherever it may stand are called " Burning."

आकाररावी समृगः कुरङ्ग ओकाररावी पृषतश्च पूर्णः ।
येऽन्ये स्वरास्ते कथिताः प्रदीप्ताः पूर्णाः शुभाः पापफलाः प्रदीप्ताः ॥

Sloka 33.—The stag and the deer producing the आ sound and the spotted antelope, the ओ sound are 'full';

all other sounds are said to be "Burning"; those that are 'full' are auspicious, while the "Burning" ones are of evil consequences.

भीता रुवन्ति कुकुकुकिति ताम्रचूडा-
स्त्यक्त्वा रुतानि भयदान्यपराणि रात्रौ ।
स्वस्थैः स्वभावविरुतानि निशावसाने
ताराणि राष्ट्रपुरपार्थिववृद्धिदानि ॥३४॥

Sloka 34.—The cocks crow as कुकुकु when they are frightened; all sounds barring the above at night produce fear; the high-pitched and natural sounds produced by them free from illness towards the end of the night, bestow prosperity on the realm, city and sovereign.

नानाविधानि विरुतानि हि छिप्पिकाया-
स्तस्याः शुभाः कुलुकुलुर्न शुभास्तु शेषाः ।
यातुर्बिडालविरुतं न शुभं सदैव
गोस्तु क्षुतं मरणमेव करोति यातुः ॥३५॥

Sloka 35.—The Chippika sounds in many ways, but its "Kulukulu" sound alone is favourable; and the rest are harmful. Never is the mewing of a cat favourable to a traveller. The sneezing of a cow certainly brings about the death of the traveller.

डुंडुं गुग्लुगिति प्रियामभिलषन् क्रोशत्युलूको मुदा
पूर्णं स्याद्गुरुलु प्रदीप्तमपि च ज्ञेयं सदा किस्किसि ।
विज्ञेयः कलहो यदा बलबलं तस्याः सकृद्वाशितं
दोषायैव टटट्टटेति न शुभाः शेषाश्च दीप्ताः स्वराः ॥३६॥

Sloka 36—When the owl wishes for mating, it cries joyously as "डुंडु गुग्लुक्". Its गुरुलु sound is "full", while the "किस्किसि" sound is always "Burning". When

it cries repeatedly as "बकबक", it indicates quarrel; the "Tatattata" sound leads only to sufferings; and the rest being "Burning" are not favourable.

सारसकूजितमिष्टफलं तद्वयद्युगपद्विरुतं मिथुनस्य ।
एकरुतं न शुभं यदि वा स्यादेकरुते प्रतिरौति चिरेण ॥३७॥

Sloka 37.—The simultaneous cries of a pair of cranes are of favourable effects; but when one alone cries, or when the other follows the cry after a long time, it is inauspicious.

चिरिल्विरिल्विति स्वनैः शुभं करोति पिङ्गला ।
अतोऽपरे तु ये स्वराः प्रदीप्तसञ्ज्ञितास्तु ते ॥३८॥

Sloka 38.—The Pingala bird brings luck with its sound चिरिल्विरिल्वि; all other sounds of it are termed 'Burning," *i. e.*, malefic.

इशिविरुतं गमनप्रतिषेधि कुशुकुशु चेत् कलहं प्रकरोति ।
अभिमतकार्यगतिं च यथा सा कथयति तं च विधिं कथयामि ॥

Sloka 39.—If it produces an 'Isi" sound, then the journey will not be a success; if a "Kusu kusu" sound, it creates quarrel. I am now going to tell you the way in which the bird indicates the fulfilment of one's cherished objects.

दिनान्तसन्ध्यासमये निवासमागम्य तस्याः प्रयतश्च वृक्षम् ।
देवान् समभ्यर्च्य पितामहादीन् नवाम्बरस्तं च तरुं सुगन्धैः ॥४०॥
एको निशीथेऽनलदिक्स्थितश्च दिव्येतरैस्तां शपथैर्नियोज्य ।
पृच्छेद्यथाचिन्तितमर्थमेवमनेन मन्त्रेण यथा शृणोति ॥४१॥

Slokas 40-41.—Being pure and clad in new clothes, one should approach in the evening the tree which is the abode of the Pingala, and worship Brahman and other

Gods and also the tree with fine perfumes; then one should station one-self alone in the S. E. corner at mid-night, convince her (the bird) by oaths, referring to both Gods and men, and consult her about the contemplated object in this manner with the following hymn so that she might hear it well.

विद्धि भद्रे मया यत्त्वमिममर्थं प्रचोदिता ।
कल्याणि सर्ववचसां वेदित्री त्वं प्रकीर्त्यसे ॥४२॥
आपृच्छेऽद्य गमिष्यामि वेदितश्च पुनस्त्वहम् ।
प्रातरागम्य पृच्छे त्वामाग्नेयीं दिशमाश्रितः ॥४३॥
प्रचोदयाम्यहं यत् त्वां तन्मे व्याख्यातुमर्हसि ।
स्वचेष्टितेन कल्याणि यथा वेद्मि निराकुलम् ॥४४॥

Slokas 42-44.—" O auspicious one, kindly divine the object about which I am consulting you, for, you are praised as the knower of all languages. I shall take leave of you, being informed of it by you, but I shall come back in the morning and question you, stationing myself in the S. E. corner. I call upon you to explain to me through your activities the object I have in view, so that I may understand it without any ambiguity."

इत्येवमुक्ते तरुमूर्धगायाश्चिरिल्विरिल्वीति रुतेऽर्थसिद्धिः ।
अत्याकुलत्वं दिशिकारशब्दे कुचाकुचेत्येवमुदाहृते वा ॥४५॥
अवाक्प्रदानेऽपि हितार्थसिद्धिः पूर्वोक्तदिक्चक्रफलरतोऽन्यत् ।
वाच्यं फलं चोत्तममध्यनीचशाखास्थितायां वरमध्यनीचम् ॥४६॥

Slokas 45-46.—If on being addressed the above words she cries 'चिरिल्विरिल्वि' from the top of the tree there will be success of the undertaking; but if she cries 'दिशिकार' or 'कुचाकुचा', there will be great mental suffering. When she does not cry at all, even then, there

will be the accomplishment of the object. Other effects will have to be deduced from the 'Circle of Quarters' mentioned above. If she be perched on a high, middle or low branch, the effect will, in order, be very good, medium or bad.

दिङ्मण्डलेऽभ्यन्तरबाह्यभागे फलानि विन्द्याद्गृहगोधिकायाः ।
छुच्छुन्दरी चिच्चिडिति प्रदीप्ता पूर्णा तु सा तित्तिडिति स्वनेन ॥४७

Sloka 47.—The effects of the house-lizard will have to be deduced from its cry and position in the circle of Quarters whether in any of the spokes or of the 32 divisions. The Chuchchundari (rabbit or squirrel) is malignant with the cry 'चिच्चिट्', while it is full (auspicious) with 'तित्तिड्'

Thus ends the 88th Adhyaya on "the Cries of Birds and Beasts"

Omens—Section IV.

श्वचक्रम् ॥८९॥ The Circle of Dogs.

नृतुरगकरिकुंभपर्याणसक्षीरवृक्षेष्टकासञ्चयच्छत्रशय्यासनोलूखलानि ध्वजं चामरं शाद्वलं पुष्पितं वा प्रदेशं यदा श्वावमूत्राग्रतो याति यातुस्तदा कार्यसिद्धिर्भवेदार्द्रके गोमये मिष्टभोज्यागमः शुष्कसम्मूत्रणे शुष्कमन्नं गुडो मोदकावाप्तिरेवाथवा ।

Dandaka 1 (a).—If a dog passes urine on a man, horse, elephant, pot, saddle, milky tree, heap of bricks, umbrella, bed, seat, mortar, banner, chowrie or a piece of ground covered with green grass or flowers, and goes in front of a traveller, then there will be success of his undertaking; if it urinates on wet cow dung, he will get a

sumptuous meal; if on dry cow-dung, dry food, jaggery or sweets.

अथ विषतरुकण्टकीकाष्ठपाषाणशुष्कद्रुमास्थिश्मशानानि मूत्र्यावहत्याथवा यायिनोऽग्रेसरोऽनिष्टमाख्याति शय्याकुलालादिभाण्डान्यभुक्तान्यभिन्नानि वा मूत्रयन्कन्यकादोषकृद्भुज्यमानानि चेद्दुष्टतां तद्गृहिण्यास्तथा स्यादुपानत्फलं गोस्तु सम्मूत्रणेऽवर्णजः सङ्करः ।

Dandaka 1 (b).—Again if the dog passes urine on or kicks a poisonous or thorny tree, fire-wood, stone, withered tree, bones or cremation ground, and goes in advance of a traveller, it indicates dire consequences to him; if it urinates on couches or vessels made by potters and the like, unused and unbroken, the virgins in his house will be spoiled; if on those being used, his wife's character will be besmirched; the same refers to sandals also. If it urinates on a cow, there will be an admixture of blood in his family by its contact with low-class people.

गमनमुखमुपानहं सम्प्रगृह्योपतिष्ठेद्यदा स्यात्तदासिद्धये मांसपूर्णाननेऽर्थाप्तिरार्द्रेण चास्थ्ना शुभं साग्न्यलातेन शुष्केण चास्थ्ना गृहितेन मृत्युः प्रशान्तोल्मुकेनाभिघातोऽथ पुंसः शिरोहस्तपादादिवक्त्रे भुवोऽभ्यागमो वस्त्रचीरादिभिर्व्यापदः केचिदाहुः सवस्त्रे शुभम् ।

Dandaka 1 (c).—When a dog comes towards a traveller with a slipper in its mouth, he will achieve success; with meat, he will gain wealth; with a wet bone, happiness; with a burning stick or dry bone, he will meet with his end; with an extinguished stick, he will get blows; with a human head, hand, foot or smaller limb, he will get lands; with a cloth, tree-bark (rags) or

the like, miseries; but according to some, good results will accrue, when it carries a cloth.

प्रविशति तु गृहं सशुष्कास्थिवक्त्रे प्रधानस्य तस्मिन् वधः शृङ्खलाशीर्णवल्लीवरत्रादि वा बन्धनं चोपगृह्योपतिष्ठेद्यदा स्यात् तदा बन्धनं लेढि पादौ विधुन्वन् स्वकर्णावुपर्याक्रमंश्चापि विघ्नाय यातुर्विरोधे विरोधस्तथा स्वाङ्गकण्डूयने स्यात् स्वपंश्चोर्ध्वपादः सदा दोषकृत् ॥१॥

Dandaka 1 (d).—When a dog enters a house with a dry bone in its mouth, there will be the death of the head of the family living in it; when it comes towards a traveller with a chain, shrivelled creeper, thong or other means of tying in its mouth, he will suffer imprisonment; if it licks his feet or, shaking its ears, gets upon him, there will be obstacles to him; when it obstructs him or scratches its own limbs, he will have impediments; when it sleeps with its legs raised, there will be evil to all persons.

सूर्योदयेऽर्काभिमुखो विरौति ग्रामस्य मध्ये यदि सारमेयः।
एको यदा वा बहवः समेताः शंसन्ति देशाधिपमन्यमाशु ॥२॥

Sloka 2.—If one or more dogs bark at the Sun at Sun-rise from the middle of a village, it is an indication of the immediate change of rulers.

सूर्योन्मुखः श्वानलदिक्स्थितश्च चौरानलत्रासकरोऽचिरेण।
मध्याह्नकालेऽनलमृत्युशंसी संशोणितः स्यात् कलहोऽपराह्णे ॥३॥

Sloka 3.—If a dog barks standing in the S. E. corner and facing the Sun, there will erelong be danger from thieves and fire; if at mid-day. outbreak of fire and death (or death from fire); if in the afternoon, a sanguinary feud.

रुवन् दिनेशाभिमुखोऽस्तकाले कृषीवलानां भयमाशु दत्ते ।
प्रदोषकालेऽनिलादिङ्मुखश्च दत्ते भयं मारुततस्करोत्थम् ॥४॥

Sloka 4.—A dog barking at the Sun at Sunset indicates immediate danger to agriculturists; one barking towards the northwest in the evening, produces danger arising from wind and thieves.

उदङ्मुखश्चापि निशार्धकाले विप्रव्यथां गोहरणं च शास्ति ।
निशावसाने शिवदिङ्मुखश्च कन्याभिदूषानलगर्भपातान् ॥५॥

Sloka 5.—A dog barking at the North at midnight foretells trouble to Brahmins, and cattle-lifting; one facing the N. E. towards the dawn, scandal about virgins, outbreak of fire and miscarriage of foetus.

उच्चैःस्वराः स्युस्तृणकूटसंस्थाः प्रासादवेश्मोत्तमसंस्थिता वा ।
वर्षासु वृष्टिं कथयन्ति तीव्रामन्यत्र मृत्युं दहनं रुजश्च ॥६॥

Sloka 6.—If dogs standing on heaps of straw or on the tops of palaces (temples) or mansions, bark very loud in the monsoon, they indicate very severe rain; in other seasons, death, fire or diseases.

प्रावृट्कालेऽवग्रहेऽम्भोऽवगाह्य प्रत्यावर्तैं रेचकैश्चाप्यभीक्ष्णम् ।
आधुन्वन्तो वा पिबन्तश्च तोयं वृष्टिं कुर्वन्त्यन्तरे द्वादशाहात् ॥७॥

Sloka 7.—If during a drought in the rainy season, dogs plunge in water, and then turning round and round shake off the water from their sides repeatedly, or stir, or drink the water, there will be rain within 12 days.

द्वारे शिरो न्यस्य बहिः शरीरं रोरूयते श्वा गृहिणीं विलोक्य ।
रोगप्रदः स्यादथ मन्दिरान्तर्बहिर्मुखो वक्ति च बन्धकीं ताम् ॥८॥

Sloka 8.—If a dog barks looking at the lady of the house and placing its head on the threshold and body

outside, there will be illness in the house; if, on the other hand, it stands inside the house and barks facing (her in) the yard outside, the lady, it is to be noted, would be an adulteress.

कुड्यमुत्किरति वेश्मनो यदा तत्र खानकभयं भवेत्तदा।
गोष्ठमुत्किरति गोग्रहं वदेद्धान्यलब्धिमपि धान्यभूमिषु ॥९॥

Sloka 9.—When a dog scratches the wall of a house, there will be danger of burglary in it; when the ground in a cow-shed, cattle-lifting; when corn-fields or granaries, gain of corn.

एकेनाक्ष्णा साश्रुणा दीनदृष्टिर्मन्दाहारो दुःखकृत् तद्गृहस्य।
गोभिः साकं क्रीडमाणः सुभिक्षं क्षेमारोग्यं चाभिदत्ते मुदं च ॥१०

Sloka 10.—A dog having tears in one eye, looking pitiable and eating very little causes misery in the house; one sporting with cows indicates plenty of food-grains, happiness, sound health and joy.

वामं जिघ्रेज्जानु वित्तागमाय स्त्रीभिः साकं विग्रहो दक्षिणं चेत्।
ऊरुं वामं चेन्द्रियार्थोपभोगः सव्यं जिघ्रेदिष्टमित्रैर्विरोधः ॥११॥

Sloka 11.—If a dog smells the left knee of a traveller, he will get money; if the right knee, there will be quarrel with women; if the left thigh, enjoyment of sensual pleasures; if the right thigh, dissensions with beloved persons and friends.

पादौ जिघ्रेद्यायिनश्चेद्यात्रां प्राहार्थाप्तिं वाञ्छितां निश्चलस्य।
स्थानस्थस्योपानहौ चेद्विजिघ्रेत् क्षिप्रं यात्रां सारमेयः करोति ॥१२॥

Sloka 12.—If a dog smell the feet of a traveller, it forbids the journey; if those of one standing still, it indicates the acquisition of the desired amount of

wealth; if the slippers of one in his own place, an immediate journey.

उभयोरपि जिघ्रणे हि बाह्वोर्विज्ञेयो रिपुचौरसम्प्रयोगः ।
अथ भस्मनि गोपयीत भक्षान्मांसास्थीनि च शीघ्रमग्निकोपः ॥१३॥

Sloka 13.—If it smells both the arms, it would bring about the person's association with his enemies and thieves; it it hide eatables, flesh or bones inside ashes, there would be shortly an out-break of fire.

ग्रामे भषित्वा च बहिः श्मशाने भषन्ति चेदुत्तमपुंविनाशः ।
यियासतश्चाभिमुखो विरौति यदा तदा श्वा निरुणद्धि यात्राम् ॥

Sloka 14.—When dogs after barking in the village go out to the cemetery and bark there, a prominent person of the village will die. When a dog barks facing a person desiring to undertake a journey, it forbids the journey.

उकारवर्णे विरुतेऽर्थसिद्धिरोकारवर्णेन च वामपार्श्वे ।
व्याक्षेपमौकाररुतेन विन्द्यान्निषेधकृत्सर्वरुतश्च पश्चात् ॥१५॥

Sloka 15.—When a dog howls producing the sound of "U" or "O" to the left of a traveller, he will achieve his objects (or get wealth); the sound of "Au" indicates distress; and all kinds of cries behind him forbid the journey.

खंखेति चोच्चैश्च मुहुर्मुहुर्ये रुवन्ति दण्डैरिव ताड्यमानाः ।
श्वानोऽभिधावन्ति च मण्डलेन ते शून्यतां मृत्युभयं च कुर्युः ॥१६।

Sloka 16.—The dogs that produce repeatedly the sound "Kham kham" in a loud voice as if they are beaten with clubs, or run in a circular group towards a traveller indicate barrenness of his journey and fear of death.

प्रकाश्य दन्तान् यदि लेढि सृक्किणी तदाशनं मृष्टमुशन्ति तद्विदः।
यदाननं लेढि पुनर्न सृक्किणी प्रावृत्तभोज्येऽपि तदान्नविघ्नकृत् ॥१७॥

Sloka 17.—If a dog showing its teeth licks the corners of its mouth, the traveller will get a sumptuous meal, so opine those well-versed in the science; but if it licks its mouth (face) and not the corners of the mouth, there will be obstacle to his eating food, though he may have begun to eat it.

ग्रामस्य मध्ये यदि वा पुरस्य भषन्ति संहत्य मुहुर्मुहुर्ये।
ते क्लेशमाख्यान्ति तदीश्वरस्य श्वारण्यसंस्थो मृगवद्विचिन्त्यः ॥१८॥

Sloka 18.—If dogs bark repeatedly in a group in the middle of a village or town, its lord will get into trouble; a wild dog shall be treated just like a deer.

वृक्षोपगे क्रोशति तोयपातः स्यादिन्द्रकीले सचिवस्य पीडा।
वायोर्गृहे सस्यभय गृहान्तः पीडा पुरस्यैव च गोपुरस्थे ॥१९॥
भयं च शय्यासु तदीश्वराणां याने भषन्तो भयदाश्च पश्चात्।
अथापसव्या जनसन्निवेशे भयं भषन्तः कथयन्त्यरीणाम् ॥२०॥

Slokas 19-20.—If a dog barks standing near a tree, there will be rain; if near Indra's bolt (?), there will be trouble to the king's minister; if in the N. W. corner inside a house, danger to the crops; if in the city-gate, suffering in the city; if on beds, peril to their owners; dogs barking behind a traveller cause danger to him; those barking to the left of men indicate peril from their enemies.

Thus ends the 89th Adhyaya on "The Circle of Dogs".

Omens:- Section V

शिवारुतम् ॥९०॥ On the Cries of Jackals.

श्वभिः शृगालाः सदृशाः फलेन विशेष एषां शिशिरे मदाप्तिः ।
हूहूरुतान्ते परतश्च टाटा पूर्णः स्वरोऽन्ये कथिताः प्रदीप्ताः ॥१॥

Sloka 1.—Jackals are similar to dogs in effect with the difference that the former get passion for mating in the 'Sisira' season (months of Magha and Phalguna). The sounds 'हूहू' at the end of their howling and 'टाटा' at other times are 'full'; all other sounds are said to be 'Burning'.

[Since Sisira is the season for the jackals to be intoxicated, their cries then are of no value.]

लोमाशिकायाः खलु कक्कशब्दः पूर्णः स्वभावप्रभवः स तस्याः ।
येऽन्ये स्वरास्ते प्रकृतेरपेताः सर्वे च दीप्ता इति सम्प्रदिष्टाः ॥२॥

Sloka 2.—And the sound "Kakka" of the Lomasika (Hair-eater) is 'Full', for, that is its natural cry; all other sounds being opposed to the natural one are termed "Burning."

पूर्वोदीच्योः शिवा शस्ता शान्ता सर्वत्र पूजिता ।
धूमिताभिमुखी हन्ति स्वरदीप्ता दिगीश्वरान् ॥३॥

Sloka 3.—The jackal is commendable in the east and the north; one stationed in a 'Tranquil' quarter and having a pleasant sound is always highly favourable; one facing the 'Smoking' quarter and 'Burning' in respect of voice destroys the rulers of that direction.

राजा कुमारो नेता च....॥४॥ This is merely a repetition of Sloka 34 of Adhyaya LXXXVI.

सर्वदिक्ष्वशुभा दीप्ता विशेषेणाह्न्यशोभना ।
पुरे सैन्येऽपसव्या च कष्टा सूर्योन्मुखी शिवा ॥५॥

Sloka 5.—In all quarters, a 'Burning' jackal is of evil consequences especially in the day-time; one going from right to left of a town or army and facing the Sun is harmful.

याहीत्यग्निभयं शास्ति टाटेति मृतवेदिका ।
धिग्धिग्दुष्कृतिमाचष्टे सज्वाला देशनाशिनी ॥६॥

Sloka 6.—If its cry is like 'याहि', there will be danger from fire; if like 'टाटा', the news of somebody's death; if like 'धिक् धिक्', great calamity; if it is flaming in the mouth, the country will be destroyed.

नैव दारुणतामेके सज्वालायाः प्रचक्षते ।
अर्काद्यनलवत् तस्या वक्त्रं लालास्वभावतः ॥७॥

Sloka 7.—Some sages (such as Kasyapa) do not declare the dreadful nature of the flaming jackal. For; on account of the intrinsic nature of its saliva, its mouth is fiery like the Sun and other luminaries.

Another reading is आक्रान्तानलवत्-like a burning log or like the circle of fire caused by the revolution of a burning stick.

अन्यप्रतिरुता याम्या सोद्बन्धमृतशंसिनी ।
वारुण्यनुरुता सैव शंसते सलिले मृतम् ॥८॥

Sloka 8.—The cry of a jackal stationed in the South being re-echoed by another, indicates the death of a relative by hanging; but in the West, by drowning.

अक्षोभः श्रवणं चेष्टं धनप्राप्तिः प्रियागमः ।
क्षोभः प्रधानभेदश्च वाहनानां च सम्पदः ॥९॥
फलमासप्तमादेतदग्राह्यं परतो रुतम् ।
याम्यायां तद्विपर्यस्तं फलं षट्पञ्चमादृते ॥१०॥

Slokas 9-10—When a jackal howls once, twice, thrice, four times, five times, six times or seven times, the

effects will severally be freedom from distress, hearing pleasant news gain of wealth, arrival of a beloved person, turmoil, dissension among the king's ministers (or breaking of a valuable article ?) or prosperity of vehicles. If it cries more times, no heed is to be given to that; but if it cries in the South, the above effects of the frequency will be just the contrary, save for the fifth or the sixth. (The respective effects in the South will be—distress, hearing unpleasant news, loss of wealth, separation from a beloved person, turmoil, dissension and loss of vehicles.).

या रोमाञ्चं मनुष्याणां शकृन्मूत्रं च वाजिनाम् ।
रावात् त्रासं च जनयेत् सा शिवा न शिवप्रदा ॥११॥

Sloka 11.—A jackal that produces horripilation in men, makes horses pass dung and urine and frightens people through its howl, leads to dire results.

मौनं गता प्रतिरुते नरद्विरदवाजिभिः ।
या शिवा सा शिवं सैन्ये पुरे वा सम्प्रयच्छति ॥१२॥

Sloka 12.—When a jackal keeps quiet on its cry being reached by men, elephants or horses, whether in a town or military camp, prosperity will accrue to it therefrom.

भेभेति शिवा भयङ्करी भोभो व्यापदमादिशेच्च सा ।
मृतिबन्धनिवेदिनी फिफे हुहु चात्महिता शिवा स्वरे ॥१३॥

Sloka 13.—If the jackal's cry sounds like 'भेभे' the effect is dreadful; if like 'भोभो', there will be great misery; if like 'फिफे', death or imprisonment; and if like 'हुहु', benefit will accrue to the person.

शान्ता त्ववर्णात् परमारुवन्ती टाटामुदीर्णामिति वाश्यमाना ।
टेटे च पूर्वं परतश्च थे थे तस्याः स्वतुष्टिप्रभवं रुतं तत् ॥१४॥

Sloka 14.—If a jackal standing in a 'Tranquill' direction and having pleasant voice produces any sound beginning with अ or the harsh sound 'टाटा', or first sounding like 'टे टे' produces 'थे थे' sound at the end, it is auspicious For all these sounds are born of its heart's joy.

उच्चैर्घोर वर्णमुच्चार्य पूर्वं पश्चात् क्रोशेत् क्रोष्टुकस्यानुरूपम् ।
या सा क्षेमं प्राह वित्तस्य चाप्तिं संयोगं वा प्रोषितेन प्रियेण ॥१५॥

Sloka 15.—If a jackal at first cries producing some harsh sound in a very high pitch and then howls in its natural fashion, it indicates preservation and acquisition of wealth and union with a beloved person who had gone abroad.

Thus ends the 90th Adhyaya on "The cries of Jackals".

Omens : Section VI

मृगचेष्टितम् ॥९१॥ Omens connected with the Movements of Wild Animals.

सीमागता वन्यमृगा रुवन्तः स्थिता व्रजन्तोऽथ समापतन्तः ।
सम्प्रत्यतीतैष्यभयानि दीप्ताः कुर्वन्ति शून्यं परितो भ्रमन्तः ॥१॥

Sloka 1.—Wild animals standing in a 'Burning' quarter at the border of a town or village and crying indicate danger during the same day; those going away from the border in the same circumstance, danger that is over; and those coming towards it, danger that is impending. If they go round it, the town or village will become a void.

ते ग्राम्यसत्त्वैरनुवाश्यमाना भयाय रोधाय भवन्ति वन्यैः ।
ग्राम्यामपि प्रत्यनुवाशितास्ते वन्दिग्रहायै च मृगा रुवन्ति ॥२॥

Sloka 2.—If the wild animals standing in the border of a town cry and are re-echoed by domestic rural animals, peril to the town is indicated ; if by other wild animals, siege ; and if by both domestic and wild animals, kidnapping of women.

वन्ये सत्त्वे द्वारसंस्थे पुरस्य रोधो वाच्यः सम्प्रविष्टे विनाशः ।
सूते मृत्युः स्याद्भयं संस्थिते च गेहं याते बन्धनं सम्प्रदिष्टम् ॥३॥

Sloka 3.—When a wild animal stands at the town-gate, the town will be besieged ; when the animal enters it, it will be destroyed ; when it brings forth a young one, there will be death ; when it dies, danger ; when it enters a home, its owner will be imprisoned.

Thus ends the 91st Adhyaya on " Omens connected with Wild Animals.

Omens :—Section VII.

गवेङ्गितम् ॥९२॥ The Intention of Cows.

गावो दीनाः पार्थिवस्याशिवाय पादैर्भूमिं कुट्टयन्त्यश्च रोगान् ।
मृत्युं कुर्वन्त्यश्रुपूर्णायताक्ष्यः पत्युर्भीतास्तस्करानारुवन्त्यः ॥१॥

Sloka 1.—Cows looking jaded or pitiable indicate misery to the king ; burrowing the earth with their hoofs, diseases ; having eyes filled with tears, owner's death ; bellowing in panic, trouble from thieves.

अकारणे क्रोशति चेदनर्थो भयाय रात्रौ वृषभः शिवाय ।
भृशं निरुद्धा यदि मक्षिकाभिस्तदाशु वृष्टिं सरमात्मजैर्वा ॥२॥

Sloka 2.—If a cow cries without any reason, there will be calamity ; if at night, fear ; but if a bull, happiness ; if a cow is completely swarmed in front with flies, or obstructed by dogs, there will be rain very soon.

आगच्छन्त्यो वेश्मवम्भारवेण संसेवन्त्यो गोष्ठवृद्ध्यै गवां गाः ।
आर्द्राङ्ग्यो वा हृष्टरोमण्यः प्रहृष्टा धन्या गावः स्युर्महिष्योऽपि चैवम्

Sloka 3.—If cows while coming home with the cry of बम्भा follow other cows (fondling them), there will be increase of cows in the cow-shed; if they are wet in body, happy or have the hair standing on ends, they bring fortune to their owner. The same remarks apply to she-buffaloes as well.

Thus ends the 92nd Adhyaya on " The Intention of Cows ".

Omens :—Section VIII.

अश्वेङ्गितम् ॥९३॥ The Intention of Horses.

उत्सर्गान्न शुभदमासनात्परस्थं वामे च ज्वलनमतोऽपरं प्रशस्तम् ।
सर्वाङ्गज्वलनमवृद्धिदं हयानां द्वे वर्षे दहनकणाश्च धूपनं वा ॥१॥

Sloka 1.—It is a general rule that a flame behind and to the left of a horse's back (when saddle is put), is not beneficial; elsewhere it is favourable. Flaming all over the body of horses leads to loss; so do sparks or smoke on their body, for two years continuously.

अन्तः पुरं नाशमुपैति मेढ्रे कोशः क्षयं यात्युदरे प्रदीप्ते ।
पायौ च पुच्छे च पराजयः स्याद्वक्त्रोत्तमाङ्गज्वलने जयश्च ॥२॥

Sloka 2.—The flame appearing in a horse's penis causes the ruin of the King's harem; in the stomach, of his treasure; in the anus and the tail, leads to the King's defeat; in the face and head, to victory.

स्कन्धासनांसज्वलनं जयाय बन्धाय पादज्वलनं प्रदिष्टम् ।
ललाटवक्षोऽक्षिभुजे च धूमः पराभवाय ज्वलनं जयाय ॥३॥

Sloka 3.—The flaming of a horse's shoulders, back or sides of the neck leads to the owner's victory; the

flaming of the hind legs, to his imprisonment ; smoke in its forehead, breast, eyes or fore-legs, to defeat, while flame in the above limbs leads to victory.

नासापुटप्रोथशिरोऽश्रुपातनेत्रे च रात्रौ ज्वलनं जयाय ।
पलाशताम्रासितकर्बुराणां नित्यं शुकाभस्य सितस्य चेष्टम् ॥

Sloka 4—The flaming at night of the snout, middle of the nose, head, the lower part of the cheeks and eyes of horses that are green, copper-hued, dark or variegated confers success ; it is always (both by day and night) auspicious with those that are white or have the hue of parrots.

प्रद्वेषो यवसाम्भसां प्रपतनं स्वेदो निमित्ताद्विना
कम्पो वा वदनाच्च रक्तपतनं धूमस्य वा सम्भवः ।
अस्वप्नश्च विरोधिनां निशि दिवा निद्रालसध्यानता
सादोऽधोमुखता विचेष्टितमिदं नेष्टं स्मृतं वाजिनाम् ॥५॥

Sloka 5.—Antipathy to grass and water, falling down, sweating, convulsion without any cause, falling of blood from or appearing of smoke in the mouth, keeping vigil at night through hatred (or quarrel), drowsiness and pensive mood by day, languor and down-cast face—none of these activities of horses is said to be favourable.

आरोहणमन्यवाजिनां पर्याणादियुतस्य वाजिनः
उपवाह्यतुरङ्गमस्य वा कल्पस्यैव विपन्नशोभना ॥६॥

Sloka 6.—If a horse carrying a saddle and a rider gets upon another horse, or if the royal horse that is quite fit meets with some disaster, there will be misery.

क्रौञ्चवद्रिपुवधाय हेषितं ग्रीवया त्वचलया च सोन्मुखम् ।
स्निग्धमुच्चमनुनादि हृष्टवद्ग्रासरुद्धवदनैश्च वाजिभिः ॥७॥

Sloka 7.—If a horse neighs like the Kraunchá bird, or does with its face raised and neck motionless, or has

a sweet loud and resonant neigh, or neighs with its mouth full of grass, the enemy will be killed.

पूर्णपात्रदधिविप्रदेवतागन्धपुष्पफलकाञ्चनादि वा ।
द्रव्यमिष्टमथवा परं भवेद्धेषतां यदि समीपतो जयः ॥८॥

Sloka 8.—If in the neighbourhood of a horse that neighs there is a full pot (one filled with auspicious substances), curds, a Brahmin, a deity, perfumes, flowers, fruits, gold, etc. or some other desirable article, there will be victory.

भक्ष्यपानखलिनाभिनन्दिनः पत्युरौपयिकनन्दिनोऽथवा ।
सव्यपार्श्वगतदृष्टयोऽथवा वाञ्छितार्थफलदास्तुरङ्गमाः ॥९॥

Sloka 9.—Horses that willingly take to their fodder, drink and bit or other accoutrements, or cast glances at their right side, bestow all desired objects on their masters.

वामैश्च पादैरभिताडयन्तो महीं प्रवासाय भवन्ति भर्तुः ।
सन्ध्यासु दीप्तामवलोकयन्तो ह्रेषन्ति चेद्बन्धपराजयाय ॥१०॥

Sloka 10.—If horses stamp the earth with their left hoofs, their master will go abroad; if they neigh facing the 'Burning' quarter at any juncture (morning, evening, midday or midnight), he will suffer imprisonment or defeat.

अतीव ह्रेषन्ति किरन्ति वालान् निद्रारताश्च प्रवदन्ति यात्राम् ।
रोमत्यजो दीनखरस्वराश्च पांसून् ग्रसन्तश्च भयाय दृष्टाः ॥११॥

Sloka 11.—If they neigh too much (too frequently), shake their tails or are sleepy, their master will go on a journey; if they drop hair, have feeble or harsh sound, or eat the dust of the earth, they indicate danger to their master.

समुद्गवद्दक्षिणपार्श्वशायिनः पदं समुत्क्षिप्य च दक्षिणं स्थिताः ।
जयाय शेषेष्वपि वाहनेष्विदं फलं यथासम्भवमादिशेद्बुधः ॥१२॥

Sloka 12.—If horses lie on their right side like a box or stand on the ground with their right leg raised, there will be success. The same effects as given above will have to be applied by a wise man to other vehicles (animals such as elephants and camels) as well according to the circumstances.

आरोहति क्षितिपतौ विनयोपपन्नो
यात्रानुगोऽन्यतुरगं प्रतिहेषते च ।
वक्त्रेण वा स्पृशति दक्षिणमात्मपार्श्वं
योऽश्वः स भर्तुरचिरात् प्रचिनोति लक्ष्मीम् ॥१३॥

Sloka 13.—The horse that is very subservient, when the king mounts it, goes in the direction to which the king is bound (or follows the party of sojourners), and reciprocates when others neigh, or touches its right side with its mouth, enhances erelong its master's wealth.

मुहुर्मुहुर्मूत्रशकृत्करोति न ताड्यमानोऽप्यनुलोमयायी ।
अकार्यभीतोऽश्रुविलोचनश्च शिवं न भर्तुस्तुरगोऽभिधत्ते ॥१४॥

Sloka 14.—The horse that passes urine and dung too freqüently, does not go along the proper direction though beaten, shows fright without any cause, and has tears in its eyes, does not indicate prosperity to its master.

उक्तमिदं हयचेष्टितमत ऊर्ध्वं दन्तिनां प्रवक्ष्यामि ।
तेषां तु दन्तकल्पनभङ्गम्लानादिचेष्टाभिः ॥१५॥

Sloka 15.—Thus have I expounded the activities of horses. Hereafter I shall describe those of elephants. Their effects—good or bad—will have to be judged from

the cuttings, breaks, faded appearance, etc. of their tusks and other features.

Thus ends the 93rd Adhyaya on the "Intention of Horses".

Omens :—Section IX.

हस्तिचेष्टितम् ॥९४॥ The Attitude of Elephants.

दन्तस्य मूलपरिधिं द्विरायतं प्रोज्झ्य कल्पयेच्छेषम् ।
अधिकमनूपचराणां न्यूनं गिरिचारिणां किञ्चित् ॥१॥

Sloka 1.—The elephant's tusk should be cut off at a height that is equal to twice its girth at the root (or leave off a length equal to twice the circumference of the elephant's tusk at the root and cut off the rest); but in the case of elephants roaming about marshy places a little more than the above should be left off, and in the case of those of mountains, a little less.

This and the next five slokas are mere repetitions of Adh. LXXIX.—Slokas 20 to 25. *supra.*

शुक्लः समः सुगन्धिः स्निग्धश्च शुभावहो भवेच्छेदः ।
गलनम्लानफलानि च दन्तस्य समानि भङ्गेन ॥७॥

Sloka 7.—The cutting of the tusk being white, even, of good smell and glossy bestows prosperity. The effects of the dropping down and the fading of colour of the tusk are similar to those of its breaking.

मूलमध्यदशनाग्रसंस्थिता देवदैत्यमनुजाः क्रमात्ततः ।
स्फीतमध्यपरिपेलवं फलं शीघ्रमध्यचिरकालसम्भवम् ॥८॥

Sloka 8.—The Gods, demons and men reside in the root, middle part and tip respectively of the elephant's

tusk. The effects of omens in these parts will be in order, great, moderate and slight, and they will be felt in a short time, in some time (within a month), and after a long time (after a month), respectively.

दन्तभङ्गफलमत्र दक्षिणे भूपदेशबलविद्रवप्रदम् ।
वामतः सुतपुरोहिते भयान् हन्ति साटविकदारनायकान् ॥९॥

Sloka 9.—The effects of the right tusk breaking in these parts are severally the fleeing of the King, the population and the army; of the left tusk, the destruction of the prince royal, preceptor and the mahout; so also of the army of mountaineers, the consort and leading personages (commanders) respectively.

आदिशेदुभयभङ्गदर्शनात् पार्थिवस्य सकलं कुलक्षयम् ।
सौम्यलग्नतिथिभादिभिः शुभं वर्धतेऽशुभमतोऽन्यथा वदेत् ॥१०॥

Sloka 10.—If both the tusks are found to break, the wholesale ruin of the royal family is to be predicted; but if the breaking occurs in a benefic Lagna (Taurus, Gemini, Cancer, Virgo, Libra, Sagittarius, Pisces), lunar day, asterism and the like, there will be an increase of prosperity; otherwise, there will be an increase of misery.

सौम्यतिथि or benefic lunar days are those other than the रिक्ता one's; सौम्य asterisms are those other than दारुण and उग्र ones. By आदि, it is to be noted that the Lagna may be occupied or aspected by benefics.

क्षीरमृष्टफलपुष्पपादपेष्वापगातटविघट्टितेन वा ।
वाममध्यरदभङ्गखण्डने शत्रुनाशकृदतोऽन्यथा परम् ॥११॥

Sloka 11.—If the elephant be found to break the middle of its left tusk by striking against milky trees, or trees laden with fruits or flowers, or the banks of rivers,

the destruction of the enemy is assured ; otherwise (against thorny trees, etc.) or at the breaking of the right tusk, there will be prosperity to the enemy.

स्खलितगतिरकस्मात् त्रस्तकर्णोऽतिदीनः
श्वसिति मृदु सुदीर्घं न्यस्तहस्तः पृथिव्याम् ।
द्रुतमुकुलितदृष्टिः स्वप्नशीलो विलोमो
भयकृदहितभक्षी नैकशोऽसृक्शकृत्कृत् ॥१२॥

Sloka 12.—If the elephant has a stumbling gait, if its ears stop beating suddenly, if it appears very dejected, if it breathes soft and long, placing its trunk on the earth, if its eys are full of tears or closed, if it is always sleepy, if it behaves in a refractory manner, if it eats something unwholesome, or if it passes blood (ichor ?) and dung too frequently, it forebodes danger.

वल्मीकस्थाणुगुल्मक्षुपतरुमथनस्वेच्छया हृष्टदृष्टि-
र्यायाद्यात्रानुलोमं त्वरितपदगतिर्वक्त्रमुन्नम्य चोच्चैः ।
कक्ष्यासन्नाहकाले जनयति च मुहुः शीकरं बृंहितं वा
तत्काले वा मदाप्तिर्जयकृदथ रदं वेष्टयन् दाक्षिणं च ॥१३॥

Sloka 13.—If the elephant breaks wantonly ant-hills trunks of trees, bushes, green grass or trees, if it looks jolly, if it goes in the direction of the march, with quick steps, holding aloft its face, if at the time of its being accoutred it ejects spray or trumpets repeatedly, or if it gets intoxicated at the time, or if it takes its trunk around the right tusk, it confers victory.

प्रवेशनं वारिणि वारणस्य ग्राहेण नाशाय भवेन्नृपस्य ।
ग्राहं गृहीत्वोत्तरणं नृपस्य तोयात् स्थलं वृद्धिकरो नृभर्तुः ॥१४॥

Sloka 14.—If an elephant is dragged into water by a crocodile, the king's destruction is indicated ; if, on the

other hand, the elephant comes back to the bank dragging the crocodile from the water, the king will prosper.

Thus ends the 94th Adhyaya on "The Attitude of Elephants."

Omens :—Section X.

वायसविरुतम् ॥९५॥ On the Cries of Crows.

प्राच्यानां दक्षिणतः शुभदाः काकाः करायिका वामाः ।
विपरीतमन्यदेशेष्ववधिर्लोकप्रसिद्धैव ॥१॥

Sloka 1.—In the case of the people of the eastern countries, the sight of crows to their right is favourable, but the Karayika is good when on the left side. This is to be reversed in other countries. The demarcation of the countries is to be understood duly from convention.

वैशाखे निरुपहते वृक्षे नीडः सुभिक्षशिवदाता ।
निन्दितकण्टकिशुष्केष्वसुभिक्षभयानि तद्देशे ॥२॥

Sloka 2.—If a crow builds its nest in an unspoilt tree in the month of Vaisakha, there will be plenty of food and prosperity ; if in a condemned, thorny or dry tree, there will be danger of famine in that country.

नीडे प्राकशाखायां शरदि भवेत् प्रथमवृष्टिरपरस्याम् ।
याम्योत्तरयोर्मध्यात् प्रधानवृष्टिस्तरोरुपरि ॥३॥
शिखिदिशि मण्डलवृष्टिर्नैर्ऋत्यां शारदस्य निष्पत्तिः ।
परिशेषयोः सुभिक्षं मूषकसम्पच्च वायव्ये ॥४॥

Slokas 3-4.—If the crow's nest be in an eastern branch of a tree, the first showers for the year will fall during the autumnal season ; if it is on a western branch, the rain will be in the rainy season itself ; if it is on a

southern or northern branch, there will be rain between the two seasons, rainy and autumnal ; if it is on the top of the tree, there will be copious rain in all the four months ; if it is in the S. E., there will be sporadic rain ; if in the S. W., autumnal crops will flourish ; if in the other two corners, there will be plenty of food-grains, but in the N. W., rats will increase.

शरदर्भगुल्मवल्लीधान्यप्रासादगेहनिम्नेषु ।
शून्यो भवति स देशश्चौरानावृष्टिरोगार्त्तः ॥५॥

Sloka 5.—If the crow builds its nest on reeds, holy grass, bushes, creepers, corn, temples, houses or pits, the country will be denuded being afflicted with robbers, drought and diseases.

द्वित्रिचतुःशावत्वं सुभिक्षदं पञ्चभिर्नृपान्यत्वम् ।
अण्डावकिरणमेकाण्डताप्रसूतिश्च न शिवाय ॥६॥

Sloka 6.—A crow with two, three or four young ones confers abundance of food ; with five, brings about a change of rulers ; one throwing away the eggs, or laying a single egg, or no egg at all, is not at all auspicious.

चौरकवर्णैश्चौराश्चित्रैर्मृत्युः सितैस्तु वह्निभयम् ।
विकलैर्दुर्भिक्षभयं काकानां निर्दिशेच्छिशुभिः ॥७॥

Sloka 7.—If the young ones of the crow are of the colour of the perfume called Chauraka, there will be trouble from thieves ; if of a mixture of colours, there will be death ; if white, there will be danger from fire ; if crippled, fear of famine.

अनिमित्तसंहतैर्ग्राममध्यगैः क्षुद्भयं प्राक्रिरुवाद्भिः ।
रोधश्चक्राकारैरभिघातो वर्गवर्गस्थैः ॥८॥

Sloka 8.—If crows congregate without any cause in

the middle of a village and caw aloud, there will be suffering from famine; if they fly in a circular group, the village will be besieged; if they appear in several groups, there will be disaster,

अभयाश्च तुण्डपक्षैश्चरणविघातैर्जनानभिभवन्तः ।
कुर्वन्ति शत्रुवृद्धिं निशि विचरन्तो जनविनाशम् ॥९॥

Sloka 9.—If the crows attack people fearlessly with their beaks, wings or kicks, there will be an increase of enemies; if they fly at night, the destruction of the people is indicated.

सव्येन खे भ्रमद्भिः स्वभयं विपरीतमण्डलैश्च परात् ।
अत्याकुलं भ्रमद्भिर्वातोद्भ्रामो भवति काकैः ॥१०॥

Sloka 10.—If crows fly from left to right, there will be trouble from one's own kinsmen; if from right to left, from enemies; if in a disorderly fashion, there will be a whirl-wind.

ऊर्ध्वमुखाश्चलपक्षाः पथि भयदाः क्षुद्भयाय धान्यमुषः ।
सेनाङ्गस्था युद्धं परिमोषं चान्यभृतपक्षाः ॥११

Sloka 11.—Crows with their beaks raised and wings fluttering indicate danger to a traveller on his way; those stealing corn, famine; those perched on something pertaining to the army, a battle; those that have wings similar (very dark) to those of the cuckoo, theft.

भस्मास्थिकेशपत्राणि विन्यसन् पतिवधाय शय्यायाम् ।
मणिकुसुमाद्यवहनने सुतस्य जन्माप्यथाङ्गनायाश्च ॥१२॥

Sloka 12.—If it throws ashes, bones, hair or leaves on a couch, the owner will meet with his end; if it strikes the bed with a gem, flower or something like that, a son will be born to him; if with grass, a stick or so, a daughter.

पूर्णानेनेऽर्थलाभः सिकताधान्यार्द्रमृत्कुसुमपूर्वैः ।
भयदो जनसंवासाद्यदि भाण्डान्यपनयेत्काकः ॥१३॥

Sloka 13.—When the crow's mouth is filled with sand, corn, wet clay, flower or the like, there is influx of wealth; when it takes away vessels (treasures ?) from a place where dwell many people, there is disaster.

वाहनशस्त्रोपानच्छत्रच्छायाङ्गकुट्टने मरणम् ।
तत्पूजायां पूजा विष्ठाकरणेऽन्नसम्प्राप्तिः ॥१४॥

Sloka 14.—If the crow strikes a vehicle, weapon, slipper, shade of the umbrella or a man himself, the person concerned will die; if it worships (with flowers, etc.) any of these, he will get honour; if it passes excreta, he will get food.

यद्द्रव्यमुपनयेत्तस्य लब्धिरपहरति चेत्प्रणाशः स्यात् ।
पीतद्रव्यैः कनकं वस्त्रं कार्पासिकैः सितै रूप्यम् ॥१५॥

Sloka 15.—A person will gain or lose whatever article the crow brings near or takes away from him. If the article brought or taken away be yellow in colour, it will be gold; if cotton, clothes; if white, silver.

सक्षीरार्जुनवञ्जुलकूलद्वयपुलिनगा रुवन्तश्च ।
प्रावृषि वृष्टिं दुर्दिनमनृतौ स्नाताश्च पांसुजलैः ॥१६॥

Sloka 16.—If in the rainy season the crow caws sitting on a milky tree, the Arjuna, the Vanjula, on the banks of rivers, or on sand dunes, there will be good rain; in other seasons, the sky will be overcast Similarly, ii it bathes in dust or water in the rainy season, there will be rain; in others, only a cloudy sky.

दारुणनादस्तरुकोटरोपगो वायसो महाभयदः ।
सलिलमवलोक्य विरुवन् वृष्टिकरोऽब्दानुरात्रौ च ॥१७॥

Sloka 17.—If the crow caws frightfully from the interior of a tree-hollow, there will be great danger; if it caws looking at water, or after the thunder of clouds, there will be rain.

दीप्तोद्विग्नो विटपे विकुट्टयन् वह्निकृद्विधुतपक्षः ।
रक्तद्रव्यं दग्धं तृणकाष्ठं वा गृहे विदधत् ॥१८॥

Sloka 18.—If it strikes its beak in pain against a branch standing in the 'Burning' quarter and shaking its wings, there will be danger from fire; if it brings a red substance, something burnt, grass or wood into a house, the same effect will have to be declared,

ऐन्द्र्यादिदिगवलोकी सूर्याभिमुखो रुवन् गृहे गृहिणः ।
राजभयचोरबन्धनकलहाः स्युः पशुभयं चेति ॥१९॥

Sloka 19.—If the crow facing the Sun caws from a house, looking at the East, South, West or North, the owner will have trouble from the king, thieves, imprisonment or quarrel respectively; if it is in any corner, his domestic animals will suffer (or he will be troubled by them).

शान्तामैन्द्रीमवलोकयन् रुयाद्राजपुरुषमित्राप्तिः ।
भवति च सुवर्णलब्धिः शाल्यन्नगुडाशनाप्तिश्च ॥२०॥

Sloka 20.—If the crow caws looking at the East that is 'tranquil', there will be meeting with kings' officers and friends, and acquisition of gold and food consisting of rice and sweet pudding.

आग्नेय्यामनलाजीविकयुवतिप्रवरधातुलाभश्च ।
याम्ये माषकुलुत्थाभोज्यं गान्धर्विकैर्योगः ॥२१॥

Sloka 21.—If it caws looking at the S. E. that is 'Tranquil', there will be the gain of goldsmiths (those

that live by fire), young damsels and costly minerals; if at the South, one will eat food prepared from black-gram and horse-gram and come into contact with musicians.

नैर्ऋत्यां दूताश्वोपकरणदधितैलपललभोज्याप्तिः ।
वारुण्यां मांससुरासवधान्यसमुद्ररत्नाप्तिः ॥२२॥

Sloka 22.—If the crow caws looking at the S. W. that is 'Tranquil', one will get messengers, horses, implements, curds, oils, flesh and food; if at the West, flesh, toddy, spirituous liquor, corn and oceanic gems.

मारुत्यां शस्त्रायुधसरोजवल्लीफलाशनाप्तिश्च ।
सौम्यायां परमान्नाशनं तुरङ्गाम्बरप्राप्तिः ॥२३॥

Sloka 23.—If it caws looking at the N. W. (Tranquil), one will get weapons, lotuses, fruits of creepers and food; if at the North, milk porridge, horses and clothes.

ऐशान्यां सम्प्राप्तिर्घृतपूर्णानां भवेदनडुहश्च ।
एवं फलं गृहपतेर्गृहपृष्ठसमाश्रिते भवति ॥२४॥

Sloka 24 —If it caws looking at the N. E. (Tranquil), one will eat edibles prepared in ghee. He will get bulls. Thus, the effects mentioned above accrue to the owner of the house, when the crow sits on its roof.

गमने कर्णसमश्चेत् क्षेमाय न कार्यसिद्धये भवति ।
अभिमुखमुपैति यातुर्विरुवन् विनिवर्त्तयेद्यात्राम् ॥२५॥

Sloka 25.—A crow passing near the ear of a traveller confers health, but not success in the undertaking; one coming towards him cawing creates obstacles for the journey (spoils the journey).

वामे वाशित्वादौ दक्षिणपार्श्वेऽनुवाशते यातुः ।
अर्थापहारकारी तद्विपरीतोऽर्थसिद्धिकरः ॥२६॥

Sloka 26.—If a crow caws at first to the left and then to the right of a traveller, his wealth will be stolen; if it is contrariwise, he will get wealth.

यदि वाम एव विरुवन् मुहुर्मुहुर्यायिनोऽनुलोमगतिः ।
अर्थस्य भवति सिद्ध्यै प्राच्यानां दक्षिणश्चैवम् ॥२७॥

Sloka 27.—If a crow caws constantly to the left of a traveller and flies in the same direction, his wealth will increase; this will happen if it caws even to the right in the case of people of the Eastern countries..

वामः प्रतिलोमगतिर्विरुवन् गमनस्य विघ्नकृद्भवति ।
तत्रस्थस्यैव फलं कथयति तद्वाञ्छितं गमने ॥२८॥

Sloka 28.—If a crow caws to the left of a traveller and flies in the opposite direction, his journey will be hindered. The desired object of a person's journey is indicated by the crow before he sets out.

दक्षिणविरुतं कृत्वा वामो विरुयाद्यथेप्सितावाप्तिः ।
प्रतिवाश्य पुरो यायाद् द्रुतमत्यर्थागमो भवति ॥२९॥

Sloka 29.—If a crow caws at first to the right and then to the left of a person, he will obtain his desires; if it cries and flies fast in front of him, he will quickly gain wealth.

प्रतिवाश्य पृष्ठतो दक्षिणेन यायाद् द्रुतं क्षतजकारी ।
एकचरणोऽर्कमीक्षन् विरुवंश्च पुरो रुधिरहेतुः ॥३०॥

Sloka 30.—If it flies fast to the right of a person, having at first cawed behind him, or if it caws in front looking at the Sun and standing on one leg alone, he will soon bleed.

दृष्ट्वार्कमेकपादस्तुण्डेन लिखेद्यदा स्वपिच्छानि ।
पुरतो जनस्य महतो वधमभिधत्ते तदा बलिभुक् ॥३१॥

Sloka 31.—If it scratches with its beak its own feathers, looking at the Sun and standing in front on one leg, then a great massacre of men is indicated.

सस्योपेते क्षेत्रे विरुवति शान्ते ससस्यभूलब्धिः ।
आकुलचेष्टो विरुवन् सीमान्ते क्लेशकृद्यातुः ॥३२॥

Sloka 32.—If the crow caws standing in a 'Tranquil' quarter in a corn-field, one will get lands consisting of corn-fields; if one caws behaving in a disorderly manner in the border of a village, the traveller will have sufferings.

सुस्निग्धपत्रपल्लवकुसुमफलानम्रसुरभिमधुरेषु ।
सक्षीराव्रणसंस्थितमनोज्ञवृक्षेषु चार्थसिद्धिकरः ॥३३॥

Sloka 33.—A crow that is perched on a tree with soft leaves, sprouts, flowers and fruits, on a sweet-smelling tree, one with sweet fruits, a milky one, one without holes, or an attractive tree, brings wealth.

निष्पन्नसस्यशाद्वलभवनप्रासादहर्म्यहरितेषु ।
धन्योच्छ्रयमङ्गल्येषु चैव विरुवन् धनागमदः ॥३४॥

Sloka 34.—One cawing from a place of crops, green grass, house, temple, mansion or something green, or from a blessed, lofty or auspicious place, causes influx of wealth.

गोपुच्छस्थे वल्मीकगेऽथवा दर्शनं भुजङ्गस्य ।
सद्यो ज्वरो महिषगे विरुवति गुल्मे फलं स्वल्पम् ॥३५॥

Sloka 35.—If a crow caws sitting on the tail of a cow or on an ant-hill, there will be the sight of a snake;

if on a buffalo, one will be attacked by fever the same day ; if on a bush, the effect is negligible.

कार्यस्य व्याघातस्तृणकूटे वामगेऽम्बुसंस्थे वा ।
ऊर्ध्वाऽग्निप्लुष्टेऽशनिहते च काके वधो भवति ॥३६॥

Sloka 36.—When the crow caws sitting on a heap of straw or on water to the left of a person, his business will be spoiled by hindrances ; when it is perched on a tree whose top is burnt by fire or struck by lightning, there will be death.

कण्टकमिश्रे सौम्ये सिद्धिः कार्यस्य भवति कलहश्च ।
कण्टकिनि भवति कलहो वल्लीपरिवेष्टिते बन्धः ॥३७॥

Sloka 37.—If it sits on an auspicious but thorny tree, there will be success of the undertaking and quarrel too ; if on a thorny tree, there will be quarrel ; if on a tree entwined with creepers, imprisonment.

छिन्नाग्रेऽङ्गच्छेदः कलहः शुष्कद्रुमस्थिते ध्वाङ्क्षे ।
पुरतश्च पृष्ठतो वा गोमयसंस्थे धनप्राप्तिः ॥३८॥

Sloka 38.—If it sits on a tree whose top is chopped off, one will be deprived of a limb ; if on a withered tree, there will be quarrel ; if on cowdung in front of or behind a person, he will get money.

मृतपुरुषाङ्गावयवास्थितोऽभिविरुवन् करोति मृत्युभयम् ।
भञ्जन्नस्थि च चञ्च्वा यदि विरुवत्यास्थिभङ्गाय ॥३९॥

Sloka 39.—One cawing sitting on a limb of a dead body causes fear of death. One breaking a bone with its beak and cawing causes the fracture of the traveller's bone.

रज्ज्वस्थिकाष्ठकण्टकिनिःसारशिरोरुहानने रुवति ।
भुजगदंष्ट्रितस्करशस्त्राग्निभयान्यनुक्रमशः ॥४०॥

Sloka 40.—If the crow caws holding in its mouth a rope, bone, stick, thorn, rubbish, and hair, the effects in order are fear of serpents, diseases, tusked animals, thieves, weapons and fire.

सितकुसुमाशुचिमांसाननेऽर्थसिद्धिर्यथेप्सिता यातुः ।
पक्षौ धुन्वन्नूर्ध्वानने च विघ्नं मुहुः क्वणति ।४१॥

Sloka 41.—If it caws holding in its mouth a white flower, dirt or flesh, the tourist will achieve his desired objects ; if it caws frequently shaking its wings and raising its face, his journey will be obstructed.

यदि श्टङ्खलां वरत्रां वल्लीं वादाय वाशते बन्धः ।
पाषाणस्थे च भयं क्लिष्टापूर्वाध्विकयुतिश्च ॥४२॥

Sloka 42.—If the crow caws holding a chain, strap or a creeper, there will be imprisonment ; if it stands on a stone, fear and contact with a suffering stranger who is travelling.

अन्योऽन्यभक्षसंक्रामितानने तुष्टिरुत्तमा भवति ।
विज्ञेयः स्त्रीलाभो दम्पत्योर्विरुवतोर्युगपत् ॥४३॥

Sloka 43.—If two crows put some food into the mouth of each other, the traveller will have the greatest satisfaction. If a male and a female crow caw simultaneously, he will obtain a damsel.

प्रमदाशिरउपगतपूर्णकुम्भसंस्थेऽङ्गनार्थसम्प्राप्तिः ।
घटकुट्टने सुतविपद्घटोपहदनेऽन्नसम्प्राप्तिः ॥४४॥

Sloka 44.—If a crow sits on a full pot on the head of a damsel, the traveller will get a woman and wealth ; if it strikes the pot, there will be danger to his son's life ; if it passes excreta on the pot, he will get food.

स्कन्धावारादीनां निवेशसमये रुवंश्चलत्पक्षः ।
सूचयतेऽन्यत्स्थानं निश्चलपक्षस्तु भयमात्रम् ॥४५॥

Sloka 45.—If a crow caws beating its wings at the time of encampment or making a halting place, change of place is indicated; if it does not shake its wings, there will be only fear.

प्रविशद्भिः सैन्यादीन् सगृध्रकङ्कैर्विनामिषं ध्वाङ्क्षैः ।
अविरुद्धैस्तैः प्रीतिर्द्विषतां युद्धं विरुद्धैश्च ॥४६॥

Sloka 46.—If crows enter an army (town or village) along with vultures or herons, without carrying meat and without fighting with others, one will make peace with the enemy; if they be fighting, there will be war with the enemy.

बन्धः सूकरसंस्थे पङ्काक्ते सूकरे द्विकेऽर्थाप्तिः ।
क्षेमं खरोष्ट्रसंस्थे केचित्प्राहुर्वधं तु खरे ॥४७॥

Sloka 47.—If two crows are seen standing on a hog, there will be imprisonment; if on a hog covered with silt, gain of wealth; if on a donkey or a camel, happiness; but according to some, there will be death, if it is on the donkey.

वाहनलाभोऽश्वगते विरुवत्यनुयायिनि क्षतजपातः ।
अन्येऽप्यनुव्रजन्तो यातारं काकवद्विहगाः॥४८॥

Sloka 48—If the crow caws sitting on the back of a horse, one will come by vehicles; if it caws following a tourist, he will have his blood spilt. Other birds that follow (crying) a traveller, also produce the same effects as the crow.

द्वात्रिंशत्प्रविभक्ते दिक्चक्रे यद्यथा समुद्दिष्टम् ।
तत्तत्तथा विधेयं गुणदोषफलं वियायिनाम् ॥४९॥

Sloka 49.—Whatever good or bad effects are predicted of other omens in the 32 parts of the 'Cycle of Quarters', they are to be applied to the crow as well in the case of those that wish to undertake journey.

का इति काकस्य रुतं स्वनिलयसंस्थस्य निष्फलं प्रोक्तम् ।
कव इति चात्मप्रीत्यै केति रुते स्निग्धमित्राप्तिः ॥५०॥
करेति कलहं कुरुकुरु च हर्षमथ कटकेटाति दधिभक्तम् ।
केके विरुतं कुकु वा धनलाभं यायिनः प्राह ॥५१॥

Slokas 50-51.—If the crow caws as 'Ka' from its nest, there is no effect at all; if as 'Kava', one will get joy; if as 'Ka', meet one's bosom friend; if as 'Kara', there will be quarrel; if as 'Kuru kuru', joy; if as 'Kata kata', one will get curded rice; If as 'Ke ke' or 'Ku ku', the traveller will gain wealth.

खरेखरे पथिकागममाह कखाखेति यायिनो मृत्युम् ।
गमनप्रतिषेधिकमा कखला सद्योऽभिवर्षाय ॥५२॥

Sloka 52.—The crow producing the sound of 'Khare khare' indicates the arrival of a traveller; of 'Kakhakha', the tourist's death; the sound of 'आ' forbids the journey; of 'Kakhala' indicates immediate rainfall.

काकेति विघातः काकटीति चाहारदूषणं प्राह ।
प्रीत्यास्पदं कवकवेति बन्धमेवं कगाकुरिति ॥५३॥

Sloka 53.—The crow producing the sound 'Kaka' foretells ruin; 'Kakati', the vitiation of food; 'Kavakava', friendship (making friends with somebody); 'Kagaku', imprisonment.

प्रीत्यास्वदम्पती is another reading.

करगौ विरुते वर्षं गुडवत् त्रासाय वदिति वस्त्राप्तिः ।
कलयेति च संयोगः शूद्रस्य ब्राह्मणैः साकम् ॥५४॥

Sloka 54.—If the crow cries as 'Karagau', there will be rain; if 'Guda', fear; if 'Vad', gain of cloths; if 'Kalaya', Sudras will come in contact with Brahmins.

कडिति फलाप्तिः फलदाहिदर्शनं टङ्किति प्रहारः स्युः ।
स्त्रीलाभः स्त्रीति रुते गडिति गवां पुडिति पुष्पाणाम् ॥५५॥

Sloka 55.—If the crow cries as 'Kad', there will be the acquisition of the desired objects and the sight of serpents; if 'Tad', one will receive blows; if 'Stree', one will get a damsel; if 'Gad', cows; if 'Pud', flowers.

युद्धाय टाकुटाकिति गुडु वह्निभयं कटेकटे कलहः ।
टाकुलि चिण्टिचि केकेकेति पुरं चेति दोषाय ॥५६॥

Sloka 56.—If it produces the sound 'टाकुटाकु', there will be a fight; if 'गुडु', danger from fire; if 'कटेकटे', quarrel. The sounds 'टाकुलि, चिण्टिचि, केकेके and पुर', all lead to harmful results.

काकद्वयस्यापि समानमेतत् फलं यदुक्तं रुतचेष्टिताद्यैः ।
पतत्रिणोऽन्येऽपि यथैव काको वन्याः श्ववच्चोपरिदंष्ट्रिणो ये ॥५७॥

Sloka 57.—What effects have been assigned to the cry, moments, etc. of a single crow, equally apply to those of two crows also. Other birds too are to be treated on a par with the crow, just as wild animals that have tusks above are likened to the dogs.

स्थलसलिलचराणां व्यत्ययो मेघकाले
प्रचुरसलिलवृष्ट्यै शेषकाले भयाय ।
मधु भवननिलीनं तत्करोत्याशु शून्यं
मरणमपि च नीला मक्षिका मूर्ध्नि लीना ॥५८॥

Sloka 58.—When terrestrial and aquatic animals move in water and on land respectively in the rainy sea-

son, there will be abundant rain; but in other seasons, there will be danger; bees building their honey-comb inside a house, will make it empty soon; blue flies clinging to the head bring about death.

विनिक्षिपन्त्यः सलिलेऽण्डकानि पिपीलिका वृष्टिनिरोधमाहुः।
तरुं स्थलं वापि नयन्ति निम्नाद्यदा तदा ताः कथयन्ति वृष्टिम्॥

Sloka 59.—Ants laying eggs on water bespeak drought; if they carry their eggs from a pit either to a tree or an elevated ground, they indicate rain.

कार्यं तु मूलशकुनेऽन्तरजे तदह्नि
विन्द्यात्फलं नियतमेवमिमे विचिन्त्याः।
प्रारम्भयानसमयेषु तथा प्रवेशे
ग्राह्यं क्षुतं न शुभदं क्वचिदप्युशन्ति॥६०॥

Sloka 60.—The effect of an undertaking (or journey) is to be judged from the initial omen; the effect of one occurring in the middle will be felt on the same day. In this manner all these omens mentioned so far must needs be taken into consideration at the commencement of any work, and at the time of journeys, as well as of entering a new house; but sneezing should be paid special attention to, for nowhere is it admitted as a beneficial omen.

शुभं दशापाकमविघ्नसिद्धिं मूलाभिरक्षामथवा सहायान्।
दुष्टस्य संसिद्धिमनामयत्वं वदन्ति ते मानयितुर्नृपस्य॥६१॥

Sloka 61.—Good omens indicate the maturing of a Dasa in a beneficial manner, accomplishment of the objects without obstacles; preservation of the hereditary kingdom (or wealth), getting allies, easy subjugation of unyielding enemies, and enjoying sound health, to a sovereign who has faith in them.

क्रोशादूर्ध्वं शकुनविरुतं निष्फलं प्राहुरेके
तत्रानिष्टे प्रथमशकुने मानयेत्पञ्च षट् च ।
प्राणायामान्नृपतिरशुभे षोडशैव द्वितीये
प्रत्यागच्छेत् स्वभवनमतो यद्यनिष्टस्तृतीयः ॥६२॥

Sloka 62—According to some authorities, the cries of omens heard after one has gone a Kros (about 2 miles) have no effect at all. But if the first omen is harmful, the king should do eleven Pranayamas; if the second too proves evil, he should do 16 Pranayamas, and if the third too persists in being malefic, he should return home.

प्राणायाम is thus defined.

सव्याहृतिं सप्रणवां गायत्रीं शिरसा सह ।
त्रिः पठेदायतप्राणः प्राणायामः स उच्यते ॥

Thus ends the 95th Adhyaya on the "Cries of Crows".

शाकुनोत्तरम् ॥९६॥ Further Omens.

Omens: Section IX.

दिग्देशचेष्टास्वरवासरर्क्षमुहूर्त्तहोराकरणोदयांशान् ।
चरस्थिरोन्मित्रबलाबलं च बुद्ध्वा फलानि प्रवदेद्रुतज्ञः ॥१॥

Sloka 1.—One conversant with the cries of birds and beasts ought to declare the effects of omens only after understanding the relative strength of the particular quarter, place, movements, sound, the particular week-day, asterism, Muhurta, Hora, Karana, the Ascendant, its divisions and its being a moveable, fixed or dual sign.

द्विविधं कथयन्ति संस्थितानामागामिस्थिरसञ्ज्ञितं च कार्यम् ।
नृपदूतचरान्यदेशजातान्यभिघातः स्वजनादि चागमाख्यम् ॥२॥

Sloka 2.—In the case of persons who do not proceed on a journey, there are two kinds of the effects of omens, *viz.*, the unstable (future) and the stable. To the first category belong those pointing to the king, envoy, spy, foreign countries, attack (troubles) and kinsmen.

(The commentator says stable means past ones and unstable future).

उद्बद्धसङ्ग्रहणभोजनचौरवह्नि-
वर्षोत्सवात्मजवधाः कलहो भयं च ।
वर्गः स्थिरोऽयमुदयेन्दुयुते स्थिरर्क्षे
विन्द्यात् स्थिरं चरगृहे च चरं यदुक्तम् ॥३॥

Slcka 3.—The effect of omens referring to imprisonment, meeting (acquisition), meals, thieves, fire, rain, festivities, sons, death, quarrels and fears belong to the 'stable' category, provided the Ascendant and the sign occupied by the Moon at the time are fixed signs; if they are moveable ones, they belong to the 'unstable' category.

स्थिरप्रदेशोपलमन्दिरेषु सुरालये भूजलसन्निधौ च ।
स्थिराणि कार्याणि चराणि यानि चलप्रदेशादिषु चागमाय ॥४॥

Sloka 4.—The effects are called 'stable', when the omens occur in a firm place, on a stone, in a house, a temple, on the earth and near water; and when they are in moving things, etc., they are called 'unstable' or 'Future'.

आप्योदयर्क्षक्षणदिग्जलेषु पक्षावसानेषु च ये प्रदीप्ताः ।
सर्वेऽपि ते वृष्टिकरा रुवन्तः शान्तोऽपि वृष्टिं कुरुतेऽम्बुचारी ॥५॥

Sloka 5.—All omens that are situated in an Ascend-

ant happening to be a watery sign (Cancer, Capricorn, Pisces), in a watery asterism (Purvashadha, Satabhisha), in a watery Muhurta (having the name of water or presided over by Varuna), in a quarter presided over by Varuna, and in a place where there is water, that occur at the end of the fortnights, that are 'blasted' (by Gods or by action), and that cry, produce rain. Under the same circumstances, even a 'Tranquil' omen that is aquatic causes rain.

आग्नेयदिग्लग्नमुहूर्त्तदेशेष्वर्कप्रदीप्तोऽग्निभयाय रौति ।
विष्ट्यां यमर्क्षोदयकण्टकेषु निष्पत्रवल्लीषु च दोषकृत् स्यात् ॥६॥

Sloka 6.—An omen blasted by the Sun and posited in the S. E. corner in a fiery Ascendant (Aries, Leo, Scorpio, Capricorn or Aquarius), in a fiery Muhurta, in the Krittika asterism, and in a place where fire is kept, causes danger from fire, while crying; similarly one occurring in Vishti Karana, in a star presided over by Yama (Bharani), in a sign of Saturn happening to be the Ascendant and in thorny trees, and on creepers without leaves, causes harm.

ग्राम्यः प्रदीप्तः स्वरचेष्टिताभ्यामुग्रो रुवन् कण्टकिनि स्थितश्च ।
भौमर्क्षलग्ने यदि नैर्ऋतीं च स्थितोऽभितश्चेत्कलहाय दृष्टः ॥७॥

Sloka 7.—A rural bird or beast that is 'blasted' by voice or action, that is crying fiercely, that is standing on a thorny tree in S. W., in a Lagna owned by Mars, and facing a person, leads to quarrel when seen.

लग्नेऽथवेन्दोर्भृगुभांशसंस्थे विदिक्स्थितोऽधोवदनश्च रौति ।
दीप्तः स चेत् सङ्ग्रहणं करोति योन्या तया या विदिशि प्रदिष्टा ॥८॥

Sloka 8.—Or, when the creature cries with its face hung down, standing in a corner and in a Navamsa of Venus happening to be rising or occupied by the Moon, and being 'blasted' (in place or sound), the person will get a woman of the type assigned to the particular corner.

योऽन्योऽनुयायादिशि सम्प्रदिष्टः is another reading.

The meaning will be "he will meet some-body that is assigned to that quarter and who happens to go along the same path."

पुंराशिलग्ने विषमे तिथौ च दिक्स्थः प्रदीप्तः शकुनो नराख्यः ।
वाच्यं तदा सङ्ग्रहणं नराणां मिश्रे भवेत् षण्ढकसम्प्रयोगः ॥९॥

Sloka 9.—An omen that is 'Blasted' and posited in a male Ascendant, in an odd Tithi and in a cardinal quarter is termed 'Masculine'. In this case one will come in contact with men; if it is mixed, *i. e.* in a male sign and in an even Tithi, he will meet eunuchs.

एवं रवेः क्षेत्रनवांशलग्ने लग्ने स्थिते वा स्वयमेव सूर्ये ।
दीप्तोऽभिधत्ते शकुनो विरौति पुंसः प्रधानस्य हि कारणं तत् ॥१०॥

Sloka 10.—If an omen that is 'Blasted' cries, when the Ascendant or its Navamsa is owned by Sun or when the Sun himself is in the Ascendant, the arrival of an eminent personage is indicated.

प्रारभ्यमाणेषु च सर्वकार्येष्वर्कान्विताद्राद्गणयेद्विलग्नम् ।
सम्पाद्विपच्चेति यथाक्रमेण सम्पाद्विपच्चेति तथैव वाच्या ॥११॥

Sloka 11:—At the commencement of any work, count the distance in signs from the one occupied by the Sun to the Lagna in the manner of 'Weal' and 'Woe' in order. Accordingly, wealth or misery will have to be predicted.

If the Lagna is an odd number from the Sun's Rasi, it is good; if even, bad.

काणेनाक्ष्णा दक्षिणेनैति सूर्ये चन्द्रे लग्नाद् द्वादशे चेतरेण ।
लग्नस्थेऽर्के पापदृष्टेऽन्ध एव कुब्जः स्वर्क्षे श्रोत्रहीनो जडो वा ॥१२॥
क्रूरः षष्ठे क्रूरदृष्टो विलग्नाद् यस्मिन् राशौ तद्गृहाङ्के व्रणोऽस्य ।
एवं प्रोक्तं यन्मया जन्मकाले चिह्नं रूपं तत्तदस्मिन् विचिन्त्यम् ॥

Slokas 12-13.—If the Sun is posited in the 12th place from the Lagna at the time, the person whom one will meet will be blind of the right eye; if the Moon be there, he will be blind of the left eye; if the Sun be in the Lagna itself and be aspected by malefics, he will be completely blind. If the Sun in the above condition be in his own Rasi, he will be hunch-backed, deaf or an imbecile. If the 6th house from the Lagna be occupied and aspected by malefics, the person will have ulcer in the limb indicated by that sign. In this way, whatever marks or forms (colours) have been expounded by me in connection with the time of births will have to be adopted here too.

This shows clearly that Brihatjataka was written first and then only this book.

अथाऽऽगतस्याख्याज्ञानमाचार्यः करोति । तच्चाल्पबहुलं स्वल्पग्रन्थं मृदुबुद्धीनामगम्यमतोऽस्माभिस्तदेव बोधियात्रायां यवनेश्वरकृतश्चाक्षरकोशो व्याख्यायते-

अतः परं लोकनिरूपितानि द्रव्येषु नानाक्षरसङ्ग्रहाणि ।
इष्टप्रणीतानि विभाजितानि नामानि केन्द्रक्रमशः प्रवक्ष्ये ॥१॥

1. Hereafter I shall explain in the order of the Kendras the names that are held by the objects of the world, *viz.*, mineral, vegetables and animals with multifarious distinctions made at will and composed of various syllables.

So far Yavaneswara has been treating of the method of guessing the query.

लग्नाम्बुसंस्थास्तनभःस्थितेषु क्षेत्रेषु ये लग्नगता गृहांशाः ।
तेभ्योऽक्षराण्यात्मगृहाश्रयाणि विन्द्याद्ग्रहाणां स्ववर्गक्रमेण ॥२॥

2. The syllables belonging to the signs in accordance with their respective classes of sounds will have to be gathered from the Navamsas of the signs signifying the Lagna, the 4th, the 7th. and the 10th houses.

कवर्गपूर्वान् कुजशुक्रचान्द्रिजीवार्कजानां प्रवदन्ति वर्गान् ।
यकारपूर्वाः शशिनो निरुक्ता वर्णास्त्वकारप्रभवा रवेः स्युः ॥३॥

3. The guttural, palatal. lingual, dental and labial class of consonants belong severally to Mars, Venus, Mercury, Jupiter and Saturn; the eight letters beginning with य-ya belong to the Moon and the vowels to the Sun.

द्रेष्काणवृद्ध्या प्रवदन्ति नाम त्रिपञ्चसप्ताक्षरमोजराशौ ।
युग्मे तु विन्द्याद् द्विचतुष्कषट्कं नामाक्षराणि ग्रहदृष्टिवृद्ध्या ॥४॥

4. The number of letters constituting a name is to be deduced from the decanate that is rising. In an odd sign, the numbers will be three, five and seven respectively, in the first, second and third decanates; and in an even sign, they will in order be 2, 4 and 6. They are also ascertained from the strength of the aspect of planets.

वर्गोत्तमे द्व्यक्षरकं चरांशे स्थिरर्क्षभागे चतुरक्षरं तत् ।
ओजेषु चैभ्यो विषमाक्षराणि स्युर्द्विस्वभावेषु तु राशिवच्च ॥५॥

5. If the Vargottama Navamsa of a Rasi be signified by an even and a moveable one, the name consists of two syllables; if by an even and at the same time a fixed sign, four syllables. If the Vargottama Navamsa be an odd as well as a moveable Rasi, there will be three letters; if by a fixed sign, five. If the Lagna be a dual sign, the name will consist of as many letters as correspond to the number signified by the Rasi (when counted from Mesha).

द्विमूर्त्तिसञ्ज्ञे तु वदेद्द्विनाम सौम्येक्षिते द्विप्रकृतौ च राशौ ।
यावान् गणः स्वोदयगोंशकानां तावान् ग्रहः संग्रहकेऽक्षराणाम् ॥६॥

6. In the case of a dual sign, two names will have to be declared; when it is aspected by benefics, then too, the same result. The particular Navamsa rising at the time, gives the number of letters constituting the name.

संयोगमादौ बहुलेषु विन्द्यात् कूटेषु संयोगपरं वदन्ति ।
स्वोच्चांशके द्विष्कृतमृक्षयोगाद्गुर्वक्षरं तद्भवनांशके स्यात् ॥७॥

7. If the rising sign be odd, the name will begin with a conjunct consonant; if an even one, with a letter followed by a conjunct consonant. When the planet (contributing a letter to the name) is posited in his highest exaltation, the letter is repeated according to the nature of the particular sign (odd or even); a name will have a long syllable गुरु in the particular place signified by the Navamsa rising at the time.

श्रीधर, क्षीर, स्मर are the examples for the first. पद्म, धर्म, वसुदत्त, etc. for the second; if odd. दरर, दामोदर, if even, देवदेव, धराधर etc.

मात्रादियुक् स्याद्ग्रहयुक्त्रिकोणे द्रेष्काणपर्यायवदक्षरेषु ।
नभोबलेषूर्ध्वमधोऽम्बुजेषु ज्ञेयो विसर्गोऽस्तबलान्वितेषु ॥८॥

8. When the 5th or the 9th house is occupied by planets, there will be an extra syllabic instant in the name in the letter signified by the decanate. When the 10th house is strong, there will be the upper sign of long syllable; when the 4th, lower sign; when the 7th, a Visarga.

शीर्षोदयेषूर्ध्वमुशन्ति मात्रामधश्च पृष्ठोदयशब्दितेषु ।
तिर्यक् च विन्द्यादुभयोदये तां दीर्घेषु दीर्घामितरेषु चान्याम् ॥९॥

9. When a Seershodaya Rasi is rising, the मात्रा (syllable instant) will be upwards; when it is a Prishtodaya one, the मात्रा will be downwards. In the case of a dual sign rising, it is across; when it is a long sign, there is a long syllable; when it is medium or short, it will be short.

प्राग्लग्नतोयास्तनभःस्थितेषु भेष्वंशकेभ्योऽक्षरसंग्रहः स्यात् ।
क्रूरोऽक्षरं हन्ति चतुष्टयस्थो दृष्ट्यापि मात्रां च त्रिकोणगो वा ॥१०॥

10. The letters of a name are contributed by the Navamsas of the signs that are the 1st, 4th, 7th and 10th houses. A malefic posited in a Kendra house destroys a syllable, while in a triangular one, destroys a मात्रा. The same result will arise even by aspect.

शुभग्रहस्तूर्जितवी यंभागी स्थानांशतुल्याक्षरदः स चोक्तः ।
पश्यन् स्थितः केन्द्रत्रिकोणयोर्वा स्वोच्चेऽपि वर्णद्वयमात्मभागे ॥११॥

11. A strong benefic is said to contribute as many syllables as the Navamsas travelled by him; or when he is posited in a Kendra, Kona, in his exaltation or own Navamsa and aspects the Lagna, he gives two letters.

क्षेत्रेश्वरे क्षीणबलेऽशके च मात्राक्षरं नाशमुपैति तज्जम् ।
असम्भवेऽप्युद्भवमेति तस्मिन् वर्गाद्यमुच्चांशयुजीशदृष्टे ॥१२॥

12. When the lord of the sign rising as also its Navamsa are weak, the syllabic instant मात्रा as well as the syllable caused by that is destroyed; still, in its stead, the first letter of the particular class comes into being provided the said lord is posited in the Navamsa that is owned by his exaltution sign and the Navamsa Rasi aspected by its own lord (or, and aspected by the lord of that Rasi or Navamsa Rasi ?)

केन्द्रे यथास्थानबलप्रकर्षं क्षेत्रस्य तत्क्षेत्रपतेश्च बुद्ध्वा ।
कार्योऽक्षराणामनुपूर्वयोगो मात्रादिसंयोगविकल्पना च ॥१३॥

13. The order of the letters as well as the existence of the Matras, conjunct consonants at the beginning or the end should be fixed only after ascertaining fully the extent of the positional strength of the Kendra house and its lord.

तत्रादिराश्यादिचतुर्विलग्नमाद्यंशकादिक्रमपर्ययेण ।
ग्रहांशकेभ्यः स्वगणाक्षराणामन्वर्थने प्राप्तिरियं विचार्या ॥१४॥

14. In reconstructing a name, the method to be adopted is the following: Take the four Kendras beginning with the first sign (*i. e*, Aries, Cancer, Libra and Capricorn) and their Navamsas in regular order for the first; then take the letters of the classes belonging to the respective planets owing to their position in the Navamsas identical with the above ones.

मेषे ककारो हिबुके यकारस्तुले चकारो मकरे पकारः ।
मेषे छकारो हिबुकेऽप्यकारस्तुले खकारो मकरे फकारः ॥१५॥

15. When the first Navamsa of Mesha is rising, the letter is क ; for Karkataka, the 4th, य ; for Tula, the 7th, च ; for Makara, the 10th, प ; similarly for the second Navamsas of these four, the letters indicated are in order छ, अ, ख and फ.

[It has been explained above that the letters are to be deduced from the Navamsas of the 1st, 4th, 7th and 10th houses according to their being owned by the several planets. Now when Mesha happens to be rising, the first Navamsas of this and the other Kendras are respectively Mesha, Kataka, Tula and Makara. These are owned by Mars, the Moon, Venus and Saturn respectively. Since they are the first Navamsas, we have to take the first letters of the classes belonging to the planets, *viz.* क, य, च and प. When the second Navamsas of Mesha, Kataka, etc are rising, the letters will be for the same reason the second letters of the respective classes, according to their ownership; *e.g.* in Mesha, the 2nd Navamsa belongs to Venus, so the second letter of चवर्ग *i.e.*, छ and so on.]

मेषे टकारो हिबुके ठकारस्तुले तकारो मकरे थकारः ।
मेषे तु रेफो हिबुके जकारस्तुले बकारो मकरे गकारः ॥१६॥

16. When the 3rd Navamsa of Mesha is rising, the letter for it is ट; for the fourth house Karkataka, it is ठ; for the seventh Tula, त; for Makara, it is थ; for the 4th Navamsa of Mesha, Kataka, Tula and Makara, they are respectively र, ज, ब and ग.

[Though the Navamsa is the 3rd, still the letter taken, is the first of the class ट, it is the first time that Mercury gets his chance.]

आकारमाद्येऽम्बुगते घकारमस्ते भकारं मकरे झकारम् ।
लग्ने ङकारं हिबुके दकारमस्ते धकारं मकरे ढकारम् ॥१७॥

17. When the 5th Navamsas of Mesha is rising, the letters for the four houses are आ, घ, भ and झ respectively ; similarly for the sixth Navamsas of these 4 houses, the letters are in order ङ, द, ध and ढ.

लग्ने अकारो हिबुके मकारः तुले ङकारो मकरे लकारः ।
लग्ने ककारो हिबुके पकारस्तुले चकारो मकरे इकारः ॥१८॥

18. When the 7th Navamsa of Mesha is rising, the letters for the four Kendras houses are अ, म, ङ. and ल respectively; for the 8th Navamsa, the corresponding letters are क, प, च and इ respectively.

लग्ने नकारो हिबुके तकारस्तुले णकारो मकरे टकारः ।
इत्येतदुक्तं चरसंज्ञकस्य वक्ष्ये स्थिराख्यस्य चतुष्टयस्य ॥१९॥

19. When the 9th Navamsa of Mesha is rising, the letters for the four Kendras are respectively न, त, ण and ट. Thus have I explained the letters for the Kendras that are moveable signs. Now I shall explain the same for those that are fixed signs.

वृषे फकारो हिबुके खकारः कीटे वकारो नृघटे छकारः ।
आद्यांशकेभ्यो मतिमान्विदध्यादनुक्रमेण स्थिरसंज्ञकेषु ॥२०॥

20. When the first Navamsa of Vrishabha is rising, the letters for the four Kendras are फ, ख, व and छ. In this manner, are to be got the letters for the first Navamsas, in regular order, of the fixed signs by a wise man.

लग्ने बकारो हिबुके जकारः ईकारमस्तेऽम्बरगे गकारः ।
वृषे थकारो हिबुके टकारः कीटे ङकारो नृघटे दकारः ॥२१॥

21. When the second Navamsa of Taurus is rising, the letters for the four Kendras are ब, ज, ई aud ग; for the third Navamsas of these, the letters are थ, ट, ङ and द respectively.

वृषे चकारो हिबुके शकारः कीटे झकारो नृघटे मकारः ।
लग्ने जकारो हिबुके उकारः कीटे ङकारो नृघटे मकारः ॥२२॥

22. When the 4th Navamsa of Vrishabha is rising, the letters for the four Kendras are घ, श, झ and भ; for the fifth Navamsa, the correspouding letters are ज, उ, ड. and म.

लग्ने ढकारोऽथ जले णकारश्चास्ते धकारोऽम्बरगे नकारः ।
वृषे षकारो हिबुके चकारः कीटे पकारो नृघटे ककारः ॥२३॥

23. When the 6th Navamsa of Vrishabha is rising, the letters for the four Kendras are ढ, ण, ध and न; for the 7th Navamsa, ष, च, प and क respectively.

ऊकारमाहुर्वृषभे जले खमस्ते फकारो नृघटे छकारः ।
अन्त्ये वृषे टं तमुशन्ति सिंहे थं सप्तगे ठं प्रवदन्ति कुम्भे ॥२४॥

24. When the 8th Navamsa is rising, the letters for the four Kendras are ऊ, ख, फ and छ respectively; for the 9th Navamsa, they are ट, त, थ and ठ respectively.

द्विमूर्तिसंज्ञे मिथुने जकारः षष्ठे बकारः प्रथमांशके स्यात् ।
धनुर्धरेऽस्तोपगते गकारो मीनद्वये चाम्बरगे सकारः ॥२५॥

25. When the first Navamsa of Mithuna, a dual sign, is rising, the letters for the Kendras are ज, ब, ग and स respectively.

लग्ने घकारो हिबुके भकारश्चास्ते झकारोऽम्बरमध्यगे ई ।
लग्ने दकारो हिबुके धकारमस्ते डकारं विदुरम्बरे ढम् ॥२६॥

26. When the second Navamsa of Mithuna is rising, the lettters for the Kendras are घ, भ, झ and ई respectively; for the 3rd Navamsa, they are द, ध, ड and ढ respectively.

लग्ने मकारो हिबुके ङकारश्चास्ते हकारोऽम्बरगे ञकारः ।
लग्ने पकारो जलगे चकार ऐकारमस्तेऽम्बरगे ककारः ॥२७॥

27. When the 4th Navamsa of Gemini is rising, the letters for the four Kendras are म, ङ, ह and ञ respectively; for the 5th Navamsa, they are प, च, ऐ and क.

प्राग्लग्नगे नं जलगे णमाहुरस्तं गते टं नभसि स्थिते तम् ।
प्राग्लग्नगे खं जलगे यमाहुरस्तं गते छं नभसि स्थिते फम् ॥२८॥

28. When the 6th Navamsa of Gemini is rising, the letters for the Kendras are न, ण, ट and त respectively; for the 7th Navamsa, they are ख, य, छ and फ respectively.

लग्ने जमोकारमथाम्बुसंस्थे गमस्त संस्थे विदुरम्बरे बम् ।
ठं लग्नगेऽन्त्ये हिबुकाश्रिते डं थमस्तगे दं नभसि स्थिते वै ॥२९॥

29. When the 8th Navamsa of Gemini is rising, the letters for the Kendras are ज, ओ, ग and ब respectively; for the 9th Navamsa, they are ठ, ड, थ and द respectiuely.

एवं विकल्पोऽक्षरसङ्ग्रहोऽयं नाम्नां निरुद्दिष्टविधान उक्तः ।
सर्वेषु लग्नेषु च केचिदेवमिच्छन्ति पूर्वोक्तविधानवत्तु ॥३०॥

30. Thus has been explained the given method of gathering the letters constituting names. Some sages have thus opined as given above for all the signs rising at the time.

केन्द्राणि वा केन्द्रगतांशकैः स्वैः पृथक् पृथक् सङ्गुणितानि कृत्वा ।
त्रिकृद्विभक्तं विदुरक्षरं तत् क्षेत्रेश्वरस्यांशपरिक्रमस्तम् ॥३१॥

31. Or, multiply separately the several Kendra houses by their corresponding rising Navamsas and divide the result by 9. The quotient will reveal the letter required belonging to the Navamsa of the planet.

मेष	वृष	मिथु	कट	सिंह	कन्या	तुला	वृश्चि	धनु	मक	कुंभ	मीन
क	फ	ज	य	ख	ब	च	व	ग	प	छ	स
छ	बं	घ	अ	अ	भ	ख	ई	झ	फ	ग	ई
ट	बं	द्	ठ	ट	ध	त	ड	ह	थ	द्	ढ
र	घ	म	ज	श	ङ	ब	झ	ह	ग	भ	अ
आ	अ	प	घ	उ	च	भ	ङ	ऐ	झ	म	क
ड	ठ	ल	द्	ण	ण	ध	ध	ट	ढ	न	त
अ	ष	ख	म	च	प	ङ	प	छ	ळ	क	फ
क	ङ	ञ	प	ख	ओ	च	ठ	ग	ह्	छ	ब
न	ट	ढ	त	त	ड	ण	थ	ध	ट	ठ	ढ

[Multiply the number representing the sign of each Kendra house by the number of its Navamsas (owned by the planets) and divide the product by nine; the remainder gives a particular Navamsa, from whose lord the letter is to be deduced.

Suppose Mesha to be rising; then multiply 1 by the Navamsas contained in it, *i.e.* 6, (the nine Navamsas being owned by six planets) and divide by 9, thus; 1 × 6 ÷ 9. The remainder is 6. The letter indicated will be that of Mercury, *i.e.* ङ and so on.]

सञ्चिन्तितप्रार्थितनिर्गतेषु नष्टक्षतस्त्रीरतिभोजनेषु ।
स्वप्नर्क्षचिन्तापुरुषादिवर्गेष्वेतेषु नामान्युपलक्षयेत ॥३२॥

32. One ought to find out the names in connnection with the following things: (1) Things thought of (2) things wished for (3) departures; (4) lost objects, (5) damaged things, (6) women; (7) sports (8) dishes (or food) (9) dreams (10) stars (11) cares and (12) men; and so on from the four Kendras in order.

The commentator interprets the 12 subjects beginning with सञ्चिन्तित (thought of) as referring to the 4 Kendras from the Lagna in order, in three sets of 4 each; *i. e.*, the names of numbers 1, 5 and 9 should be deduced from the Lagna Kendra: those of 2, 6 and 10 from the fourth Kendra; those of 3, 7 and 11 from the 7th Kendra; and those of 4, 8 and 12, from the 10th Kendra.

Here ends Yavaneswara's Akshara Kosa.

द्व्यक्षरं चरगृहांशकोदये नाम चास्य चतुरक्षरं स्थिरे ।
नामयुग्ममपि च द्विमूर्त्तिषु त्र्यक्षरं भवति चास्य पञ्चभिः ॥१४॥

Sloka 14.—If at the time of a query or some body's arrival the rising sign (or Navamsa) is moveable, the name of the person concerned will consist of two syllables; if it is a fixed one, four syllables; if a dual Rasi, he will have a double name, of which the first will have 3 syllables and the second 5.

काद्यास्तु वर्गाः कुजशुक्रसौम्यजीवार्कजानां क्रमशः प्रदिष्टाः ।
वर्णाष्टकं यादि च शीतरश्मे रवेरकारात् क्रमशः स्वराः स्युः ॥१५॥

ग्रस्तानि चाग्न्यम्बुकुमारविष्णुशक्रेन्द्रपत्नीचतुराननानाम् ।
तुल्यानि सूर्यात् क्रमशो विचिन्त्य द्वित्र्यादिवर्णैर्घटयेत्स्वबुद्ध्या ॥

Slokas 15-16.—The guttural, palatal, lingual, dental and labial classes respectively belong to Mars, Venus, Mercury, Jupiter and Saturn; the eight letters beginning with 'य' to the Moon; and the vowels from 'अ', to the Sun. For the planets beginning with the Sun (owning the rising sign or Navamsa), the names will be synonymous with those of Fire, Water, Subrahmanya, Vishnu, Indra, Sachi and Brahman respectively, and they will have to be reconstructed as consisting of two, three, four or five syllables, by one's own intelligence.

[A strong planet will have a 'tall' syllable, (such as को) one of medium strength, a short one (such as कृ); and a weak one, a downward syllable. About the allotment of syllables, some hold that for every 150 minutes traversed by the Sun in the sign occupied there should be one syllable belonging to him for the first letter of the name; for every 225', in the Moon; and for every 200 in other planets.]

वयांसि तेषां स्तनपानबाल्यव्रतस्थिता यौवनमध्यवृद्धाः ।
अतीव वृद्धा इति चन्द्रभौमज्ञशुक्रजीवार्कशनैश्चराणाम् ॥१७॥

Sloka 17.—The age of persons will have to be ascertained from the planets, the Moon, Mars, Mercury, Venus, Jupiter, the Sun and Saturn, as that of a baby fed by breast-milk, a child (between 2 and 6 years), a celibate (7 to 16 years), a youth (17 to 30), a middle-aged person (from 31 to 50 years), an old man (51 to 80 years) and a very old man (81 to 100 years) respectively.

Thus ends the 96th Adhyaya on "Further Omens".

पाकाध्यायः ॥९७॥ On the Time of Fruition of Effects.

पक्षाद्भानोः सोमस्य मासिकोऽङ्गारकस्य वक्रोक्तः ।
आदर्शनाच्च पाको बुधस्य जीवस्य वर्षेण ॥१॥
षड्भिः सितस्य मासैरब्देन शनेः सुरद्विषोऽब्दार्धात् ।
वर्षात् सूर्यग्रहणे सद्यः स्यात् त्वाष्ट्रकीलकयोः ॥२॥
त्रिभिरेव धूमकेतोर्मासैः श्वेतस्य सप्तरात्रान्ते ।
सप्ताहात्परिवेषेन्द्रचापसन्ध्याभ्रसूचीनाम् ॥३॥

Sloka 1-3.—The effects—good or bad—accruing from the transit of the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn and Rahu and from Solar eclipse Twashtru, Tamasa Keelaka, a dusky comet, a white comet, misty haloes round the Sun and the Moon, Rainbow, twilights and shapes of clouds will come to pass within the period noted against each as shown below :

Time of Fruition.

Sun	— 15 days.	Rāhu	— 6 months.
Moon	— 1 month.	Solar Eclipse	— 1 year.
Mars	— Period (see Adhyaya VI, *supra*) taken for his retrograde motion.	Twashta	— Same day.
		Tamasa Keelaka	— Same day.
		Dusky comet	— 3 months.
		White comet	— 1 week.
Mercury	— Before his disappearance.	Halos	— 1 week.
		Rainbows	— 1 week.
Jupiter	— 1 year.	Twilight	— 1 week.
Venus	— 6 months.		
Saturn	— 1 year.	Shapes of clouds	— 1 week.

शीतोष्णविपर्यासः फलपुष्पमकालजं दिशां दाहः ।
स्थिरचरयोरन्यत्वं प्रसूतिविकृतिश्च षण्मासात् ॥४॥

Sloka 4.—The effects of the reversal of the temperature of hot and cold things (or seasons), the appearance of flowers and fruits out of season, burning of quarters, the reversal of the states of moving and fixed objects and abnormal births, will come to pass in six months.

अक्रियमाणककरणं भूकम्पोऽनुत्सवो दुरिष्टं च ।
शोषश्चाशोष्याणां स्रोतोऽन्यत्वं च वर्षार्धात् ॥५॥

Sloka 5.—Things being done without an agent, earthquake, stoppage of festivities, terrible calamities, withering or drying of never-drying things and streams refusing to flow or flowing upwards, these effects will be felt in half a year.

स्तम्भकुसूलार्चानां जल्पितरुदितप्रकम्पितस्वेदाः ।
मासत्रयेण कलहेन्द्रचापनिर्घातपाकाश्च ॥६॥

Sloka 6.—The effects of pillars, granaries, images, speeches, weeping, quaking, sweating, quarrels, rainbows, and portentous thunder will be felt in three months.

कीटाखुमक्षिकोरगबाहुल्यं मृगविहङ्गविरुतं च ।
लोष्टस्य चाप्सु तरणं त्रिभिरेव विपच्यते मासैः ॥७॥

Sloka 7.—The effects of the pests, viz., worms, rats, flies and snakes, of the cries of beasts and birds, and of the floating of clods of earth in water will be felt in three months alone.

प्रसवः शुनामरण्ये वन्यानां ग्रामसम्प्रवेशश्च ।
मधुनिलयतोरणेन्द्रध्वजाश्च वर्षात् समधिकाद्वा ॥८॥

Sloka 8.—The effects of bitches bringing forth their young ones in the forest, the entry of wild animals into the village, bee-hives, arches and Indra's banner will be felt in a year or a little more.

गोमायुगृध्रसङ्घा दशाहिकाः सद्य एव तूर्यरवः ।
आक्रुष्टं पक्षफलं वल्मीको विदरणं च भुवः ॥९॥

Sloka 9.—Groups of jackals and vultures make their effects felt in ten days ; the sound of musical instruments (when beaten, no sound appearing, and when not beaten sound appearing), the very same day ; imprecations, sudden appearance of ant-hills in a house, and bursting of the earth, in a fort-night.

अहुताग्निप्रज्वलनं घृततैलवसादिवर्षणं चापि ।
सद्यः परिपच्यन्ते मासेऽध्यर्धे च जनवादः ॥१०॥

Sloka 10.—The effects of flames appearing without the existence of fire, the shower of ghee, oil, fat and the like, come to pass on the same day ; and of utterances of people, in a month and a half.

छत्रचितियूपहुतवहबीजानां सप्तभिर्भवति पक्षैः ।
छत्रस्य तोरणस्य च केचिन्मासात्फलं प्राहुः ॥११॥

Sloka 11.—The effects of royal umbrellas, sacrificial altars, sacrificial posts, fire and seeds will come to pass in 7 fortnights ; but some hold that those of umbrellas and arches will be felt in a month.

अत्यन्तविरुद्धानां स्नेहः शब्दश्च वियति भूतानाम् ।
मार्जारनकुलयोर्मूषकेण सङ्गश्च मासेन ॥१२॥

Sloka 12.—The effects of friendship between deadly enemies, sounds of animals in the sky and sexual union of the cat or the mungoose with the rat will come to pass in a month.

गन्धर्वपुरं मासाद्रसवैकृत्यं हिरण्यविकृतिश्च ।
ध्वजवेश्मपांसुधूमाकुला दिशश्चापि मासफलाः ॥१३॥

Sloka 13.—The effect of aerial cities, sudden change of taste of articles, discolouration of gold, flags, houses and the quarters filled with dust or smoke will be felt in a month.

नवकैकाष्टदशकैकषट्त्रिकात्रिकसंख्यमासपाकानि ।
नक्षत्राण्यश्विनिपूर्वकाणि सद्यःफलाश्लेषा ॥१४॥

Sloka 14.—The eight asterisms beginning with Aswini make their effects felt in nine, one, eight, ten, one, six, three and three months respectively and Aslesha, the same day.

पित्र्यान्मासः षट् षट् त्रयोऽर्द्धमष्टौ च त्रिषडेकैकाः ।
मासचतुष्केऽषाढे सद्यःपाकाभिजित्तारा ॥१५॥

Sloka 15.—The twelve asterisms beginning with Magha make their effects felt in one month, six months, six months, three months, half a month, eight months, three months, six months, one month, one month, six months and six months respectively; and Abhijit, the same day.

सप्ताष्टावध्यर्द्धं त्रयस्त्रयः पञ्चचैव मासाः स्युः ।
श्रवणादीनां पाको नक्षत्राणां यथासंख्यम् ॥१६॥

Sloka 16.—The asterisms beginning with Sravana make their effects felt in seven, eight, one and a half, three, three and five months respectively.

[The portents whose times of frution have not been mentioned here are mentioned in Sloka 30 of Adhyaya 32 *supra*.]

निगदितसमये न दृश्यते चेदधिकतरं द्विगुणे प्रपच्यते तत् ।
यदि न कनकरत्नगोप्रदानैरुपशमितं विधिवद् द्विजैश्च शान्त्या ॥

Sloka 17.—If the effects of the portents mentioned above do not come to pass at the time fixed, they will do

so with greater vehemence at double the time, if they are not warded off by expiatory ceremonies performed according to the precepts of the Sastras by Brahmins along with gifts of gold, gems and cows.

Thus ends the 97th Adhyaya on "The time of Fruition of Effects".

नक्षत्रकर्मगुणम् ॥९८॥ On the Functions and Properties of the Asterisms.

त्रित्रिगुणरसेन्द्रियानलशशिविषयगुणर्तुपञ्चवसुपक्षाः ।
विषयैकचन्द्रभूतार्णवाग्निरुद्राश्विवसुदहनाः ॥१॥
भूतशतपक्षवसवो द्वात्रिंशच्चेति तारकामानम् ।
क्रमशोऽश्विन्यादीनां कालस्ताराप्रमाणेन ॥२॥
नक्षत्रजमुद्वाहे फलमब्दैस्तारकामितैः सदसत् ।
दिवसैर्ज्वरस्य नाशो व्याधेरन्यस्य वा वाच्यः ॥३॥

Slokas 1-3.—The number of stars constituting the constellations from Aswini are 3, 3, 6, 5, 3, 1, 5, 3, 6, 5, 8, 15, 5, 1, 1, 5, 4, 3, 11, 2, 8, 3, 5, 100 15, 8 and 32 respectively. The periods also of these constellations are represented by the mumber of stars. The effect—good or bad—of an asterism on marriage will come to pass in as many years as there are stars in it. A fever or some other illness will disappear in so many days.

अश्वियमदहनकमलजशशिशूलभृददितिजीवफणिपितरः ।
योन्यर्यमदिनकृत्त्वष्टृपवनशक्राग्निमित्राश्च ॥४॥
शक्रो निर्ऋतिस्तोयं विश्वे ब्रह्मा हरिर्वसुर्वरुणः ।
अजपादोऽहिर्बुध्न्यः पूषा चेतीश्वरा भानाम् ॥५॥

Slokas 4-5.—The presiding deities of the 28 asterisms beginning with Aswini are in their order, divine

physicians, the God of Death, Fire, the Creator, the Moon, Rudra, Aditi, Jupiter, Serpent, the Manes, Bhaga, Aryaman, Savita, Twashta, the Wind, Indragni, Mitra, Indra, Nirriti, Apah, Visvedevas, Brahman, Vishnu, Vasu, Varuna, Ajaikapat, Ahirbudhnya and Pushan.

त्र्युत्तराणि तेभ्यो रोहिण्यश्च ध्रुवाणि तैः कुर्यात् ।
अभिषेकशान्तितरुनगरधर्मबीजध्रुवारम्भान् ॥६॥

Sloka 6.—Among the 28 constellations, the four, *viz.*, the three Uttaras and Rohini are called Dhruva or fixed ones. Coronations, expiatory ceremonies, planting of trees, laying the foundation of towns, commencement of meritorious deeds, sowing seeds and other permanent things should be undertaken when the Moon passes through these asterisms.

मूलशिवशक्रभुजगाधिपानि तीक्ष्णानि तेषु सिध्यन्ति ।
अभिघातमन्त्रवेतालबन्धवधभेदसम्बन्धाः ॥७॥

Sloka 7.—The asterisms Mula, Ardra, Jyeshta and Aslesha are known as Teekshna or sharp. During these succeed attacks, incantations, raising of goblins, imprisonment of others, murders, separation of friends and alliance with kings and the like.

All infernal and nefarious acts succeed when these stars rule.

उग्राणि पूर्वभरणीपित्र्याण्युत्सादनाशशाठ्येषु ।
योज्यानि बन्धविषदहनशस्त्रघातादिषु च सिद्ध्यै ॥८॥

Sloka 8.—The five asterisms, *viz.*, three Purvas, (Purvaphalguni, Purvashadha and Purvabhadra), Bharani and Magha are termed 'Ugra' or dreadful. These are to be used with success in ruining enemies, destruction, deceit, imprisonment, poisoning, setting fire and striking with weapons and the like.

लघु हस्ताश्विनपुष्याः पण्यरतिज्ञानभूषणकलासु ।
शिल्पौषधयानादिषु सिद्धिकराणि प्रदिष्टानि ॥९॥

Sloka 9.—The asterisms Hasta, Aswini and Pushya (Abhijit also) are termed 'क्षिप्र' or swift. They are beneficial in trade, sensual pleasures, education, ornamentation, fine arts, skilled labour, medical treatment, journey and the like.

मृदुवर्गोऽनुराधाचित्रापौष्णैन्दवानि मित्रार्थे ।
सुरतविधिवस्त्रभूषणमङ्गलगीतेषु च हितानि ॥१०॥

Sloka 10.—The four asterisms Anuradha, Chitra, Revati and Mrigasiras are known to belong to the class of "Tender' ones. These yield beneficial results in making friends, sexual union, use of garments and ornaments, performance of auspicious ceremonies and singing.

हौतभुजं सविशाखं मृदुतीक्ष्णं तद्विमिश्रफलकारि ।
श्रवणत्रयमादित्यानिले च चरकर्मणि हितानि ॥११॥

Sloka 11.—The two asterisms Krittika and Visakha are known as मृदुतीक्ष्ण —Tender-sharp and give mixed results. The five asterisms Sravana, Dhanishta, Satabhishak, Punarvasu and Swati are termed चर Chara or 'Temporary' and are good for ephemeral things.

हस्तत्रयं मृगशिराः श्रवणत्रयं च
पूषाश्विशक्रगुरुभानि पुनर्वसुश्च ।
क्षौरे तु कर्माणि हितान्युदये क्षणे वा
युक्तानि चोडुपतिना शुभतारया च ॥१२॥

Sloka 12.—The asterisms recommended for shave are Hasta, Chitra, Swati, Mrigasiras, Sravana, Dhanishta, Satabhishak, Revati, Aswini, Jyeshta, Pushya and Punarvasu. It is to be had when these asterisms rise, or when

the Muhurtas bearing the names of the deities presiding over them rise, when the Moon is auspicious, *i. e.*, in conjunction with the 1st, 3rd, 6th, 7th, 10th or 11th with respect to the Janma Rasi, and also when there is favourableness of the asterism, *i. e.*, 2nd, 4th, 6th or 8th.

न स्नातमात्रगमनोन्मुखभूषिताना-
मभ्यक्तभुक्तरणकालनिरासनानाम् ।
सन्ध्यानिशाशनिकुजार्कतिथौ च रिक्ते
क्षौरं हितं न नवमेऽह्नि न चापि विष्ट्याम् ॥१३॥

Sloka 13.—A shave does not lead to good results, if had soon after bath, just before starting on a journey, after decorating oneself, anointing oneself with oil for bath, eating food, at the time of war, without a seat, at a juncture (dawn, evening, or mid-day), at night, on Saturdays, Tuesdays and Sundays, in Rikta Tithis (4th, 9th, 14th), on a day 9th from that of the previous shave and in Vishti Karana.

नृपाज्ञया ब्राह्मणसम्मते च विवाहकाले मृतसूतके च ।
बद्धस्य मोक्षे क्रतुदीक्षणासु सर्वेषु शस्तं क्षुरकर्म भेषु ॥१४॥

Sloka 14—Shave is good in any asterism, if it is done by a royal mandate, by Brahmins' advice, on the occasion of a marriage, during pollution caused by death, at the release from prison, and at the time of the solemn resolution to perform sacrifices.

हस्तो मूलं श्रवणा पुनर्वसुर्मृगशिरस्तथा पुष्यः ।
पुंसञ्ज्ञितेषु कार्येष्वेतानि शुभानि धिष्ण्यानि ॥१५॥

Sloka 15.—When the Moon travels through the asterisms Hasta, Moola, Sravana, Punarvasu, Mrigasirsha and Pushya, it is auspicious for doing all actions that are termed or tend towards 'male'.

This Sloka is not found in some editions.

सावित्रपौष्णानिलमैत्रतिष्यत्वाष्ट्रे तथा चोडुगणाधिपर्क्षे ।
संस्कारदीक्षाव्रतमेखलादि कुर्याद्गुरौ शुक्रबुधेन्दुयुक्ते ॥१६॥

Sloka 16.—Sacraments, undertaking a religious act such as a sacrifice, observance of a vow, tying the sacred girdle (*i. e.*, Upanayana) and such other things should be performed on a Thursday, Friday, Wednesday or Monday, when the Moon is in conjunction with any of the asterisms, Hasta, Revati, Swati, Anuradha, Pushya, Chittra and Mrigasiras.

शुद्धैर्द्वादशकेन्द्रनैधनगृहैः पापैस्त्रिषष्ठायगै-
र्लग्ने केन्द्रगतेऽथवा सुरगुरौ दैत्येन्द्रपूज्येऽपि वा ।
सर्वारम्भफलप्रसिद्धिरुदये राशौ च कर्तुः शुभे
सग्राम्यास्थिरभोदये च भवनं कार्यं प्रवेशोऽपि वा ॥१७॥

Sloka 17.—All undertakings are crowned with success when the 12th, 8th and the Kendra houses are uncontaminated (occupied by benefics and without malefics) the malefics in the 3rd, 6th or the 11th, and Jupiter or Venus in the Lagna or in a Kendra. A house should be constructed or entered when the Lagna at the time is beneficial to the owner (*i. e.*, when it does not happen to be the 12th or 8th from his Janma Rasi) and happens to be a rural as well as a fixed sign.

Thus ends the 98th Adhyaya on the "Functions and Properties of the Asterisms."

तिथिकर्मगुणम् ॥९९॥ On the Functions and Properties of Tithis or Lunar days.

कमलजविधातृहरियमशशाङ्कषड्वक्त्रशक्रवसुभुजगाः ।
धर्मेशसवितृमन्मथकलयो विश्वे च तिथिपतयः ॥१॥

पितरोऽमावास्यायां संज्ञासदृशाश्च तैः क्रियाः कार्याः ।
नन्दा भद्रा विजया रिक्ता पूर्णा च तास्त्रिविधाः ॥२॥
यत्कार्यं नक्षत्रे तद्दैवत्यासु तिथिषु तत्कार्यम् ।
करणमुहूर्त्तेष्वपि तत् सिद्धिकरं देवतासदृशम् ॥३॥

Slokas 1-3.—The lords of the lunar days are in their order: Brahman, Vidhata, Vishnu, Yama, the Moon, Subrahmanya, Indra, the Vasus, Serpent, Dharma, Rudra, Aditya, Manmatha, Kali and the Visvedevas; those of the New Moon are the Manes. Functions appropriate to the deities must be performed on their respective days. These are further divided into five classes of 3 days each. 1, 6 and 11—Nandas; 2, 7 and 12—Bhadras; 3, 8 and 13—Jayas; 4, 9 and 14—Rikthas; and 5, 10 and 15—Purnas. Works that are prescribed for the several asterisms should be done on the lunar days that are owned by the same deities. In the same way, they should be done with reference to the Karanas and Muhurthas by the identity of the presiding deities for ensuring success.

On the 1st Tithi Brahminic ceremonies such as marriage may be performed; on the 2nd, laying foundation for houses, etc.; on the 3rd, tonsure, etc; on the 4th, destruction of enemies may be undertaken; on the 5th, emetics, tonics, etc.; on the 6th, getting new friends, coronation, etc; on the 7th, construction of vehicles, journey, etc.; on the 8th, taking up of arms, fortification, etc.; on the 9th, ruining and killing enemies; on the 10th, meritorious deeds, worship of Brahmins, etc.; on the 11th, permanent and temporary delicate work; on the 12th, fire-worship; on the 13th, making friendship, enjoyment of sensual pleasures,

etc. ; on the 14th, administration of poison, mercury, etc.; on the 15th, propitiation of the Manes.

According to Parasara, all the 15 Tithis have separate names as नन्दा, भद्रा, जया, रिक्ता, पूर्णा, मासा, मित्रा, महाबला, उग्रसेना, सुधन्वा, सुनन्दा, यमा, जया, उग्रा and सिद्धि. Since Rohini and Pratipat have the same presiding deity Brahman, all Brahma Karmas should be performed on a day that has both Rohini and Pratipat. Similarly 2nd and Abhijit; 3rd and Sravana; 4th and Bharani; 5th and Mrigasiras; 6th and Krittika; 7th and Jyeshta; 12th and Hasta; 13th and Purvaphalguni; 14th and Aslesha: 15th and Uttarashadha; 30th and Magha.

बव and ज्येष्ठा have the same presiding deity; so also बालव and रोहिणी; कौलव and अनूराधा; तैतिल and उत्तरफल्गुनी; गर and ज्येष्ठा; वणिज and श्रवण; विष्टि and भरणी; शकुनि and आश्लेषा; चतुष्पात् and रोहिणी; नाग and आश्लेषा; किंस्तुघ्न and स्वाति.

The शिव (मुहूर्त) and आर्द्रा have the same deity; so also भुजग and आश्लेषा; मित्र and अनूराधा; पितृ and मघा; वसु and धनिष्ठा; जल and पूर्वाषाढा; विश्व and उत्तराषाढा; विरिञ्चि and अभिजित्; पङ्कजभव and रोहिणी; ऐन्द्राग्नी and विशाखा; नैर्ऋत and मूला; वारुण and शतभिषक्; अर्यमा and उत्तरफल्गुनी; भाग्य and पूर्वफल्गुनी; अजैकपात् and पूर्वभाद्रा; अहिर्बुध्न्य and उत्तराभाद्रा; पूषा and रेवती; दस्र and अश्विनी; अन्तक and भरणी; आग्नेय and कृत्तिका; मृगशिरस् and इन्दु; अदिति and पुनर्वसु; गुरु and पुष्य; हरि and श्रवण; त्वष्टा and मित्रा; अनिल and स्वाति. A Muhurta is a period of 48 minutes. Parasara's names differ from those given by Varaha. During the Sandhyas nothing should be done; in the West and S. E., one should not enter the house, nor eat, nor have sexual intercourse.

करणगुणाध्यायः ॥१००॥ On the Qualities of the Karanas.

ववबालवकौलवतैतिलाख्यगरवणिजविष्टिसंज्ञानाम् ।
पतयः स्युरिन्द्रकमलजमित्रार्यमभूश्रियः सयमाः ॥१॥

Sloka 1.—The lords of the seven moveable Karanas, *viz.*, Bava, Balava, Kaulava, Taitila, Gara, Vanik, and

Vishti are in their order, Indra, Brahman, Mitra, Aryaman, Bhu (the Earth), Sri and Yama.

कृष्णचतुर्दश्यर्धाद् ध्रुवाणि शकुनिश्चतुष्पदं नागम् ।
किंस्तुघ्नमिति च तेषां कलिवृषफणिमारुताः पतयः ॥२॥

Sloka 2.—The fixed or ध्रुव Karanas, *viz*, Sakuni, Chatushpada, Naga and Kimstughna begin from the latter half of the 14th day of the dark fortnight and are presided over by Kali, Vrisha, Phanin (serpent) and Maruta (wind) respectively.

See also my notes in फ. दी. P. 122.

कुर्याद्बवे शुभचरस्थिरपौष्टिकानि
धर्मक्रियाद्विजहितानि च बालवाख्ये ।
सम्प्रीतिमित्रवरणानि च कौलवे स्युः
सौभाग्यसंश्रयगृहाणि च तैतिलाख्ये ॥३॥
कृषिबीजगृहाश्रयजानि गरे वणिजि ध्रुवकार्यवाणिग्युतयः ।
न हि विष्टिकृतं विदधाति शुभं परिघातविषादिषु सिद्धिकरम् ॥४॥

Slokas 3-4.—One should do in Bava auspicious, temporary, permanent and health-producing things; in Balava, religious or meritorious acts, and things that are beneficial to Brahmins; in Kaulava, things based on love, and choosing friends; in Taitila, things leading to popularity, taking shelter, and affairs connected with house; in Gara, cultivation of lands, things pertaining to seeds, house and shelter; in Vanik, long-standing affairs, trading and association. Nothing done in Vishti leads to beneficial results, but attacking enemies, administering poison and such other things do succeed.

कार्यं पौष्टिकमौषधादि शकुनौ मूलानि मन्त्रास्तथा
गोकार्याणि चतुष्पदे द्विजपितॄनुद्दिश्य राज्यानि च ।

नागे स्थावरदारुणानि हरणं दौर्भाग्यकर्माण्यतः
किंस्तुघ्ने शुभमिष्टिपुष्टिकरणं मङ्गल्यसिद्धिक्रियाः ॥५॥

Sloka 5.—In Sakuni, tonics, medicines, herbs (roots) and spells become fruitful; in Chatushpath, things relating to cows, Brahmins, Manes, and political matters; in Naga, works of long-standing nature, cruel deeds, taking things by force and hateful things; in Kimstughna, meritorious deeds, sacrifices, energy-producing things auspicious ceremonies and those that promote the above things.

लाभे तृतीये च शुभैः समेते पापैर्विहीने शुभराशिलग्ने ।
वेध्यौ च कर्णावमरेज्यलग्ने पुष्येन्दुचित्राहरिपौष्णभेषु ॥६॥

Sloka 6.—When benefics are posited in the 11th and the 3rd houses, when an auspicious sign is rising and is without the association of malefics and Jupiter is in the Lagna, the boring of the ear-lobes may be done, provided the Moon is posited in any one of the asterisms Pushya, Mrigasira, Chitra, Sravana and Revati.

रोहिण्युत्तररेवतीमृगशिरोमूलानुराधामघा-
हस्तस्वातिषु षष्ठतौलिमिथुनेषूद्यत्सु पाणिग्रहः ।
सप्ताष्टान्त्यबहिःशुभैरुडुपतावेकादशद्वित्रिगे
क्रूरैस्त्र्यायषडष्टगैर्न तु भृगौ षष्ठे कुजे चाष्टमे ॥७॥
दम्पत्योर्द्विनवाष्टराशिरहिते चारानुकूले रवौ
चन्द्रे चार्ककुजार्किशुक्रवियुते मध्येऽथवा पापयोः ।
त्यक्त्वा च व्यतिपातवैधृतिदिनं विष्टिं च रिक्तां तिथिं
क्रूराहायनपौषचैत्रविरहे लग्नांशके मानुषे ॥८॥

Slokas 7-8.—Marriages may be solemnized in the asterisms, Rohini, the three Uttaras, Revati, Mrigasira.

Mula, Anuradha, Magha, Hasta and Swati ; when Mithuna, Kanya or Tula is rising ; when the benefics are posited in Bhavas other than the 7th, the 8th and the 12th ; when the Moon is in the 2nd, 3rd, or 11th house from the Lagna ; when the malefics are in the 3rd, 6th, 8th and 11th houses, and when Venus is not in the 6th, and Mars, not in the 8th. It should also be noted that the Janma Rasis of the bride and the bridegroom are not 2nd and 12th, 5th and 9th, or 6th and 8th from each other (*i. e.*, they may be in opposition, 3rd and 11th, the same Rasi, or 4th and 10th), that the Sun and the Moon for the bridegroom and the bride respectively are favourable in their Gochara (Transit), that the Moon is not in conjunction with the Sun, Mars, Saturn or Venus (she may be in conjunction with Jupiter or Mercury or both), that she is not hemmed in between malefics, that the day chosen is without Vyatipata or Vaidhriti, or Vishti, or is not a Rikta-Tithi, that the day is presided over by a benefic planet, that the season chosen is the northern solstice, that the month is any one but Chaitra and Pousha, (even in Dakshinayana the month of Kartika and Margasira are to be adopted), and that the rising Navamsa is owned by a biped sign.

उक्तं च । हस्तोत्तरास्वातिमघानुराधाप्राजेशपौष्णेन्दवनैर्ऋतेषु ।
उद्वाहसौभाग्यसुखानि कन्या प्राप्नोति शेषैः सुतभर्तृशोकम् ॥
कन्यातुलावन्मिथुनेषु साध्वी शेषेष्वसाध्वी धनवर्जिता च ।
अन्येषु भेषु द्विपदांश इष्टः कन्यादिलग्नेषु न चान्त्यभागः ॥

सौम्यान् व्ययास्तनिधनेष्वरिभे च शुक्रं हित्वा स्थितस्त्रिधनलाभगतः शशाङ्कः ।
पापास्त्रिषड्निधनलाभगता विवाहे हित्वाऽष्टमं क्षितिजमिष्टफलानि दद्युः ॥

गोचरशुद्धाविन्दुं कन्याया यत्नतः शुभं वीक्ष्य ।
तिग्मकिरणं च पुंसां शेषैरबलैरपि विवाहः ॥

Re. Moon's conjunctions with other planets,

सौम्यैः समेतः शुभकृच्छशाङ्कः केषांचिदिष्टो बुधजीवयुक्तः ॥
मध्ये पापग्रहयोः पाणिग्रहणे शशी न सौख्यकरः ।
तस्मात्तत्त्वागन्द्रः कन्यायाः सुस्थितो देयः ॥
न वैधृतिदिने कुर्याद्व्यतीपातयुतेऽहनि ॥
रिक्तासु च न कर्तव्यं न विष्टिदिवसे तथा ॥

Re. Benefic week-day

आग्नेयग्रहवासरेषु कलह· प्रीतिस्तु सत्सूत्तमा
केचित् स्थैर्यमुशान्ति सौरदिवसे चन्द्रे ससापत्न्यकम् ॥

Re अयन

उत्तरां भजमानेन काष्ठां वै सप्तसप्तिना ।
चतुर्णामपि वर्णानां विवाहः श्रेष्ठ उच्यते ॥
माघफाल्गुनवैशाखा ऐन्द्रसौम्यानलास्तथा ।
षडेते पूजिता मासाश्चातुर्वर्ण्येऽपि नित्यशः ॥
एपूढा सुभगा साध्वी पुत्रिणी धर्मवत्सला ।
धनिनी देवभक्ता च यथासंख्यं प्रकीर्तिता ॥
आषाढचैत्रपौषाश्च नभस्यः श्रावणस्तथा ।
कुत्सिताः सर्ववर्णानां विवाहेषु मनीषिभिः ॥
आषाढे नष्टशौचा तु खला सन्तानवर्जिता ।
वैशाखे सर्वसामान्या चैत्रे चातृप्तमैथुना ॥
पौषे भर्तृविहीना स्यान्नभस्येऽपि च दुर्भगा ।
एवमाश्वयुजोढा तु श्रावणे तु मृतप्रजा ॥

Re Navamsa being owned by a biped sign,

द्विपदभवनं प्राप्तो योंशः शुभोऽन्यगृहोदये ।
द्विपदभवनेष्वप्यन्यांशा भवन्त्यशुभावहाः ॥
विलग्नांशः स्वनाथेन यद्युद्वाहे न दृश्यते ।
पुंविनाशस्तनोऽस्तांशो यद्येवं योषितस्ततः ॥
लग्नांशकाद्यस्तांशकस्यापि स्वामिदृष्टिर्विधेयेति ॥

Thus ends the 100th Adhyaya on the "Qualities of the Karanas".

नक्षत्रजातकाध्यायः ॥१०१॥ On the Effects of Birth in the Asterisms.

This Adhyaya is a mere repetition of Chapter XVI of Brihat Jataka.

The several effects described in this chapter for the 27 asterisms may be classified as either good or bad for purposes of convenience as shown in the following statement.

Nakshatra	Effect	Ruler of the योगतारा-Yogatara
Aswini ...	Good	Ketu
Bharani ...	Good	Venus
Krittika ...	Good ...	Sun
Rohini ...	Good ...	Moon
Mrigasiras ...	Good ...	Mars
Ardra ...	Bad ...	Rahu
Punarvasu ...	Not very good ...	Jupiter
Pushya ...	Good ...	Saturn
Aslesha ...	Bad ...	Mercury
Magha ...	Good ...	Ketu
Purvaphalguni ...	Good ...	Venus
Uttaraphalguni ...	Good ...	Sun
Hasta ...	Bad ...	Moon
Chitra ...	Good ...	Mars
Swati ...	Good ...	Rahu
Visakha ...	Bad ...	Jupiter
Anuradha ...	Bad ...	Saturn
Jyeshta ...	Bad ...	Mercury
Mula ...	Good ...	Ketu
Purvashadha ...	Good ...	Venus
Uttarashadha ...	Good ...	Sun
Sravana ...	Good ...	Moon
Dhanishta ...	Good ...	Mars
Satabhishak ...	Good ...	Rahu
Purvabhadrapada ...	Good ...	Jupiter
Uttarabhadrapada ...	Good ...	Saturn
Revati ...	Good ...	Mercury

The Nakshatras that are in the 8th sign (*i.e.*, वृश्चिक Vrischika) where the Moon is in depression are the 16th, the 17th and the 18th.

viz., Hasta is also bad. Among the ऋक्षसन्धि (Risksha Sandhi) Nakshatras, *viz.*, आश्लेषा (Aslesha), ज्येष्ठा (Jyeshta) and रेवती (Revati), the last is good, because it is in Jupiter's sign. आर्द्रा (Ardra) is a रुद्र (Rudra) Nakshatra of fire. Therefore the Moon, a watery planet in आर्द्रा (Ardra) is bad (except for fiery planets like the Sun, Mars, etc.).

All Nakshatras that are bad for the Moon are in अवरोह (Avaroha) position for the Moon, that is, away from the exaltation. Again, all stars that are bad for the Moon are in the 4th, 6th and 8th signs of the zodiac with the notable exception of आर्द्रा (Ardra).

The 8th sign (Vrischika) is throughout bad for the Moon. Similar results should be expected if the Moon is progressed to the 8th house as per any system. The middle of the 6th sign (*viz.*, हस्ता Hasta) is bad when the Moon progresses there. The end of the 4th sign (आश्लेषा Aslesha) is similarly bad. A fiery star like आर्द्रा (Ardra) is bad for a watery planet like the Moon. The Moon progressing to the end of the 4th sign (कटक Kataka), the middle of the 6th sign (कन्या Kanya) and the 8th sign (वृश्चिक Vrischika) in any horoscope is bad.

Varahamihira has considered that the Moon is good or capable of giving good results in the Nakshatras ruled (according to विंशोत्तरि Vimsottari system) by benefics (including Nakshatras ruled by herself) and also the Nakshatras ruled by her friend the Sun. Next, the Nakshatras ruled by Mars are a little beneficial. The Nakshatras ruled by malefics, though good, are not capable of much improvement for finance. The above analysis is with respect to finance, subject to what has been stated already with respect to the 6 Nakshatras, *viz.*, विशाखा (Visakha), अनुराधा (Anuradha), ज्येष्ठा (Jyeshta), हस्ता (Hasta), आश्लेषा (Aslesha) and आर्द्रा (Ardra).

It should further be noted that Nakshatras in the signs Makara and Kumbha (Saturn's), though they are ruled by benefics according to the rule given above, are not capable of making the native generous. Because, the Nakshatras are in the houses owned by Saturn, a conservative, stingy planet. *Cf.* अदाता (Adata) for पूर्वभाद्रपदा (Purvabhadrapada) and दुर्ग्राह्य (Durgrahya) for शतभिषक्

The Moon is good generally in the signs or Nakshatras ruled by benefics.

प्रियभूषणः सुरूपः सुभगो दक्षोऽश्विनीषु मतिमांश्च ।
कृतनिश्चयसत्यारुग्दक्षः सुखितश्च भरणीषु ॥१॥

Sloka 1.—The person born under the star अश्विनी (Aswini) will be fond of ornaments, lovely in appearance, liked by all, clever and intelligent. If, at a person's birth, the Moon be in the star भरणी (Bharani), he will carry out his purpose to the end, will be truthful, free from malady, clever and happy.

गुणाकरः—

दक्षः सुरूपः प्रियमण्डनश्च धीसंयुतः स्यात् सुभगोऽश्विनीषु ।
कल्पः सुखी सत्यवचः प्रपन्नः प्रारब्धकारी भरणीषु दक्षः ॥

तथा च पराशरः ।

विज्ञानवानरोगो भिषक्प्रदातार्थभृत्यवनितेशः ।
दक्षः क्षितिपतिसेवी जातः स्यादश्विने शूरः ॥
धीरः क्रूरोऽनृतवाक् परवित्तहरो नरश्चपलबुद्धिः ।
बहुशत्रुपुत्रभृत्यो याम्ये प्रियमांसमद्यश्च ॥

बहुभुक्परदाररतस्तेजस्वी कृत्तिकासु विख्यातः ।
रोहिण्यां सत्यशुचिः प्रियंवदः स्थिरमतिः सुरूपश्च ॥२॥

Sloka 2.—He who is born in कृत्तिका (Krittika), will eat much, will be addicted to other people's wives, will be brilliant in appearance and famous. The person born in रोहिणी (Rohini) will be truthful, pure, sweet-tongued, with a settled mind and lovely in appearance.

गुणाकरः—

तेजस्वी परदारगोऽतिबहुभुक् ख्यातो भवेदग्निभे
रोहिण्यां प्रियसत्यवागतिशुची रूपाधिकोऽथैन्दवे ॥

तथा च पराशरः ।

धर्ममतिर्बहुवित्तः स्वाध्यायाभिजनरूपसम्पन्नः ।
अकृपणमतिः शशियुते जातः स्यादग्निदैवत्ये ॥

Sloka 7.—The person born under the star उत्तरफल्गुनी (Uttaraphalguni) will be loved by all, earn money by his own learning, will be voluptuous and happy. If a person be born under the star हस्ता (Hasta), he will be industrious, impudent, fond of drinking, merciless and thievish.

गुणाकरः—

भोगान्वितः सौख्ययुतो नितान्तविद्याप्तवित्तः सुभगो यमर्क्षे ॥
उत्साही प्रतिभानवान् गतघृणश्चौरः करे पानपः ॥

तथा च पराशरः ।

हयगजरथप्रयायी दाता भोक्ता विहाररतिशीलः ।
मृदुवाग्गीतरतिः स्यादार्यम्णे मानवो विद्वान् ॥

उपचितकरचरणभुजो बहुविधधनधान्यताम्रणीः सेव्यः ।
धर्मार्थकामभागी हस्ते सुतवान्नरो जातः ॥

चित्राम्बरमाल्यधरः सुलोचनाङ्गश्च भवति चित्रायाम् ।
दान्तो वणिक् कृपालुः प्रियवाग्धर्माश्रितः स्वातौ ॥८॥

Sloka 8.—The person born under the star चित्रा (Chitra) will wear beautiful garments and flowers, and will have beautiful eyes and limbs ; while the one born in स्वाती (Swati) will be modest, clever in trade, will be compassionate, sweet in speech and virtuous.

गुणाकरः—

चार्वङ्गः प्रियचित्रवस्त्रकुसुमस्त्वाष्ट्रे विशालेक्षणः
धर्मज्ञः प्रियवाग्वणिक्पवनभे दान्तो दयालुर्भवेत् ॥

तथा च पराशरः ।

वेदार्थशास्त्रकुशलः पशुमानत्यन्तशिल्पकर्मा च ।
चित्राक्षश्चित्रायां सुभगश्च नरस्त्रिपुत्रश्च ॥
बहुजनभर्ता वक्ता त्रिवर्गभोक्ता प्रियो महोत्साहः ।
वामाचारोऽल्परिपुः स्वातौ जातः कुलाग्र्यश्च ॥

ईर्ष्युर्लुब्धो द्युतिमान्वचनपटुः कलहकृद्विशाखासु ।
आढ्यो विदेशवासी क्षुधालुरटनोऽनुराधासु ॥९॥

Sloka 9.—The person born under the star विशाखा (Visakha) will be envious, covetous, of bright appearance, clever in talking and quarrelsome. The man born in अनुराधा (Anuradha) will be opulent, will be dwelling in foreign countries, will be unable to endure hunger and will ramble from place to place.

गुणाकर:—

दीर्घश्चारुवचो रुचि: कलहकृल्लुब्धो विशाखासु च ॥
धनी क्षुधालुश्च विदेशवासी मैत्रेऽटन: स्यात् ॥

तथा च पराशर: ।

श्रीमानिज्याभिरत: प्राज्ञोऽनुपसाधुकृत्कृतार्थपति: ।
तीक्ष्णोऽभिमानयुक्तश्चैन्द्राग्नौ ख्यातकीर्तिश्च ॥
स्थिरमित्रस्तेजस्वी सुतवानत्यन्तसौख्यभागी च ।
ज्ञातिष्वग्र्योऽर्थपरो जात: स्यान्मित्रदैवत्ये ॥

ज्येष्ठासु न बहुमित्र: संतुष्टो धर्मकृत्प्रचुरकोप: ।
मूले मानी धनवान् सुखी न हिंस्र: स्थिरो भोगी ॥१०॥

Sloka 10.—If a person be born in the star ज्येष्ठा (Jyeshta), he will not have many friends; he will be contented, will be virtuous and will be exceedingly irritable. The one born in मूला (Moola) will be proud, wealthy, happy, of a soft disposition, firm-minded, but luxurious in his living.

गुणाकर:— .... अथ शक्रधिष्ण्ये ।

तुष्टोऽल्पमित्रो बहुरुट् सधर्मो मूलेऽर्थमानस्थिरभोगयुक्त: ॥

तथा च पराशर:—

ज्ञातिषु गुणेषु राजसु पूजां प्राप्नोति नाशयति शत्रून् ।
तेजोऽधिकोऽर्थभागी जात: स्यादिन्द्रदैवत्ये ॥
धनधान्याढ्यो दाता परवित्तहरो नर: कलहशील: ।
क्रूर: परोपतापी मूले मूलोपजीवी च ॥

इष्टानन्दकलत्रो मानी दृढसौहृदश्च जलदैवे ।
वैश्वे विनीतधार्मिकबहुमित्रकृतज्ञसुभगश्च ॥११॥

Sloka 11.—The person born in the star पूर्वाषाढा (Purvashadha) will have an amiable wife, will be proud and firm in friendship; while the person born in उत्तराषाढा (Uttarashadha) will be well-behaved, righteous, will have many friends, will be grateful and amiable.

गुणाकरः—

प्रियानन्दः प्रियश्चाप्ये मानी स्याद् दृढसौहृदः ।
विनीतो धार्मिको वैश्वे कृतज्ञो बहुबान्धवः ॥

तथा च पराशरः—

सलिलपथकर्मसिद्धिः क्लेशसहिष्णुः परस्य दारेच्छुः ।
नित्यमकल्पशरीरः प्रियमद्यः पूर्वषाढासु ॥
यानोद्यानवनरतिः प्रवाससुरतीर्थसाधुसेवी च ।
बहुशिल्पार्थः प्रियवाक् जातः स्याद्वैश्वदेवे च ॥

श्रीमाञ्छ्रवणे श्रुतवानुदारदारो धनान्वितः ख्यातः ।
दाता चाढ्यः शूरो गीतप्रियो धनिष्ठासु धनलुब्धः ॥१२॥

Sloka 12.—The person who is born in the star श्रवण (Sravana) will be learned, possess a generously-disposed wife, will be wealthy and famous. The person born in धनिष्ठा (Dhanishta) will be liberal in his gifts, wealthy, courageous, fond of music and greedy.

गुणाकरः—

उदारदारो धनवान् प्रसिद्धः स्याद्विष्णुधिष्ण्ये श्रुतवान् प्रसूतः ।
धनाप्तियोगी रुचिरस्तथाढ्यस्त्यागी धनिष्ठासु रणैकवीरः ॥

तथा च पराशरः—

ज्ञातिश्रेष्ठो धनवान्दानरुचिर्भवति दक्षिणो दक्षः ।
नित्यमरोगशरीरः श्रवणे हतशत्रुपक्षश्च ॥
धनधान्यसंचयानामीशः स्यान्नृपतिसत्कृतो यज्वा ।
अक्लेशभाक् जितरिपुः श्रविष्ठयाभीष्टतारश्च ॥

स्फुटवाग्व्यसनी रिपुहा साहसिकः शतभिषक्षु दुर्ग्राह्यः ।
भद्रपदासूद्विग्नः स्त्रीजितधनपटुरदाता च ॥१३॥

Sloka 13.—If a person be born in the star शतभिषक् (Satabhishak), he will be truthful, unfortunate, will conquer his enemies, will be daring and hard to be won over. The person whose birth is in पूर्वभाद्रपदा (Purvabhadrapada) will be afflicted, will be henpecked, wealthy and clever, but a miser.

गुणाकरः –

स्फुटवाग्वारुणे जातो दुर्ग्राह्यो रिपुघातकः ।
व्यसनैरभिभूतः स्यादसमीक्षितकार्यकृत् ॥
दुःखान्वितः स्त्रीविजितो धनी स्यादजैकपादे पटुरर्थलुब्ध ॥

तथा च पराशरः—

परदारमद्यसेवी क्लेशसहो वारुणे नरो धीरः ।
स्थिरसंचयः स्थिरसुहृद्विपक्क्रिया पण्डितो रोगी ॥
दारुणकर्मा क्रोधी निशाचरस्तीक्ष्णगाविक्रमश्चपलः ।
विषमः प्रसह्य हन्ता प्राक्प्रोष्ठपदे भवति जातः ॥

वक्ता सुखी प्रजावान् जितशत्रुर्धार्मिको द्वितीयासु ।
संपूर्णाङ्गः सुभगः शूरः शुचिरर्थवान् पौष्णे ॥१४॥

Slokas 14.—The person born under the star उत्तराभाद्रपदा (Uttarabhadrapada) will be clever in speaking, happy, possess children, will overcome his enemies and be virtuous; while the person born in रेवती (Revati) will have a symmetrical body (all his limbs perfect), will be liked by all, will be courageous, clean and wealthy.

गुणाकरः—

वक्ता प्रजावाञ्जितशत्रुरुचैरुपान्त्यभे धर्मपरः ससौख्यः ॥
पूर्णाङ्गो धनवान् शूरः पौष्णे च सुभगः शुचिः ।
भफलानि भवन्त्येतान्युत्तमानीन्दुवीर्यतः ॥

तथा च पराशरः—

नृपसत्कृतो बहुसुतः प्रदानशीलो जले सततभीरुः ।
इज्याध्ययनरतिः स्यादाहिर्बुध्न्ये नरो जातः ॥
सर्वार्थभुक् प्रदाता प्रवासनिरतो विशुद्धकुलशीलः ।
गोमाननल्पपुत्रः पौष्णे विद्वाञ्छूरो जातः ॥

Thus ends the 101st Adhyaya on the "Effects of Birth in the Asterisms".

राशिविभागः ॥१०२॥ Division of the Zodiac into Signs.

अश्विन्योऽथ भरण्यो बहुलापादश्च कीर्त्यते मेषः।
वृषभो बहुलाशेषं रोहिण्योऽर्धं च मृगशिरसः ॥१॥

Sloka 1.—The sign (मेष-Mesha) Aries comprises the whole asterisms of Aswini and Bharani and the first quarter of Krittika; (वृषभ-Vrishabha) Taurus, the three remaining quarters of Krittika, the whole of Rohini and the first half of Mrigasira.

मृगशिरसोऽर्धं रौद्रं पुनर्वसोरंशकत्रयं मिथुनः।
पादश्च पुनर्वसुतस्तिष्यः श्लेषा च कर्कटकः ॥२॥

Sloka 2.—Sign (मिथुन-Mithna) Gemini comprises the latter half of Mrigasiras, the whole of Ardra and the first three quarters of Punarvasu; (कर्कटक-Karkataka) Cancer, the last quarter of Punarvasu and the whole of Pushya and Aslesha.

सिंहोऽथ मघा पूर्वा च फल्गुनी पाद उत्तरायाश्च।
तत्परिशेषं हस्तश्चित्राद्यर्धं च कन्याख्यः ॥३॥

Sloka 3.—The sign (सिंह-Simha) Leo comprises the whole of Magha and Purvaphalguni and the first quarter of Uttaraphalguni; (कन्या-Kanya), Virgo, the remaining quarters of Uttaraphalguni, the whole of Hasta and the first half of Chitra.

तौलिनि चित्रान्त्यार्धं स्वातिः पादत्रयं विशाखायाः।
अलिनि विशाखापादस्तथानुराधान्विता ज्येष्ठा ॥४॥

Sloka 4.—Sign (तुला-Tula) Libra consists of the latter half of Chitra, the whole of Swati and the initial three quarters of Visakha; sign (वृश्चिक-Vrischika) Scorpio, of the last quarter of Visakha and the whole of Anuradha and Jyeshta.

मूलमषाढा पूर्वा प्रथमश्चाप्युत्तरांशको धन्वी ।
मकरस्तत्परिशेषं श्रवणः पूर्वं धनिष्ठार्धम् ॥५॥

Sloka 5.—Sign (धनुस-Dhanus) Sagittarius comprises the whole of Mula and Purva-ashadha and the first quarter of Uttara-ashadha ; sign (मकर- Makara) Capricorn, of the remaining three quarters of Uttara-ashadha, the whole of Sravana and the first half of Dhanishta.

कुम्भोऽन्त्यधनिष्ठार्धं शतभिषगंशत्रयं च पूर्वायाः ।
भद्रपदायाः शेषं तथोत्तरा रेवती च झषः ॥६॥

Sloka 6.—Sign (कुम्भ-Kumbha) Aquarius comprises the latter half of Dhanishta, the whole of Satabhishak and the first three qarters of Purvabhadra ; sign (मीन-Meena) Pisces, the last qurter of Purvabhadra, and the whole of Uttarabhadra and Revati.

अश्विनीपित्र्यमूलाद्या मेषसिंहहयादयः ।
विषमर्क्षाभिवर्त्तन्ते पादवृद्ध्या यथोत्तरम् ॥७॥

Sloka 7.—The signs Mesha, Simha and Dhanus commence with the beginning of Aswini, Magha and Mula respectively ; and the odd asterisms (beginning with the third) retire from each sign with one or more quarters in an increasing order.

The 3rd Star is Krittika; it closes Mesha with its first quarter. Mrigasiras is the 5th ; it closes Vrishabha with its second quarter ; and so on.

Thus ends the 102nd Adhyaya on " The Division of the *Zodiac* into Signs".

विवाहपटलम् ॥१०३॥ (of Vindhyavasin).

Effects of Planetary Combination at the Time of Marriage.

मूर्तौ करोति दिनकृद्विधवां कुजश्च
राहुर्विपन्नतनयां रविजो दरिद्राम् ।
शुक्रः शशाङ्कतनयश्च गुरुश्च साध्वी-
मायुःक्षयं प्रकुरुतेऽथ विभावरीशः ॥१॥

Sloka 1.—If the Sun or Mars occupy the Lagna at the time of marriage, the girl will become a widow; Rahu in such a position will deprive her of her children; Saturn will make her penurious; Venus, Mercury or Jupiter will give her a good character; the Moon will cut short her span of life.

कुर्वन्ति भास्करशनैश्चरराहुभौमा
दारिद्र्यदुःखमतुलं नियतं द्वितीये ।
वित्तेश्वरीमविधवां गुरुशुक्रसौम्या
नारीं प्रभूततनयां कुरुते शशाङ्कः ॥२॥

Sloka 2.—The Sun, Saturn, Rahu or Mars posited in the 2nd house from the Lagna causes unfailingly indescribable miseries arising from poverty; Jupiter, Venus or Mercury in such a position makes the girl very rich and have a long-lived husband; the Moon enables her to become the mother of many children.

सूर्येन्दुभौमगुरुशुक्रबुधास्तृतीये
कुर्युः सदा बहुसुतां धनभागिनीं च ।
व्यक्तां दिवाकरसुतः सुभगां करोति
मृत्युं ददाति नियमात् खलु सैंहिकेयः ॥३॥

Sloka 3.—The Sun, the Moon, Mars, Jupiter, Venus or Mercury, when posited in the 3rd house from the Lagna, makes her always wealthy and have many children; Saturn makes her famous and the beloved of her husband; Rahu in such a position invariably causes death.

स्वल्पं पयः स्रवति सूर्यसुते चतुर्थे
दौर्भाग्यमुष्णकिरणः कुरुते शशी च ।
राहुः सपत्नमपि च क्षितिजोऽल्पवित्तं
दद्याद्भृगुः सुरगुरुश्च बुधश्च सौख्यम् ॥४॥

Sloka 4.—When Saturn occupies the 4th house, very little milk will flow from her breasts; the Sun or the Moon in such a position makes her unfortunate (*i.e.*, disliked by the husband); Rahu creates enemies (or a co-wife); Mars causes poverty; Venus Jupiter or Mercury bestows happiness.

नष्टात्मजां रविकुजौ खलु पञ्चमस्थे
चन्द्रात्मजो बहुसुतां गुरुभार्गवौ च
राहुर्ददाति मरणं शनिरुग्ररोगं
कन्याविनाशमचिरात्कुरुते शशाङ्कः ॥५॥

Sloka 5.—The Sun or Mars in the 5th house from the Lagna will certainly destroy her issue; Mercury, Jupiter or Venus bestows many sons; Rahu causes death; Saturn, a fell disease; the Moon brings about the girl's death ere long.

षष्ठाश्रिताः शनिदिवाकरराहुजीवाः
कुर्युः कुजश्च सुभगां श्वशुरेषु भक्ताम् ।
चन्द्रः करोति विधवामुशना दरिद्रा-
मृद्धां शशाङ्कतनयः कलहप्रियां च ॥ ६॥

Sloka 6.—Saturn, the Sun, Rahu, Jupiter or Mars in the 6th house makes the bride the beloved of her husband, and devoted to the elders (such as the father-in-law); the Moon makes her a widow; Venus, penurious; Mercury, wealthy but fond of quarrels.

सौरारजीवबुधराहुरवीन्दुशुक्राः
कुर्युः प्रसह्य खलु सप्तमराशिसंस्थाः ।
वैधव्यबन्धनवधक्षयमर्थनाश-
व्याधिप्रवासमरणानि यथाक्रमेण ॥७॥

Sloka 7.—Saturn, Mars, Jupiter, Mercury, Rahu, the Sun, the Moon and Venus posited in the 7th house, cause perforce widowhood, imprisonment, destruction, decay, loss of wealth, disease, absence in other places and death respectively.

स्थानेऽष्टमे गुरुबुधौ नियतं वियोगं
मृत्युं शशी भृगुसुतश्च तथैव राहुः ।
सूर्यः करोत्यविधवां सरुजां महीजः
सूर्यात्मजो धनवतीं पतिवल्लभां च ॥८॥

Sloka 8.—Jupiter and Mercury (severally or together) in the 8th house cause separation between the husband and the wife for certain; the Moon, Venus and Rahu cause death; the Sun makes her predecease her husband; Mars, sickly; Saturn, wealthy and the beloved of her husband.

धर्मे स्थिता भृगुदिवाकरभूमिपुत्रा
जीवश्च धर्मनिरतां शशिजस्त्वरोगाम् ।
राहुश्च सूर्यतनयश्च करोति वन्ध्यां
कन्याप्रसूतिमटनां कुरुते शशाङ्कः ॥९॥

Sloka 9.—Venus, the Sun, Mars and Jupiter posited in the 9th house make the girl devoted to virtue; Mercury gives her good health; Rahu and Saturn make her barren; the Moon gives her daughters and much roaming about.

राहुर्नभःस्थलगतो विधवां करोति
पापे रतां दिनकरश्च शनैश्चरश्च ।
मृत्युं कुजोऽर्थरहितां कुलटां च चन्द्रः
शेषाग्रहा धनवतीं सुभगां च कुर्युः ॥१०॥

Sloka 10.—Rahu in the 10th house causes widowhood; the Sun and Saturn make her addicted to sinful deeds; Mars causes death; the Moon makes her indigent and unchaste (frail); the others (Mercury, Jupiter and Veuus), wealthy and beloved of the husband.

आये रविर्बहुतां सधनां शशाङ्कः
पुत्रान्वितां क्षितिसुतो रविजो धनाढ्याम् ।
आयुष्मतीं सुरगुरुः शशिजः समृद्धां
राहुः करोत्यविधवां भृगुरर्थयुक्ताम् ॥११॥

Sloka 11.—The Sun posited in the 11th house bestows many sons; the Moon, wealth; Mars, sons; Saturn, wealth; Jupiter, longevity; Mercury, prosperity; Rahu, long life on the husband; and Venus, riches.

अन्त्ये गुरुर्धनवतीं दिनकृद्दरिद्रां
चन्द्रो धनव्ययकरीं कुलटां च राहुः ।
साध्वीं भृगुः शशिसुतो बहुपुत्रपौत्रीं
पानप्रसक्तहृदयां रविजः कुजश्च ॥१२॥

Sloka 12.—Jupiter in the 12th house confers wealth on the bride; the Sun makes her poverty-stricken; the Moon, a spend-thrift; Rahu, immoral; Venus, devoted

to her husband; Mercury bestows many children and grand children; Saturn and Mars make her heart addicted to drink.

गोपैर्यष्ट्याहतानां खुरपुटदलिता या तु धूलिर्दिनान्ते
सोद्वाहे सुन्दरीणां विपुलधनसुतारोग्यसौभाग्यकर्त्री ।
तस्मिन् काले न चर्क्षं न च तिथिकरणं नैव लग्नं न योगः
ख्यातः पुंसां सुखार्थं शमयति दुरितान्युत्थितं गोरजस्तु ॥१३॥

Sloka 13.—The dust that is raised in the evening by the pointed hoofs of the cows beaten by the cow-herds with their sticks is favourable for the marriage of beautiful girls. It bestows abundant wealth, sons, sound health and leads to the husband's affection. At this time it is not at all necessary to consider the asterism, the Tithi, Karana, Yoga and Lagna. For, the dust raised by cows is noted for giving happiness to men and wards off all sins.

Thus ends the 103rd Adhyaya on the "Effects of Planetary Combination at the Time of Marriage".

ग्रहगोचराध्यायः ॥१०४॥ On Transits of Planets.

प्रायेण सूत्रेण विनाकृतानि प्रकाशरन्ध्राणि चिरन्तनानि ।
रत्नानि शास्त्राणि च योजितानि नवैर्गुणैर्भूषयितुं क्षमाणि ॥१॥

Sloka 1.—Generally, ancient gems and Sastras which are without strings (unstrung) and a metrical form (respectively), whose bores are quite visible and faults apparent (respectively), become fit to be worn as ornaments and to be held in high esteem (respectively), when they are combined with new strings and excellent ideas couched in fine metres (respectively).

प्रायेण गोचरो व्यवहार्योऽतस्तत्फलानि वक्ष्यामि ।
नानावृत्तैरार्यां मुखचपलत्वं क्षमध्वं नः ॥२॥

Sloka 2.—Generally, the transit of planets comes within the purview of our daily experience. Hence I shall expound its effects, O noble persons in varied metres. Kindly excuse my volubilily.

This verse is composed in the आर्या metre known as मुखचपला. Here the author steps into the realm of Prosody too. Primarily, metres are classified under two heads., *viz.*, वृत्त and जाति. The former is based upon groups of three syllables called अक्षरगण, while the latter, upon groups of four Matras or syllabic instants. आर्या belongs to the latter class. Most of the verses in this work are in the आर्या metre, whose construction is as follows:— The first and third quarters must have 12 Matras each of three Ganas, the second, 18 and the fourth 15. In the second, there will be four Ganas and a final long syllable. In the 4th, the 9th Matra will be considered as a group by itself. Thus in both the halves, there will be 7 groups and a long syllable (2 Matras). It is a rule that the odd groups ought not to have जगण (⏑—⏑) and the sixth ought to have जगण or four Laghus (⏑ ⏑ ⏑ ⏑). Let us take the above verse itself and see if it satisfies these conditions.

1 — —, 2 ⏑—⏑, 3 —⏑ ⏑, 4 — —, 5 — —, 6 ⏑—⏑, 7 — —, —. (12+18)

— —, ⏑—⏑, — —, ⏑ ⏑ ⏑ ⏑, — —, ⏑, — —, —. (12+15).

In addition to this, the above is मुखचपला आर्या; *i. e.*, the 2nd and 4th Ganas of the first half should necessarily be जगण having a long syllable on either side; the second half follows the rules of an ordinary आर्या. In the above example the 4th गण is not ज.

माण्डव्यगिरं श्रुत्वा न मदीया रोचतेऽथवा नैवम् ।
साध्वी तथा न पुंसां प्रिया यथा स्याज्जघनचपला ॥३॥

Sloka 3.—Or, my statements on this subject will surely be admired by the learned who have heard those of Mandavya, for men do not love their devout and chaste wives so much as they do courtesans.

This verse is composed in the जघनचपला kind of आर्या whose characteristics are that the first half is like that of the ordinary Arya and the second like that of मुखचपला. Mandavya's statements,

though containing the truth, are not couched in fine words and metres. So, the author says that his will be loved and appreciated by the cultured. This Mandavya is mentioned by Pingalacharya as an author on Prosody.

सूर्यः षट्त्रिदशस्थितस्त्रिदशषट्सप्ताद्यगश्चन्द्रमा
जीवः सप्तनवद्विपञ्चमगतो वक्रार्कजौ षट्त्रिगौ ।
सौम्यः षड्द्विचतुर्दशाष्टमगतः सर्वेऽप्युपान्ते शुभाः
शुक्रः सप्तमषड्दशर्क्षसहितः शार्दूलवत् त्रासकृत् ॥४॥

Sloka 4.—The Sun in his transit is beneficial in the 6th, 3rd and 10th places from the Janma Rasi; the Moon in the Janma Rasi, the 3rd, 6th, 7th and the 10th houses; Jupiter, in the 2nd, 5th, 7th and 9th ; Mars and Saturn, in the 3rd and 6th ; Mercury, in the 2nd, 4th, 6th, 8th and 10th ; all the planets are beneficial when they transit the 11th place. Venus causes dread like the tiger in the 6th, 7th and 10th ; (in other places, he confers beneficial results).

A knowledge of वेध is quite necessary for ascertaining, the correct results of transit. See जा-पा Adhyaya XIII-60 and फ-दी. Adhyaya XXVI.

This verse is composed in the शार्दूलविक्रीडितवृत्त whose definition is सूर्याश्वैर्मसजास्तताः सगुरवः शार्दूलविक्रीडितम्-

जन्मन्यायासदोऽर्कः क्षपयति विभवान् कोष्ठरोगाध्वदाता
वित्तभ्रंशं द्वितीये दिशति च न सुखं वञ्चनां दृग्रुजं च ।
स्थानप्राप्तिं तृतीये धननिचयमुदा कल्यकृच्चारिहन्ता
रोगान् दत्ते चतुर्थे जनयति च मुहुः स्रग्धरा भोगविघ्नम् ॥५॥

Sloka 5.—The Sun passing through the Janma Rasi causes fatigue, reduces wealth, brings on bowel-disease and wearisome travelling. When he transits the 2nd house, there will be loss of wealth and the person will be unhappy. He will be duped and suffer from eye-trouble.

In the 3rd house, acquisition of a new position, advent of moneys, happiness, freedom from sickness and destruction of enemies will be the result. In the 4th house, the Sun causes diseases, and there will often arise impediments to the native in the matter of his sexual enjoyments.

This Sloka is in स्रग्धरा metre which is defined as म्रभ्नैर्यानां त्रयेण त्रिमुनियतियुता स्रग्धरा कीर्त्तितेयम्.

पीडाः स्युः पञ्चमस्थे सवितरि बहुशो रोगारिजनिताः
षष्ठेऽर्को हन्ति रोगान् क्षपयति च रिपून् शोकांश्च नुदति ।
अध्वानं सप्तमस्थो जठरगदभयं दैन्यं च कुरुते
रुक्त्रासौ चाष्टमस्थे भवति सुवदना न स्वापि वनिता ॥६॥

Sloka 6.-When the Sun transits the 5th house, there will be multifarious troubles arising from illness and enemies; in the 6th, he puts an end to illness, enemies and grief; in the 7th, there will be wearisome travelling, diseases of the stomach and humiliation; in the 8th, he will suffer from fear and diseases; and even his own wife will speak harshly to him.

This verse is called सुवदना. This consists of 20 letters; the definition is

ज्ञेया सप्ताश्वषड्भिर्मरभनययुता म्लौ गः सुवदना ।

खावापद्दैन्यं रुगिति नवमे वित्तचेष्टाविरोधो
जयं प्राप्नोत्युग्रं दशमगृहगे कर्मसिद्धिं क्रमेण ।
जयस्थानं मानं विभवमपि चैकादशे रोगनाशं
सुवृत्तानां चेष्टा भवति सफला द्वादशे नेतरेषाम् ।।७।।

Sloka 7.—The Sun in the 9th causes danger, humiliation, disease and impediments to wealth and undertakings; in the 10th house, a very mighty undertaking will

be successfully completed. A new position, honour, wealth and freedom from disease will be the effect of the Sun's transit in the 11th house. When the Sun passes through the 12th, the activities of only those that have a bright character will be successful and not of others.

This is in सुवृत्ता metre - A पाद consists of 19 syllables यमौ न्सौरौ गश्चेद्द्विरसमुनिभिः स्याद्विरामैः सुवृत्ता-

शशी जन्मन्यन्नप्रवरशयनाच्छादनकरो
द्वितीये मानार्थान् ग्लपयति सविघ्नश्च भवति ।
तृतीये वस्त्रस्त्रीधनविजयसौख्यानि लभते
चतुर्थेऽविश्वासः शिखरिणि भुजङ्गेन सदृशः ॥८॥

Sloka 8.-The Moon in her travel through the Janma Rasi gives excellent dishes, couches and shawls; in the 2nd, reduces honour and wealth and causes impediments; in the 3rd, confers clothes, damsels, wealth, success and happiness; when she is in the 4th, one loses trust in others, as in a mountain infested with snakes

The metre is शिखरिणी- (17 syllables).
रसै रुद्रैश्छिन्ना यमनसभलागः शिखरिणी.

दैन्यं व्याधिं शुचमपि शशी पञ्चमे मार्गविघ्नं
षष्ठे वित्तं जनयति सुखं शत्रुरोगक्षयं च ।
यानं मानं शयनमशनं सप्तमे वित्तलाभं
मन्दाक्रान्ते फणिनि हिमगौ चाष्टमे भीर्न कस्य ॥९॥

Sloka 9.—The Moon in the 5th brings about humiliation, illness, grief and obstruction to journey; in the 6th, confers wealth and happiness and destroys enemies and diseases; in the 7th confers vehicles, honour, couches, food and money. Whoever is not frightened as by a snake trodden upon accidentally, when the Moon is in the 8th ?

This is in मन्दाक्रान्ता (of 17 syllables).
मन्दाक्रान्ता मभनततगा गः समुद्रर्त्तुं लोकैः—

नवमगृहगो बन्धोद्वेगश्रमोदररोगकृद्
दशमभवने चाज्ञाकर्मप्रसिद्धिकरः शशी ।
उपचयसुहृत्संयोगार्थप्रमोदमुपान्त्यगो
वृषभचरितान्दोषानन्त्ये करोति च सव्ययान् ॥१०॥

Sloka 10.—The Moon in the 9th causes imprisonment, agony, suffering and stomach-diseases; in the 10th, confers position of authority and accomplishment of one's task; in the 11th, prosperity, meeting of friends, riches and joy; in the 12th, causes expenses and blemishes caused by one's own action, as in the case of a bull (which spoils both its hoofs and horns, by striking the earth, etc.)

The वृत्त is वृषभचरित—It is also known as हरिणी
वृषभचरितं न्सौ म्रौ स्लौ गो रसोदधिसप्तकैः—

कुजेऽभिघातः प्रथमे द्वितीये नरेन्द्रपीडा कलहारिदोषैः ।
भृशं च पित्तानलचौररोगैरुपेन्द्रवज्रप्रतिमोऽपि यः स्यात् ॥११॥

Sloka 11.—Mars in the Janma Rasi causes bodily affliction; in the 2nd, trouble from the sovereign and enemies, quarrels, excessive bilious troubles, fire accidents, robbery and disease, though the person is like Upendra or thunderbolt.

This is in उपेन्द्रवज्रा—
उपेन्द्रवज्रा तु जतौ जगौ गः—

तृतीयगश्चौरकुमारकेभ्यो भौमः सकाशात्फलमादधाति ।
प्रदीप्तिमाज्ञां धनमौर्णिकानि धात्वाकराख्यानि किलापराणि ॥१२॥

Sloka 12.—Mars in the 3rd confers benefits through thieves and urchins, energy, authority, wealth, woollen articles, mineral wealth and the like.

This is written in उपजाति, a combination of इन्द्रवज्रा and उपेन्द्रवज्रा.

भवति धरणिजे चतुर्थगे ज्वरजठरगदासृगुद्भवः ।
कुपुरुषजनिताच्च मह्यमात्प्रसभमपि करोति चाशुभम् ॥१३॥

Sloka 13.—Mars in the 4th causes, fever, stomach-maladies, bleeding and great harm through the association with the wicked.

This is in प्रसभवृत्त—प्रसभमपि ननौ रलौ गुरुः—

रिपुगदकोपभयानि पञ्चमे तनयकृताश्च शुचो महीसुते ।
द्युतिरपि नास्य चिरं भवेत् स्थिरा शिरसि कपेरिव मालती यथा ॥१४

Sloka 14.—Mars in the 5th causes enmity, illness, anger, fear, grief on account of one's sons, and a quick loss of energy as the tossing of a jasmine wreath from the head of a monkey.

The metre is मालती-नजजरकैरपि मालती मता—

रिपुभयकलहैर्विवर्जितः सकनकविद्रुमताम्रकामगः ।
रिपुभवनगते महीसुते किमपरवक्त्रविकारमीक्षते ॥ १५॥

Sloka 15.-Mars in the 6th brings about the termination of strife with one's enemies, fear and quarrels, and confers gold, corals and copper thus enabling a person to hold his head aloft.

The metre is अपरवक्त्र-

अयुजि ननरला गुरुः समे तदपरवक्त्रमिदं नजौ जरौ-

कलत्रकलहाक्षिरुग्जठररोगकृत्सप्तमे
क्षरत्क्षतजरूक्षितः क्षपितवित्तमानोऽष्टमे ।
कुजे नवमसंस्थिते परिभवार्थनाशादिभि-
र्विलम्बितगतिर्भवत्यबलदेहधातुक्रमैः ॥१६॥

Sloka 16.—Mars in the 7th causes quarrel with one's wife, eye-trouble and stomach-disease; in the 8th house,

the native will be emaciated through bleeding, and there will be loss of wealth and honour; in the 9th house, he will suffer insults, loss of wealth and impeded gait owing to the loss of bodily fluids and consequent weakness.

The metre is विलम्बितगति-
विलम्बितगतिर्जसौ जसयलैर्गयुक्तैर्भवेत् ।

दशमगृहगते समं महीजे विविधधनाप्तिरुपान्त्यगे जयश्च ।
जनपदमुपरिस्थितश्च भुङ्क्ते वनमिव षट्चरणः सुपुष्पिताग्रम् ॥१७॥

Sloka 17.—Mars in the 10th produces neutral effects; in the 11th, he causes gain of various kinds of riches and success, and enables one to excerise power and anthority over the country, just as a bee has its free movements and enjoyment in a forest of abundant flowers.

The metre is सुपुष्पिताग्र-
भवति जगति नौ तनश्च रो यो नजजरगैर्जरगैश्च पुष्पिताग्रा-

नानाव्ययैर्द्वादशगे महीसुते सन्ताप्यतेऽनर्थशतैश्च मानवः ।
स्त्रीकोपपित्तैश्च सनेत्रवेदनैर्योऽपीन्द्रवंशाभिजनेन गर्वितः ॥१८॥

Sloka 18.—Mars in the 12th house tortures a man with expenditure of various kinds, hundreds of disasters, wrath of women, bilious affections and eye-pain, though the person may be proud of his being a scion of Indra (or birth in the family of Indra).

The metre is इन्द्रवंशा-
जतौ तु वंशस्थमुदीरितं जरौ तच्चेन्द्रवंशा प्रथमाक्षरे गुरौ-

दुष्टवाक्यपिशुनाहितभेदैर्बन्धनैः सकलहैश्च हृतस्वः ।
जन्मगे शशिसुते पथि गच्छन् स्वागतेऽपि कुशलं न शृणोति ॥१९॥

Sloka 19.—When Mercury transits through the Janma-Rasi, a man will have his wealth depleted through wicked persons, tale-bearers, enemies, duplicity, imprisonment and quarrels, and he will not hear even a kind word

in his wanderings.

The metre is स्वागता-स्वागता रनभगैर्गुरुणा च ।

परिभवो धनगते धनलब्धिः सहजगे शशिसुते सुहृदाप्तिः ।
नृपतिशत्रुभयशङ्कितचित्तो द्रुतपदं व्रजति दुश्चरितैः स्वैः ॥२०॥

Sloka 20.—When Mercury passes through the 2nd house. a person will meet with ill-treatment or insult, but will acquire wealth; when he travels through the 3rd, he will make friends, have fear at heart for the king and enemies and roam about briskly on account of his wicked deeds.

The metre is द्रुतपद-द्रुतपदं नभजयैः कथितं तत् ॥

चतुर्थगे स्वजनकुटुम्बवृद्धयो धनागमो भवति च शीतरश्मिजे ।
सुतस्थिते तनयकलत्रविग्रहो निषेवते न च रुचिरामपि स्त्रियम् ॥२१॥

Sloka 21.—During Mercury's transit through the 4th house, the person's relatives and family will prosper, and he will gain wealth; when he travels through the 5th house, the person concerned will quarrel with his sons and wife, and will not enjoy even his charming wife.

The metre is रुचिरा—जभौ सजौ गिति रुचिरा चतुर्ग्रहैः ॥

सौभाग्यं विजयमथोन्नतिं च षष्ठे वैवर्ण्यं कलहमतीव सप्तमे ज्ञः ।
मृत्युस्थे जयसुतवस्त्रवित्तलाभा नैपुण्यं भवति मतिप्रहर्षणीयम् ॥२२॥

Sloka 22.—During Mercury's transit through the 6th house, the person gets popularity, success and rise; when he passes through the 7th, he loses his lustre, and have quarrels often; when through the 8th, he will have gains, success, children, clothes, money and skill that brings solace to his heart.

This is in प्रहर्षणीय metre म्नाशाभिर्मनजरगाः प्रहर्षिणीयम्-

विघ्नकरो नवमः शशिपुत्रः कर्मगतो रिपुहा धनदश्च ।
सप्रमदं शयनं च विधत्ते तद्वदोऽथ कथां स्तरणं च ॥२३॥

Sloka 23.—When Mercury passes through the 9th house, he creates obstacles; through the 10th, kills enemies, bestows wealth, a beautiful damsel on a couch, her house property, fine words and sheets.

The metre is दोधक.—
दोधकमिच्छति भत्रितयाद्गौ ॥

धनसुतसुखयोषिन्मित्रवाहाप्तितुष्टि-
स्तुहिनकिरणपुत्रे लाभगे मृष्टवाक्यः ।
रिपुपरिभवरोगैः पीडितो द्वादशस्थे
न सहति परिभोक्तुं मालिनीयोगसौख्यम् ॥२४॥

Sloka 24.—When Mercury passes through the 11th house, the person will get wealth, sons, happiness, wife, friends, vehicles and contentment; he will also speak sweet words; when through the 12th, he will be troubled by enemies, insults and diseases; he will not be able to enjoy the pleasure of union with his beloved.

The metre is मालिनी—
ननमयययुतेयं मालिनी भोगिलोकैः ॥

जीवे जन्मन्यपगतधनधीः स्थानभ्रष्टो बहुकलहयुतः ।
प्राप्यार्थेऽर्थान् व्यरिरपि कुरुते कान्तास्याब्जे भ्रमरविलसितम् ॥२५

Sloka 25.—When Jupiter passes through the Janma Rasi, the person will lose his money, mental balance and position; he will quarrel frequently; when he travels through the 2nd, he will get wealth and be free from enemies; his belovd will sport with his mouth as does a bee with the lotus.

The metre is भ्रमरविलसिता.—
मो गो नौ गो भ्रमरविलसिता.

स्थानभ्रंशस्त् कार्यविघातश्च तृतीये-
ऽनेकैः क्लेशैर्बन्धुजनोत्थैश्च चतुर्थे ।
जीवे शान्तिं पीडितचित्तश्च न विन्देत्
नैव ग्रामे नापि वने मत्तमयूरे ॥२६॥

Sloka 26.—When Jupiter passes through the 3rd house, the person will be troubled by loss of position, and his undertaking will be spoiled; when through the 4th, he will be troubled by multitudinous worries caused by his relatives, and he will get peace of mind neither in the village, nor in the forest that abounds in intoxicated peacocks.

This is in मत्तमयूर.—
वेदै रन्ध्रै र्म्तौ यसगा मत्तमयूरम्—

जनयति च तनयभवनमुपगतः
परिजनशुभसुतकरितुरगवृषान् ।
सकनकपुरगृहयुवतिवसनक-
न्मणिगुणनिकरकृदपि विबुधगुरुः ॥२७॥

Sloka 27.—Jupiter passing through the 5th house bestows servants, meritorious acts, sons, elephants, horses, bulls, gold, houses in town, young women, garments, gems and a number of virtues.

The metre is मणिगुणनिकर.—
वसुमुनियतिरिति मणिगुणनिकरः-

न सखीवदनं तिलकोज्ज्वलं न च वनं शिखिकोकिलनादितम् ।
हरिणप्लुतशावविचित्रितं रिपुगते मनसः सुखदं गुरौ ॥२८॥

Sloka 28.—When Jupiter passes through the 6th house, even a friend's face bright with the Tilaka will not please a person's heart; nor the forest that is resounding

with the notes of pea-cocks and cuckoos and looking wonderful by the frisking of the fawns.

The idea is, friends will become enemies and good things will look hateful. This sloka is in हरिणप्लुतंवृत्तम्-

त्रिसकारविलैर्भवती हगौ नभभरैश्च यणे हरिणप्लुतम्

त्रिदशगुरुः शयनं रतिभोगं धनमशनं कुसुमान्युपवाह्यम् ।
जनयति सप्तमराशिमुपेतो ललितपदां च गिरं धिषणां च ॥२९॥

Sloka 29.—Jupiter in the 7th confers couches, erotic pleasure, wealth, food, flowers, vehicles, graceful speech and intelligence.

The metre is ललितपद.—
ललितपदं न जयैर्भवतीह-

बन्धं व्याधिं चाष्टमे शोकमुग्रं मार्गक्लेशान् मृत्युतुल्यांश्च रोगान् ।
नैपुण्याज्ञापुत्रकर्मार्थसिद्धिं धर्मे जीवः शालिनीनां च लाभम् ॥३०॥

Sloka 30.—Jupiter in the 8th house causes imprisonment, disease, intense grief, hardships on a journey, and diseases almost amounting to death. When travelling in the 9th house, Jupiter confers skill, authority, sons, success in the task undertaken, wealth and fertile lands.

The metre is शालिनी.—
मात्तौ गौ चेच्छालिनीवेदलोकैः—

स्थानकल्यधनहा दशर्क्षगस्तत्प्रदो भवति लाभगो गुरुः ।
द्वादशेऽध्वनि विलोमदुःखभाग् याति यद्यपि नरो रथोद्धतः ॥३१॥

Sloka 31.—Jupiter in the 10th house destroys one's position, health and wealth ; in the 11th, he bestows the above things ; in the 12th, he gives grief causing the person to swerve from the right path, though he may be proceeding in a chariot on his journey.

The metre is रथोद्धता.—
रात्परैर्नरलगौ रथोद्धता—

प्रथमगृहोपगो भृगुसुतः स्मरोपकरणैः
सुरभिमनोज्ञगन्धकुसुमाम्बरैरुपचयम् ।
शयनगृहासनाशनयुतस्य चानुकुरुते
समदविलासिनीमुखसरोजषट्चरणताम् ॥३२॥

Sloka 32.-When Venus in his transit travels through the Janma Rasi, he confers on the person concerned a good deal of the requisites of love, fragrant and attractive perfumes, flowers and garments, couches, houses, seats and food. Consequently, the person will act the part of a bee on the lotus of the face of an intoxicated beloved.

The metre is विलासिनी.—

भवति विलासिनी यदि नजौ भलगुरू—

शुक्रे द्वितीयगृहगे प्रसवार्थधान्यभूपालसन्नतकुटुम्बहितान्यवाप्य ।
संसेवते कुसुमरत्नविभूषितश्च कामं वसन्ततिलकद्युतिमूर्द्धजोऽपि ॥

Sloka 33.— Venus in the 2nd house bestows issue, wealth, corn, royal favour, family interests, flowers and gem-ornaments. Consequently, the person though grown old with grey hairs (like the flowers of Tilaka in the spring season), enjoys sexual pleasures.

The metre is वसन्ततिलका—

उक्ता वसन्ततिलका तभजा जगौ गः—

आज्ञार्थमानास्पदभूतिवस्त्रशत्रुक्षयान् दैत्यगुरुस्तृतीये ।
दत्ते चतुर्थश्च सुहृत्समाजं रुद्रेन्द्रवज्रप्रतिमां च शक्तिम् ॥३४॥

Sloka 34.—When Venus passes through the 3rd house, the person gets authority, wealth, honour, position, prosperity, garments and destruction of enemies; when Venus travels through the 4th, he meets with friends, and gets power similar to that of Rudra, Indra and thunderbolt.

The metre is इन्द्रवज्रा—
स्यादिन्द्रवज्रा यदि तौ जगौ गः ।

जनयति शुक्रः पञ्चमसंस्थो गुरुपरितोषं बन्धुजनाप्तिम् ।
सुतधनलब्धिं मित्रसहायाननवसितत्वं चारिवलेषु ॥३५॥

Sloka 35.—When Venus passes through the 5th house, the person's elders are pleased; relatives come to him; he also gets issue, wealth, friends' helping hands; and his enemies are destroyed.

The metre is अनवसिता-
अनवसिता न्यौ भगौ गुरुरन्ते—

षष्ठो भृगुः परिभवरोगतापदः स्त्रीहेतुकं जनयति सप्तमोऽशुभम् ।
यातोऽष्टमं भवनपरिच्छदप्रदो लक्ष्मीवतीमुपनयति स्त्रियं च सः॥३६

Sloka 36.—When Venus passes through the 6th house, the person suffers humiliation, disease and mental torment; when through the 7th, some disaster pertaining to or caused by women; when through the 8th, he gets houses, attendants and a prosperous wife.

The metre is लक्ष्मी-
लक्ष्मीरियं तभसजगैरुदाहृता—

नवमे तु धर्मवनितासुखभाग् भृगुजेऽर्थवस्त्रनिचयश्च भवेत् ।
दशमेऽवमानकलहान् नियमात् प्रमिताक्षराण्यपि वदन् लभते ॥३७॥

Sloka 37.—When Venus passes through the 9th house, the person performs religious acts, gets women, happiness and wealth, and garments; when through the 10th, he suffers insults aud quarrels invariably, though he speaks very few words.

The metre is प्रमिताक्षरा-
प्रमिताक्षरा सजयुतावथ सौ—

उपान्त्यगो भृगोः सुतः सुहृद्धनाप्तगन्धदः ।
धनाम्बरागमोऽन्त्यगः स्थिरस्तु नाम्बरागमः ॥३८॥

Sloka 38.—When Venus passes through the 11th house, the person gets friends, wealth, food and perfumes; when through the 12th, he acquires wealth and garments, but certainly loses some of the latter.

The metre is स्थिर-
कगौ स्थिरः प्रकीर्तितः—

प्रथमे रविजे विषवह्निहतः स्वजनैर्वियुतः कृतबन्धुवधः ।
परदेशमुपैत्यसुहृद्भवनो विमुखार्थसुतोऽटकदीनमुखः ॥३९॥

Sloka 39.—When Saturn in his transit passes through the Janma Rasi, the person will be troubled by poison or fire, will be separated from his kith and kin, will kill his relations, will wander in foreign lands, will have neither friends, nor a house to live in, will be hateful in appearance, will be poor, without children, a wanderer and pale.

The metre is तोटक-
वद तोटकमब्धिसकारयुतम्—

चारवशाद्द्वितीयगृहगे दिनकरतनये
रूपसुखापवर्जिततनुर्विगतमदबलः ।
अन्यगुणैः कृतं वसुचयं तदपि खलु भव-
त्यम्बुवद् वंशपत्रपतितं न बहु न च चिरम् ॥४०॥

Sloka 40.—When Saturn passes through the 2nd house in his transit, the person will be bereft of good appearance, happiness, pride and energy; even if he should earn much wealth through other channels, it would not stay with him as water in a bamboo leaf.

The metre is वंशपत्रपतित-
दिङ्मुनिवंशपत्रपतितं भरनभनलगैः—

सूर्यसुते तृतीयगृहगे धनानि लभते
दासपरिच्छदोष्ट्रमहिषाश्वकुञ्जरखरान् ।

सद्म विभूतिसौख्यममितं गदव्युपरमं
भीरुरपि प्रशास्त्यधिरिपूंश्च वीरललितैः ॥४१॥

Sloka 41.—When Saturn passes through the 3rd house, one gets money, slaves attendants, camels, buffaloes, horses, elephants, donkeys, houses, wealth, sound health and freedom from illness; and even if he is a coward, he will curb his mighty enemies through his heroic efforts.

The metre is ललिता-
स्यान्नरना रगौ च गुरुनाम सा च ललिता—

चतुर्थं गृहं सूर्यपुत्रेऽभ्युपेते सुहृद्वित्तभार्यादिभिर्विप्रयुक्तः ।
भवत्यस्य सर्वत्र चासाधु दुष्टं भुजङ्गप्रयातानुकारं च चित्तम् ॥४२॥

Sloka 42.—When Saturn passes through the 4th house, the person will be separated from his friends, wealth, wife and others; and everywhere his mind will be wicked, sinful and crooked like the serpent's crawling.

The metre is भुजङ्गप्रयात-
भुजङ्गप्रयात चतुर्भिर्यकारैः—

सुतधनपरिहीणः पञ्चमस्थे प्रचुरकलहयुक्तश्चार्कपुत्रे ।
विनिहतरिपुरोगः षष्ठयाते पिबति च वनितास्यं भीपुटोष्ठम् ॥४३॥

Sloka 43.—When Saturn passes through the 5th house, one will be bereft of sons and wealth, and will be involved in serious quarrels; when through the 6th, he will have his enemies completely subdued, and will also become free from diseases; he will lick the lips of a charming damsel.

The metre is पुटा-
वसुजलधिविरामौ नौपुटा म्यौ—

गच्छत्यध्वानं सप्तमे चाष्टमे च हीनः स्त्रीपुत्रैः सूर्यजे दीनचेष्टः ।
तद्वद्धर्मस्थे वैरहृद्रोगबन्धैर्धर्मोऽप्युच्छिन्नश्चेद्दैवकृतक्रियाभिः ॥४४॥

Sloka 44.—When Saturn passes through the 7th house, the person will wander away from home; when, through the 8th, he will be without wife and children, and will engage himself in mean activities; when through the 9th, he will suffer similar troubles, and his religious duties, such as worshipping the sacred fire, will have a break through hatred, heart-disease and imprisonment.

The metre is वैश्वदेवी.

बाणाश्वैश्छिन्ना वैश्वदेवी ममौ यौ—

कर्मप्राप्तिर्द्रव्यनाशोऽर्थक्षयश्च विद्याकीर्त्योः परिहानिश्च सौरे ।
तैक्ष्ण्यं लाभे परयोषार्थलाभश्चान्त्ये प्राप्नोत्यपि शोकोर्मिमालाम् ॥

Sloka 45.—When Saturn passes though the 10th house the person will acquire some position (or work) but will suffer loss of wealth, learning and fame; when through the 11th, he will develop a sharp temper, will have intercourse with others' wives and also come by others' wealth; when through the 12th, he will get a series of the waves of miseries.

The metre is ऊर्मिमाला.

म्भौ तो गौ चेत्कथिता सोर्मिमाला—

अपि कालमपेक्ष्य च पात्रं शुभकृद्दिशत्यनुरूपम् ।
न मघौ बहु कं कुडवे वा विसृजत्यपि मेघवितानः ॥४६॥

Sloka 46.—A planet that bestows by nature beneficial results yields its effects in conformity with the Dasa period through which the person is passing and with his merits. For the cloudy canopy does not release sufficient water even for (to fill) the Kudava measure in the spring season.

[Spring is not the proper time, nor the Kudava, a proper recipient.]

The metre is वितान-स्सितगैरपि विद्धि वितानम् ।

रक्तैः पुष्पैर्गन्धैस्ताम्रैः कनकवृषवकुलकुसुमैर्दिवाकरभूसुतौ
भक्त्या पूज्याविन्दुर्धेन्वा सितकुसुमरजतमधुरैः सितश्च मदप्रदैः ।
कृष्णद्रव्यैः सौरिः सौम्यो मणिरजततिलककुसुमैर्गुरुः पारेपीतकैः
प्रीतैः पीडा न स्यादुच्चाद्यदि पतति विशति यदि वा भुजङ्गविजृम्भितम्

Sloka 47.—The Sun and Mars should be devoutly worshipped with red flowers, copper-coloured perfumes, gold, bulls and Bakula blossoms; the Moon, with cows, white flowers, silver and sweet substances; Venus, with aphrodisiacs, etc.; Saturn, with black articles; Mercury, with gems, silver and Tilaka flowers; Jupiter, with yellow things. When these planets are pleased, there will be no trouble to the person, even if he falls down from a great height or enters the midst of sporting snakes.

The metre is भुजङ्गविजृम्भित- (of 26 syllables)-

वस्वीशाश्वैश्छेदोपेत ममतननयुगनरसलगैर्भुजङ्गविजृम्भितम् ।

शमयोद्गतामशुभदृष्टिमपि विबुधविप्रपूजया ।
शान्तिजपनियमदानदमैः सुजनाभिभाषणसमागमैस्तथा ॥४८॥

Sloka 48.—Ward off the evil effects of malefic aspects by the worship of Gods and Brahmins, by propitiatory ceremonies, Japa (repetition of holy Manthras), observances, gifts, self-control and speaking to and associating with Brahmins.

The metre is उद्गता- a विषम one-

प्रथमे सजौ यदि सलौ च नसजगुरुकाण्यनन्तरम् । -

यद्यथ भनजलगाः स्युरथो सजसा जगौ च भवतीयमुद्गता—

रविभौमौ पूर्वार्धे शशिसौरौ कथयतोऽन्त्यगौ राशेः ।
सदसल्लक्षणमार्यागीत्युपगीत्योर्यथासंख्यम् ॥४९॥

Sloka 49.—The Sun and Mars yield results, good or bad, in the first half of the sign travelled, while the Moon

and Saturn, in the latter half. The गीति-Giti and उपगीति-Upagiti varieties of the Arya follow respectively the first half and second half of the ordinary Arya in both the halves.

Cf. बृ. जा. XXII-6.

आदौ यादृक् सौम्यः पश्चादपि तादृशो भवति ।
उपगीतेर्मात्राणां गणवत् सत्सम्प्रयोगो वा ॥५०॥

Sloka 50.—Mercury causes the same effects at the end of a Rasi as in its beginning (that is, the same effects throughout the sign), just as the number of groups of Matras is the same in both the halves of the Upagiti, or as friendship with the virtuous.

Cf. बृ. जा. - शशितनयः फलदस्तु सर्वकालम् ।

आर्याणामपि कुरुते विनाशमन्तर्गुरुर्विषमसंस्थः ।
गण इव षष्ठे दृष्टः स सर्वलघुतां जनं नयति ॥५१॥

Sloka 51.—Jupiter passing through the middle of odd houses produces disasters even to the righteous, and when through the 6th house, reduces the person to abject slavery or degradation, just as all varieties of the आर्या are spoiled by the presence of the जगण in the odd places, but it should be found in the 6th group, or it should consist of four short syllables,

Here the author gives the rule about the use of जगण in Arya metre. This has been already given in our notes on the 2nd Sloka of this Chapter.

अशुभनिरीक्षितः शुभफलो बलिना बलवा-
नशुभफलप्रदश्च शुभदृग्विषयोपगतः ।
अशुभशुभावपि स्वफलयोर्व्रजतः समता-
मिदमपि गीतकं च खलु नर्कुटकं च यथा ॥५२॥

Sloka 52.—When a strong benefic is aspected by a strong malefic, or when a strong malefic is aspected by a strong benefic, his benefic or malefic effects will be neutralised, just as the (Prakrit) Geetaka and (Sanskrit) Narkutaka are equal in all respects.

The metre is नर्कुटक—नजभजजा लगौ च यदि नर्कुटकं तु तदा—

नीचेऽरिभेऽस्ते चारिदृष्टस्य सर्वं वृथा यत् परिकीर्त्तितम् ।
पुरतोऽन्धस्येव कामिन्याः सविलासकटाक्षनिरीक्षणम् ।।५३।।

Sloka 53.—All the good effects enumerated above will be nullified, when the planet under consideration is in depression, in an inimical house, is eclipsed, or is aspected by an enemy, just as the amorous side-long glances of a loving damsel are futile on a blind man.

The metre is विलास॰

तो मो यगौ यस्याद्यपादे स्यात्सौ ज्गौ तथा यत्र च दृश्यते ।
तदनु सौ मश्चतुर्थे स्यात् ससग्रा लगु विलासमुदाहृतम् ॥

This is a विषमवृत्त- all the four feet are dissimilar.

सूर्यसुतोऽर्कफलसमश्चन्द्रसुतश्छन्दतः समनुयाति यथा ।
स्कन्धकमार्यागीतिर्वैतालीयं च मागधीगाथाऽऽर्याम् ।।५४।।

Sloka 54.—Saturn gives the same effects as the Sun does in his transit, while Mercury resembles in effect the planet he conjoins with, just as the (Prakrit) Skandhaka, follows (Sanskrit) Geeti, Magadhi Vaitaliya and Gatha, Arya in metrical feet.

सौरोऽर्करश्मियोगात् सविकारो लब्धवृद्धिरधिकतरम् ।
पित्तवदाचरति नृणां पथ्यकृतां न तु तथाऽऽर्याणाम् ।।५५।।

Sloka 55.—When Saturn is eclipsed by the Sun's rays, his power to do harm to human beings increases greatly, except in the case of those noble persons who act

righteously, just as bile being greatly vitiated (made powerful) by men basking in the Sun, tortures them, leaving out those careful men who have a regulated diet.

This is in पथ्या metre, a kind of आर्या.

ले लात् पदं द्वितीयात् प्रथमात् परकेऽथ विषमयुजि चरमे ।
षष्ठो लोऽग्रेऽन्त्ये त्रिषु पादो भवति भवति तु पथ्या ॥

यादृशेन ग्रहेणेन्दुर्युक्तस्तादृग्भवेत्सोऽपि ।
मनोवृत्तिसमायोगाद्विकार इव वक्त्रस्य ॥५६॥

Sloka 56.—The nature of the Moon varies according to the planet she conjoins with, just as the facial expression does according to the mental frame.

The Moon is the mind of कालपुरुष. The metre is वक्त्र-

रौ यदा गौ तु वक्त्रं स्यात् स्रौ गावन्यत्र दृश्येते ।
तृतीय चरणे यसौ गौ जसौ गुरुरथो ग: स्यात् ॥

पञ्चमं लघु सर्वेषु सप्तमं द्विचतुर्थयोः ।
यद्वच्छ्लोकाक्षरं तद्वल्लघुतां याति दुःस्थितैः ॥५७॥

Sloka 57.—When planets are ill-placed, a man is belittled, just as the 5th syllable in all the quarters and the 7th in the 2nd and 4th are short in the श्लोक metre.

प्रकृत्यापि लघुर्यश्च वृत्तबाह्ये व्यवस्थितः ।
स याति गुरुतां लोके यदा स्युः सुस्थिता ग्रहाः ॥५८॥

Sloka 58.—A person, though low-born and of reprehensible conduct, becomes respectable in the world, when the planets are well-placed in transit, just as a short syllable occurring at the end of a foot comes to be treated as long.

प्रारब्धमसुस्थितैर्ग्रहैर्यत् कर्मात्मविवृद्धये बुधैः ।
विनिहन्ति तदेव कर्म तान् वैतालीयमिवायथाकृतम् ॥५९॥

Sloka 59.—If the wise begin a work for achieving prosperity when the planets are ill-placed, that itself will destroy them, just as the ceremony for raising a goblin, done improperly, destroys the doer himself.

The metre is वैतालीय. This is an अर्द्धसमवृत्त where the first and third quarters are similar, while the second and fourth are of a different type. In the odd quarters, there are 14 Matras, and in each of the even ones, they are 16 in number. All the four quarters are similar in one respect, *viz.*, they end in र Gana plus a short syllable and a long one. In the odd quarters, there will be 6 Matras remaining outside the Ganas, while in the even ones, there will be 8 Matras.

षड् विषमेऽष्टौ समे कलास्ताश्च समे स्युर्नो निरन्तराः ।
न समाऽत्र पराश्रिता कला वैतालीयेऽन्ते रलौ गुरुः ॥

सौस्थित्यमवेक्ष्य यो ग्रहेभ्यः काले प्रक्रमणं करोति राजा ।
अणुनापि स पौरुषेण वृत्तस्यौपच्छन्दसिकस्य याति पारम् ॥६०॥

Sloka 60.—A king, though endowed with little prowess, starting on an expedition at the proper time, in view of the good positions of the planets, (See XVI-40 *supra*) achieves greatness that is eulogised in the scriptures.

The metre is औपच्छन्दसिक. It is formed by the addition of a long syllable to each of the quarters of the वैतालीय.

पर्यन्ते र्यौ तथैव शेषमौपच्छन्दसिकं सुधीभिरुक्तम्—

उपचयभवनोपयातस्य भानोर्दिने कारयेद्धेमताम्राश्वकाष्ठास्थिचर्मोर्णिकाद्रिद्रुमत्वग्नखव्यालचौरायुधीयाटवीक्रूरराजोपसेवाभिषेकौषधक्षौमपण्यादिगोपालकान्तारवैद्याश्मकूटावदाताभिविख्यातशूराहवश्लाघ्ययाद्यग्निकर्माणि सिध्यन्ति लग्नस्थिते वा रवौ ।

Dandaka 61.—*a.* On the day presided over by the Sun, if he be passing through the 3rd, 6th, 10th or the 11th house from the Janma Rasi or posited in the Lagna, work connected with the following things may be done

with advantage: gold, copper, horse, wood, bones, skin, woollen articles, mountain, tree, a perfume called त्वक्, shell, serpent, thief, weapons, forest, cruel deeds, service of kings, coronation of kings, medicine, silk, trade (jungle products), cowherd, physician, stone, fraud, spotless ones, famous ones, heroic, famous in battle, one on march and fire.

शिशिरकिरणवासरे तस्य वाप्युद्गमे केन्द्रसंस्थेऽथवा भूषणं शंख-
मुक्ताब्जरूप्याम्बुयज्ञेक्षुभोज्याङ्गनाक्षीरसुस्निग्धवृक्षक्षुपानूपधान्यद्रव-
द्रव्यविप्राध्वगीतक्रियाशृङ्गिकृष्यादिसेनाधिपाक्रन्दभूपालसौभाग्यन-
क्तञ्चरश्लैष्मिकद्रव्यमातुल्यपुष्पाम्बरारम्भसिद्धिर्भवेत् ॥

Dandaka 61.—b. On a day presided over by the Moon, or when she is in the Lagna or when Kataka is rising, or when she is posited in one of the Kendra houses, work connected with the following things will be successful :— ornaments, conch-shells, pearls, lotus and the like, silver, water, sacrifice, sugar-cane, eatables, women, milk, milk-trees, grass, marshy place, corn, liquids Brahmins, path, singing, horned animals, agriculture, etc., commander of the army, a king who attacks another from behind, kings, evincing popularity, nocturnal beings, medicines for phlegm, maternal uncle, flowers and clothes.

क्षितितनयदिने प्रसिद्ध्यन्ति धात्वाकरादीनि सर्वाणि कार्याणि
चामीकराग्निप्रवालायुधक्रौर्यचौर्याभिघाताटवीदुर्गसेनाधिकारास्तथा–
रक्तपुष्पद्रुमा रक्तमन्यच्च तिक्तं कटुद्रव्यकूटाहिपाशार्जितस्वाः कुमारा-
भिषक्छाक्यभिक्षुक्षपावृत्तिकोशेशशाठ्यानि सिद्ध्यन्ति दम्भास्तथा ॥

Dandaka 61.—c. On the day presided over by Mars, the following things become successful :— All activities connected with mines, ores, etc., gold, fire, corals, weap-

ons, cruel deeds, theft, hitting (attacking), forests, fortresses, command of an army, trees with red flowers, other red substances, bitter and pungent things, earning wealth by fraud and snake-charm, boys, physicians, Buddhist monks, nocturnal activities, lord of the exchequer, roguery and ostentations.

हरितमणिमहीसुगन्धीनि वस्त्राणि साधारणं नाटकं शास्त्रविज्ञान-काव्यानि सर्वाः कलायुक्तयो मन्त्रधातुक्रियावादनैपुण्यपुण्यव्रतायो-वदूतास्तथाऽऽयुष्यमायानृतस्नानह्रस्वाणि दीर्घाणि मध्यानि च च्छ-न्दतश्चण्डवृष्टिप्रयातानुकारीणि कार्याणि सिद्ध्यन्ति सौम्यस्य लग्नेऽह्नि वा ॥६१॥

Dandaka 61.—d. When Mercury is in the Lagna or presides over the day, all work undertaken in connection with the following things will be crowned with success :—Green articles, gems, lands, perfumes, garments, things that are both harsh and mild, drama, Sastra, science, poetry, all fine arts, preparation of compounds, mixtures, etc., achieving a Mantra, alchemy, arguments, skill, meritorious deeds, observance of vows, messenger, tonics (that prolong life), feigned talk, lies, bath, things done in a short, moderate and long interval (or short, medium and long articles ?) as are the foot-prints on the earth during a heavy rain.

These four pieces of Dandaka are based upon the चण्डवृष्टिप्रयात and its longer forms which ordinarily has two न Ganas in the beginning followed by six र Ganas. The number of र Ganas can be increased at will. So, here we have 32 र Ganas. In this connection Pingalacharya says that रात and माण्डव्य give a different name to चण्डवृष्टिप्रयात. According to them, this variety is termed सुवर्ण; and the others are चण्डवेग, प्लव, जीमूत, वलाहक, भुजङ्ग and समुद्र. There are thus 7 kinds of Dandaka. There are no special names for

Dandakas which have more than 14 र Ganas. The names according to Pingalacharya are अर्ण, अर्णव, व्याल, जीमूत, लीलाकर, उद्दाम and शंख in addition to the basic Dandaka called चण्डवृष्टिप्रयात. As the Dandaka gradually increases from 7 र Ganas, it is also called प्रचित.

सुरगुरुदिवसे कनकं रजतं तुरगाः करिणो वृषभा भिषगौषधयः
द्विजपितृसुरकार्यपुरःस्थितघर्मनिवारणचामरभूषणभूपतयः ।
विबुधभवनधर्मसमाश्रयमङ्गलशास्त्रमनोज्ञबलप्रदसत्यगिरः
व्रतहवनधनानि च सिद्धिकराणि तथा रुचिराणि च वर्णकदण्डकजम् ॥

Dandaka 62.-- On the day presided over by Jupiter, all things pertaining to the following may be done with advantage :—Gold, silver, horses, elephants, bulls, physicians, medicines, propitiation of Brahmins, the Manes and Gods, leaders (infantry), umbrellas, chowries, ornaments, kings, temples (or installation of deities and construction of houses), performance of Dharmic acts, auspicious ceremonies, Sastras, attractive things, tonics (or food that gives strength), truthful speech, observance of vows, sacrifices, wealth, beautiful and excellent things, like a stick with good colours.

The metre is वर्णकदण्डक of four feet - न न and 7 भ Ganas.

भृगुसुतदिवसे च चित्रवस्त्रवृष्यवेश्यकामिनीविलासहासयौवनोपभोगरम्यभूमयः स्फटिकरजतमन्मथोपचारवाहनेक्षुशारदप्रकारगोवणिक्कृषीवलौषधाम्बुजानि च ।

Dandaka 63.-*a.* On the day presided over by Venus, things connected with the following may lead to success :- Painting, clothes, aphrodisiacs, courtezans, loving damsels, sport, laugh, enjoyment of youth, places of attraction or enjoyment, crystals, silver, indulging in amorous activities, vehicles, sugar-cane, autumnal crops, cattle, trade, agriculture, medicines, and lotus and the like.

सवितृसुतदिने च कारयेन्महिष्यजोष्ट्रकृष्णलोहदासवृद्धनीचकर्म-पक्षिचौरपाशिकान् च्युतविनयविशीर्णभाण्डहस्त्यपेक्षविघ्नकारणानि चान्यथा न साधयेत्समुद्रगोऽप्यपां कणम् ॥६३॥

Dandaka 63.—*b.* On the day presided over by Saturn, one ought to do work pertaining to the following things in order to achieve success:—She-buffalo, goat, camel, dark metal (iron); slaves, old persons, low-born persons, birds, thieves, hunters, the immodest, broken pots, elephant-catching and obstructionist-activities. Otherwise, one will not get even a drop of water in the ocean.

This whole is in समुद्रदण्डक, which is ननरजरजरजरजरलगु-*i.e.*, five र Ganas having जगण in their middle and ल and गु at the end.

विपुलामपि बुद्ध्वा छन्दोविचितिं भवति कार्यमेतावत् ।
श्रुतिसुखदवृत्तसङ्ग्रहमिममाह वराहमिहिरोऽतः ॥६४॥

Sloka 64.—Although one knows the extensive ramifications of the science of Prosody, one cannot do more than this (cannot employ other varieties of metres). Hence Varahamihira has given this summary or essence of metres that are pleasant to hear.

This is in विपुला, a kind of आर्या, which is of 3 kinds—(1) मुखविपुला, (2) जघनविपुला and (3) महाविपुला. (1) When, in the first half (*i. e.* between the first quarter and the 2nd) a word is broken (2) when such a breaking occurs in the second half; (3) when the break is in both the halves.

एकैव भवति पथ्या तिस्रो विपुलाश्चतस्र एवैताः ।
चपला भेदैस्त्रिभिरपि भिन्ना इति षोडशार्याः स्युः ॥
गीतिचतुष्टयमित्थं प्रत्येकं षोडशप्रकारं स्यात् ।
साकल्येनार्याणामशीतिरेवं विकल्पाः स्युः ॥

According to the commentator, Varahamihira has simplified the rules of Prosody and made them easily intelligible; besides

that he has made them attractive. Here Varahamihira shows his erudite scholarship in other branches of science as well.

In this connection, the reader's attention is drawn to the following examples quoted by हलायुधभट्ट, the commentator of the छन्दःशास्त्र of Pingalacharya, where a remarkable knowledge of कन्यालक्षण is exhibited :

अतिदारुणा द्विजिह्वा परस्य रन्ध्रानुचारिणी कुटिला ।
दूरात्परिहरणीया नारी नागीव मुखचपला ॥
यस्या विलोचने पिङ्गले भ्रुवौ सङ्गते मुखं दीर्घम् ।
विपुलोन्नताश्च दन्ता: कान्तासौ भवति मुखचपला ॥
विपुलाभिजातवंशोद्भवापि रूपातिरेकरम्यापि ।
निर्वास्यते गृहाद्वल्लभापि चेद्भवति मुखचपला ॥
यत्पादस्य कनिष्ठा न स्पृशति महीमनामिका वापि ।
सा सर्वधूर्तभोग्या भवेदवश्यं जघनचपला ॥
यस्याः पादाङ्गुष्ठं व्यतीत्य याति प्रदेशिनी दीर्घा ।
विपुले कुले प्रसूतापि सा ध्रुवं जघनचपला स्यात् ॥
मकरध्वजसद्मनि दृश्यते स्फुटं तिलकलाञ्छनं यस्याः ।
विपुलान्वयप्रजातापि जायते जघनचपलासौ ॥

This commentator belonged to the 12th century A. D. and was a minister of king Lakshmanasena of Bengal.

Thus ends the 104th Adhyaya on the "Effects of the Transits of Planets".

रूपसत्रम् ॥१०५॥ On the Worship of the Stellar Deity.

पादौ मूलं जङ्घे च रोहिणी जानुनी तथाश्विन्यः ।
ऊरू चाषाढद्वयमथ गुह्यं फल्गुनीद्वितयम् ॥१॥
कटिरपि च कृत्तिकापार्श्वयोश्च यमला भवन्ति भद्रपदाः ।
कुक्षिस्था रेवत्यो विज्ञेयमुरोऽनुराधा च ॥२॥

पृष्ठं विद्धि धनिष्ठां भुजौ विशाखा स्मृतौ करौ हस्तः ।
अङ्गुल्यश्च पुनर्वसुराश्लेषा सञ्ज्ञिताश्च नखाः ॥३॥
ग्रीवा ज्येष्ठा श्रवणं श्रवणौ पुष्यो मुखं द्विजाः स्वातिः ।
हसितं शतभिषगथ नासिका मघा मृगशिरो नेत्रे ॥४॥
चित्रा ललाटसंस्था शिरो भरण्यः शिरोरुहाश्चार्द्रा ।
नक्षत्रपुरुषकोऽयं कर्तव्यो रूपमिच्छद्भिः ॥५॥

Slokas 1-5.—The feet of the नक्षत्रपुरुष (stellar deity) are represented by the asterism Mula; the shanks, by Rohini; the knees, by Aswini; the thighs, by Purva and Uttara Ashadhas; the privities, by Purva and Uttara Phalgunis; the hips, by Krittika; the sides, by Purva and Uttara Bhadrapadas; the stomach, by Revati; the breast, by Anuradha; the back, by Dhanishta; the arms, by Visakha; the hands, by Hasta; the fingers, by Punarvasu; the nails (of the hands), by Aslesha; the neck, by Jyeshta; the ears, by Sravana; the mouth, by Pushya; the teeth, by Swati; laugh, by Satabhishak; the nose, by Magha; the eyes, by Mrigasiras; the forehead, by Chitra; the head by Bharani; and the hair, by Ardra. In this manner, the form of the stellar deity has to be constituted by those who wish for good physical features.

It is a well-known rule that in the description of the form of divine beings, we have to begin with their feet, and in the case of human beings, with the head.

चैत्रस्य बहुलपक्षे ह्यष्टम्यां मूलसंयुते चन्द्रे ।
ह्युपवासः कर्तव्यो विष्णुं सम्पूज्य धिष्ण्यं च ॥६॥

Sloka 6.—One ought to worship Lord Vishnu and the नक्षत्रपुरुष and then observe fast on the 8th day of the dark fortnight in the month of Chaitra, when the Moon passes through the asterism of Mula.

It is much better if it (the day) also happens to be Monday. The above worship itself is called Rupa-Satra (formal sacrifice).

Cf. गर्गे—
अष्टम्यां मधुमासस्य कृष्णपक्षे तु नैरृते ।
नक्षत्रे चन्द्रवारे तु मुहूर्ते तु गुणान्विते ॥
प्रारभेद्रूपसत्राख्यं व्रतं धर्मात्मकः पुमान् ।
येन पूर्णेन मनुजो रूपशोभामवाप्नुयात् ॥

दद्याद्व्रते समाप्ते घृतपूर्णं भाजनं सुवर्णयुतम् ।
विप्राय कालविदुषे सरत्नवस्त्रं स्वशक्त्या च ॥७॥

Sloka 7.—When the above observance is over, the person should make a gift of a vessel filled with clarified butter, along with gold, gems and cloths according to his capacity to a Brahmin who is an expert astrologer

अन्नैः क्षीरघृतोत्कटैः सहगुडैर्विप्रान् समभ्यर्चयेद्
दद्यात्तेषु सुवर्णवस्त्ररजतं लावण्यमिच्छन्नरः ।
पादर्क्षात्प्रभृति क्रमादुपवसन्नक्षर्क्षनामस्वपि
कुर्यात् केशवपूजनं स्वविधिना धिष्ण्यस्य पूजां तथा ॥८॥

Sloka 8.—A person who wishes for beautiful features shall worship and feed Brahmins with food abounding in milk and ghee, mixed with jaggery ; he should also present them with gold, cloths, and silver. Then he should fast regularly on the days when the Moon passes through the several asterisms beginning with Mula and representing the various limbs of the नक्षत्रपुरुष, and also worship in accordance witth Vedic rules both Lord Hari and the नक्षत्रपुरुष.

प्रलम्बबाहुः पृथुपीनवक्षाः क्षपाकरास्यः सितचारुदन्तः ।
गजेन्द्रगामी कमलायताक्षः स्त्रीचित्तहारी स्मरतुल्यमूर्त्तिः ॥९॥

Sloka 9.—One who has performed the above worship will have (in the next birth) long arms (touching the

knees), broad and muscular breast, moon-like face, white and beautiful teeth, the gait of a lordly elephant, long eyes resembling the lotus, an appearance captivating the hearts of damsels and a body verily like that of Cupid.

शरदमलपूर्णचन्द्रद्युतिसदृशमुखी सरोजदलनेत्रा ।
रुचिरदशना सुकर्णा भ्रमरोदरसंनिभैः केशैः ॥१०॥
पुंस्कोकिलसमवाणी ताम्रोष्ठी पद्मपत्रकरचरणा ।
स्तनभारानतमध्या प्रदक्षिणावर्त्तया नाभ्या ॥११॥
कदलीकाण्डनिभोरूः सुश्रोणी वरकुकुन्दरा सुभगा ।
सुश्लिष्टाङ्गुलिपादा भवति प्रमदा मनुष्यश्च ॥१२॥

Slokas 10-12.—A woman who performs the worship as prescribed above will be born with a face as bright and spotless as the autumnal full Moon, eyes like the petals of lotus, beautiful (and sparkling) teeth, fine ears, hairs resemblng the belly of the bees, a voice as sweet as that of an intoxicated cuckoo, red lps, hands and feet as tender and charming as lotus-petals, a slender waist bending under the weight of the bosoms, a navel with turns from left to right, thighs similar to plantain trees, fine buttocks and excellent loins She will win the love of her husband, and have well-knit toes. She may also be born a man.

यावन्नक्षत्रमाला विचरति गगने भूषयन्तीह भासा
तावन्नक्षत्रभूतो विचरति सह तैर्ब्रह्मणोऽह्नोऽवशेषम् ।
कल्पादौ चक्रवर्त्ती भवति हि मतिमांस्तत्क्षयाच्चापि भूयः
संसारे जायमानो भवति नरपतिर्ब्राह्मणो वा धनाढ्यः ॥१३॥

Sloka 13.—Such a person—man or woman—will become a star and move with the stars in the sky as long as the clusters of stars illumine the world, while moving

in the sky till the end of the creator's day, *i. e.*, Kalpa. And when the universe is recreated, the person will become an intelligent monarch ; and will be reborn in the world as a king or a wealthy Brahmin.

मृगशीर्षाद्याः केशवनारायणमाधवाः सगोविन्दाः ।
विष्णुमधुसूदनाख्यौ त्रिविक्रमो वामनश्चैव ॥१४॥
श्रीधरनामा तस्मात् सहृषीकेशश्च पद्मनाभश्च ।
दामोदर इत्येते मासाः प्रोक्ता यथासंख्यम् ॥१५॥

Slokas 14-15.—The twelve lunar months beginning with Margasirsha are said to be presided over by Kesava, Narayana, Madhava, Govinda, Vishnu, Madhusudana, Trivikrama Vamana, Sridhara, Hrishikesa, Padmanabha and Damodara respectively.

Sloka 15, last quarter—मासेशाः स्युर्यथासंख्यम् is another reading

मासनामसमुपोषितो नरो द्वादशीषु विधिवत् प्रकीर्तयन् ।
केशवं समभिपूज्य तत्पदं याति यत्र न हि जन्मजं भयम् ॥१६॥

Sloka 16.—One who fasts on the 12th days of the several months and worships Lord Kesava with his respective names attains His position, where there is absolutely no fear of re-birth. (He becomes one with Him or attains emancipation).

Thus ends the 105th Adhyaya on the "Worship of the Stellar or Deity."

उपसंहाराध्यायः ॥१०६॥ Conclusion.

ज्योतिःशास्त्रसमुद्रं प्रमथ्य मतिमन्दराद्रिणाऽथ मया ।
लोकस्यालोककरः शास्त्रशशाङ्कः समुत्क्षिप्तः ॥१॥

Sloka 1.--Having churned the ocean of Astrology with the मन्दर mountain of my intelligence, I have taken out the Moon of Science (correct knowledge) that affords light to the world.

The idea is brought out here beautifully through a metaphor. This means that this संहिता contains the quint-essence of the whole science of Astrology-cum-Astronomy.

पूर्वाचार्यग्रन्था नोत्सृष्टाः कुर्वता मया शास्त्रम् ।
तानवलोक्येदं च प्रयतध्वं कामतः सुजनाः ॥२॥

Sloka 2.—I have not discarded the works of ancient seers while writing this Sastra or scientific work. Hence, O Ye good men ! You may by all means compare mine with theirs, and accept whichever you like.

अथवा कृशमपि सुजनः प्रथयति दोषार्णवाद्गुणं दृष्ट्वा ।
नीचस्तद्विपरीतः प्रकृतिरियं साध्वसाधूनाम् ॥३॥

Sloka 3.—Or, a good man finding some excellence (virtue), though slender, in an ocean of faults, proclaims that (virtue), while a mean-minded man does contrariwise (finding a small fault in an ocean of excellences, he proclaims the fault alone). This is the nature of the good and the wicked.

दुर्जनहुताशतप्तं काव्यसुवर्णं विशुद्धिमायाति ।
श्रावयितव्यं तस्माद्दुष्टजनस्य प्रयत्नेन ॥४॥

Sloka 4.—The gold of poetry being heated by the fire of wicked men becomes purified. Hence, it should be shown (read) to the wicked by all means.

ग्रन्थस्य यत्प्रचरतोऽस्य विनाशमेति
लेख्याद्बहुश्रुतमुखाधिगमक्रमेण ।

यद्वा मया कुकृतमल्पमिहाकृतं वा
कार्यं तदत्र विदुषा परिहृत्य रागम् ॥५॥

Sloka 5.—Whatever point of this work gets lost or altered in the course of its circulation by the fault of scribes or of students receiving oral instruction from the learned, may kindly be supplied or set right by scholars avoiding jealousy; so too, whatever I have ill-done, done niggardly, or not done at all.

दिनकरमुनिगुरुचरणप्रणिपातकृतप्रसादमतिनेदम् ।
शास्त्रमुपसंगृहीतं नमोऽस्तु पूर्वप्रणेतृभ्यः ॥६॥

Sloka 6.—With my intellect rendered quite pure (clear)—[or with intelligence caused by the favour] on account of salutations offered to the feet of the Sun (and other planets), the sages such as Vyasa and my preceptor (i, e, my own father आदित्यदास), I have only summarised (or given the essence of) this science. Hence I make obeisance to the ancient authors.

Thus ends the 106th Adhyaya on "Conclusion".

शास्त्रानुक्रमणी ॥१०७॥ Table of Contents in this Science

This chapter must have been composed by somebody else.

शास्त्रोपनयः पूर्वं सांवत्सरसूत्रमर्कचाराश्च ।
शशिराहुभौमबुधगुरुसितमन्दशिखिग्रहाणां च ॥१॥

Sloka 1.—Introduction of the science is the first chapter in this work; next come the astrological rules (or the rules of astrologers); next, the transit of the

Sun ; next, that of the Moon ; next, of Rahu ; then, of Mars, of Mercury, of Jupiter, of Venus, of Saturn and of the Ketus. (Altogether 11 chapters).

चारश्चागस्त्यमुनेः सप्तर्षीणां च कूर्मयोगश्च ।
नक्षत्राणां व्यूहो ग्रहभक्तिर्ग्रहविमर्दश्च ॥२॥

Sloka 2.—The 12th chapter deals with the Transit of Agasthya, (13) the next one, with that of the Great Bear (seven sages), next ; (14) with Nakshatra Kurma Vibhaga (Divisions of the country belonging to the Stars; next (15) with the Nakshatra Vyuha ; next (16) with the places and objects belonging to the several planets ; and next, (17) with planetary conflicts.

ग्रहशशियोगः सम्यग्ग्रहवर्षफलं ग्रहाणां च ।
शृङ्गाटसंस्थितानां मेघानां गर्भलक्षणं चैव ॥३॥

Sloka 3.—The next chapter (18) is on the Moon's conjunction with the planets ; next (19), on the years presided over by planets and their effects ; next (20), on planetary positions in the form of शृङ्गाटक configurations; and next (21), on the pregnancy of clouds.

धारणवर्षणरोहिणिवाय्वाषाढभद्रपदयोगाः ।
क्षणवृष्टिः कुसुमलताः सन्ध्या चिह्नं दिशां दाहः ॥४॥

Sloka 4.—The next (22) is on the retention of rainwater by the clouds ; next (23), on the quantity of Rainfall ; next (24), on Rohini-Yoga ; next (25), on Swati-Yoga ; next (26), on Ashadha Yoga ; next (27), on Vata Chakra or Bhadrapada Yoga ; next (28), on immediate rain ; next (29) on flowers and creepers ; next (30), signs at twilights ; next (31), glow at the horizon.

भूकम्पोल्कापरिवेषलक्षणं शक्रचापखपुरं च ।
प्रतिसूर्यो निर्घातः सस्यद्रव्यार्घकाण्डं च ॥५॥

Sloka 5.—The next (32) chapter deals with earthquakes ; the next (33), with meteors ; the next (34), with halos round the luminaries ; the next (35), with rainbows ; the next (36), with aerial city ; the next (37), with Mock Suns ; the next (39), with portentous thunder ; the next (40), with the growth of crops ; the next, (41), with the classification of substances ; the next (42), with fluctuation of prices.

इन्द्रध्वजनीराजनखञ्जनकोत्पातबर्हिचित्रं च ।
पुष्पाभिषेकपट्टप्रमाणमासिलक्षणं वास्तु ॥६॥

Sloka 6.—The next (43) chapter deals with the glories of Indra's banner ; the next (44), with lustration ceremony ; the next (45), with wagtails ; the next (46), with portentous phenomena ; the next (47), with Mayura Chitraka (or motley miscellany) ; the next (48), with royal ablutions ; the next (49), with royal crowns ; the next (50), with swords ; the next (53), with architecture.

उदकार्गलमारामिकममरालयलक्षणं कुलिशलेपः ।
प्रतिमावनप्रवेशः सुरभवनानां प्रतिष्ठा च ॥७॥

Sloka 7.—The next (54) chapter deals with the exploration of water-springs ; the next (55), with the treatment of trees ; the next (56), with the description of temples ; the next (57), with adamantine glue ; the next (58), with idols ; the next (59), with entry into the forest ; and the next (60), with installation of idols.

चिह्नं गवामथ शुनां कुक्कुटकूर्माजपुरुषचिह्नं च ।
पञ्चमनुष्यविभागः स्त्रीचिह्नं वस्त्रविच्छेदः ॥८॥

Sloka 8.—The next (61) chapter treats of the signs of cows ; the next (62), of dogs ; the next (63), of cocks ;

the next (64), of tortoises; the next (65), of goats; the next (68), of men; the next (69), of five kinds of great men; the next (70), of maidens; the next (71), of omens from slits of garments.

चामरदण्डपरीक्षा स्त्रीस्तोत्रं चापि सुभगकरणं च ।
कान्दर्पिकानुलेपनपुंस्त्रीकाध्यायशयनाविधिः ॥९॥

Sloka 9.—The next (72) chapter treats of chowries; the next (73), of umbrellas; the next (74), of praise of women; the next (75), of winning of affection; the next (76), of erotic remedies; the next (77), of perfumes; the next (78), of sexual union; and the next (79), of couches.

वज्रपरीक्षामौक्तिकलक्षणमथ पद्मरागमरकतयोः ।
दीपस्य लक्षणं दन्तधावनं शाकुनं मिश्रम् ॥१०॥

Sloka 10.—The next (80) chapter treats of gems (diamonds); the next (81), of pearls; the next (82), of rubies; the next (83), of emeralds; the next (84), of lamps; the next (85), of tooth-sticks; and the next (86), of omens through birds and beasts.

अन्तरचक्रं विरुतं श्वचेष्टितं विरुतमथ शिवायाश्च ।
चरितं मृगाश्वकरिणां वायसविद्योत्तरं च ततः ॥११॥

Sloka 11.—The next (87) chapter treats of the circle of Quarters; the next (88), of cries of birds and beasts; the next (89), of the circle of dogs; the next (90), of the cries of jackals; the next (91), of the movements of wild animals; the next (93), of horses; the next (94), of elephants; the next (95), of the cries of crows; and the next (96), of further omens.

पाको नक्षत्रगुणास्तिथिकरणगुणाः सधिष्ण्यजन्मगुणाः ।
गोचरमथ ग्रहाणां कथितो नक्षत्रपुरुषश्च ॥१२॥

Sloka 12.—The next (97) chapter treats of the time of fruition of effects; the next (98), of the functions and qualities of the asterisms; the next (99), of functions and properties of the Tithies; and the next (100), of the qualities of the Karanas; the next, of the effects of birth in the several asterisms; the next (104), of the transits of planets; and the last, the worship of the stellar deity.

शतमिदमध्यायानामनुपरिपाटिक्रमादनुक्रान्तम् ।
अत्र श्लोकसहस्राण्याबद्धान्यूनचत्वारि ॥१३॥

Sloka 13.—Thus have the above one hundred chapters been listed in regular order and verses equivalent to 3900 ones of the Sloka metre have been composed in this work.

The commentator says that this number does not include the verses of chapters on वातचक्र, अङ्गविद्या, पिटकलक्षणं, अश्वलक्षण, and गजलक्षण. They being included, it will be 4000 verses.

अत्रैवान्तर्भूतं परिशेषं निगदितं च यात्रायाम् ।
बह्वाश्चर्यं जातकमुक्तं करणं च बहुचोद्यम् ॥१४॥

Sloka 14.—This work contains matters relating to journey (यात्रा); the work bearing that name gives fuller details that are not mentioned here. I have already written the Brihat Jataka, containing very many wonderful materials, also the Karana (पञ्चसिद्धान्तिका) which has been enlogised by many.

Thus ends the 107th Adhyaya on the "Table of Contents in this science.

स्वस्ति श्रीः

श्लोकानुक्रमणी

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	Slokas		Slokas		Slokas		Slokas
अ	210	ओ	3	त	120	य	126
आ	95	औ	1	द	136	र	79
इ	26	क	210	ध	36	ल	23
ई	6	ख	14	न	128	व	191
उ	85	ग	75	प	257	श	154
ऊ	9	घ	7	फ	12	ष	22
ऋ	6	च	62	ब	36	स	263
ए	39	छ	16	भ	78	ह	50
ऐ	19	जं	54	म	136	Total	2784

Adh	Slokas	Adh	Slokas	Adh	Slokas	Adh	Slokas	Adh	Slokas
1	11	23	10	45	16	67	10	89	20
2	22	24	36	46	99	68	116	90	15
3	39	25	6	47	28	69	40	91	3
4	32	26	15	48	87	70	26	92	3
5	98	27	9	49	8	71	14	93	15
6	13	28	24	50	26	72	6	94	14
7	20	29	14	51	44	73	6	95	62
8	53	30	33	52	10	74	20	96	17
9	45	31	5	53	125	75	10	97	17
10	21	32	32	54	125	76	12	98	17
11	62	33	30	55	31	77	37	99	3
12	22	34	23	56	31	78	26	100	8
13	11	35	8	57	8	79	39	101	14
14	33	36	5	58	58	80	18	102	7
15	32	37	3	59	14	81	26	103	13
16	42	38	8	60	22	82	11	104	64
17	27	39	5	61	19	83	1	105	16
18	8	40	14	62	2	84	2	106	6
19	22	41	13	63	3	85	9	107	14
20	9	42	14	64	3	86	80		
21	37	43	68	65	11	87	45	Total	2784
22	8	44	28	66	5	88	47		

बृहत्संहितान्तर्गत
मुख्यविषयपदानामकारादिकोशः

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N. B.—The Roman and Arabic numerals opposite to each refer respectively to the Adhyaya to which it belongs and to the number of the Sloka therein.

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